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THE

MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1862.

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THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LVIII. JANUARY, 1862. No. 1.

APPROPRIATIONS FOR 1862.

In making the appropriations for another year, the Prudential Committee have endeavored to keep in mind the various considerations which should influence their action. They have remembered, on the one hand, that we are in the midst of a civil war, the extent and duration of which no man can predict; and also, that the debt with which the financial year began, by reason of the scanty income hitherto available, has constantly increased to the present time. On the other hand, they do not forget the unprecedented receipts of August last, revealing, as they did, a strong purpose to save the missions from harm, and fully sustaining the Board in the expression of sentiment at Cleveland, adverse to any destructive curtailment. Nor do they forget the cheerful promptitude with which the missionaries have made important reductions in their expenditures; the remarkable liberality which has been developed among some of the native converts, especially in Persia and Southern India; and the kind and generous sympathy which many of our English friends have manifested, as well at home as in Western India.

In these circumstances they have ventured to appropriate $341,337 for the expenditures of 1862; nearly $30,000 less, it will be perceived, than was thought, at the meeting of the Board in Boston, to be the least sum which should be appropriated for the year 1861. Adding to this sum $27,886 for the debt, we have $369,223, as the whole amount to be provided for. At first view, these figures may appear somewhat formidable. But the Committee propose to deduct therefrom (1) $20,000 which will be available in February next, as indemnity for losses sustained at Canton a few years since, and (2) such donations as may be received from our English friends, aside from the ordinary remittances of the Turkish Missions Aid Society, to Western Asia. The sum to be raised, therefore, will probably be but about $340,000, which was the income of the Board during the last financial year; or from August 1, 1860, to September 1, 1861. With this amount, moreover, the Committee hope to replace a number of missionaries

in the fields which they formerly occupied; and likewise, to send several new missionaries to points where they are greatly needed.

It can hardly be necessary to say, that $340,000 may be secured without any serious inconvenience. The history of the past few months proves it. The churches have only to repeat the experiment which was tried so successfully last year, and the work will be done. *If all will see that their contributions are not diminished, we shall have no deficiency to report at the next annual meeting.* The Committee are anxious that this point should be kept distinctly in mind, and they would express the hope that pastors will make it prominent in their plans and endeavors.

They will venture to inquire, moreover, whether there should be no thought of increase; whether, even in times like the present, there should be no devising of more liberal things for the redemption of the world; and whether passing events, so anomalous and surprising, are not intended to magnify that kingdom for the coming of which we pray so much, but do so little. Are there not strong reasons for believing that God is calling us to a higher level of self-sacrificing devotedness and activity; to the end that Christian nations may see that He remembers the faith of our ancestors, and that heathen nations may receive a more abundant blessing?

REVIVAL OF BENEVOLENCE IN INDIA.

A FEW months since, several deeply interesting accounts of a remarkable movement among the pious Nestorians were published in the United States Statements of the case have found their way abroad also, and have been read with interest and profit by Christians in other lands. In at least one other mission field, native helpers and Christians have been moved by the example of those connected with the Nestorian mission; and of those at Madura it may well be said, 'the abundance of their joy and their deep poverty, have abounded unto the riches of their liberality. For to their power, yea and beyond their power,' they have shown themselves 'ready.' An account of the case, as described by Mr. Webb, having been furnished for several of the weekly religious papers, his letter will not be published here. Space can be allowed only for a few extracts from a letter written to family friends by one of the younger missionaries, Rev. David C. Scudder. The movement occurred in connection with an annual gathering of the native helpers of the mission. Mr. Scudder writes:

"The meeting on Saturday, [Sept. 11,] was at Pasumalie. I rode out as early as possible, but was too late for the introductory prayer meeting. When I entered, I found that something peculiar was passing, and it was not long before I discovered what it was. One of the first things I saw was, one man stooping down and having his ear-rings pulled out by another. He then brought them, and said he would give them to the American Board."

"The scene at Oroomiah was re-enacting here, in Madura. Many rose, one after another, in rapid succession, each speaking a few earnest words,

and laying down his offering." "Over a hundred catechists and teachers were present, and hardly one failed to give something; and above the interest awakened by the giving was that in the feeling manifested. The giving was interrupted by constant and earnest prayers. This was designed to be but a half-hour prayer meeting, and an examination was to follow; but they all said: 'We would rather pray than recite. This is not a common day; let us defer the lessons.' How could the missionaries refuse? There was clearly the presence of the Spirit; and when, after leave was granted to put off the recitation, a young man arose, (the same who had given his wedding ring,) and said, 'God, by Joel, promised to pour out his Spirit in the latter days; has not the Spirit come?' many were weeping over the house, and the missionaries themselves were overwhelmed. The chairman called for a prayer. Two broke out together; and before we rose from our knees, five had poured out their thanksgivings and supplications most fervently. Such emotion, and such earnestness in prayer, are not often noticeable here; yet there was no undue excitement—no confusion. All was quiet and orderly. One man said, 'Money is no great thing to give. We must offer our health, our strength, our praise.' Another rose, and with tears began to confess a wrong of which he had been guilty towards his brother. Another said, 'This which we give is nothing. Let us give God all our wages, all our work, and hand in our reports to Him.' Prayers and offerings were following each other fast. We had been nearly four hours together, and dinner time had come; so we must stop. We came from the church, feeling that this was a remarkable day indeed, such as had rarely been known here. Of course the missionaries had to follow the good example given them, and I know, for the first time, what it costs a poor minister to give! The meeting produced about $350, but this has since been raised to about $500. For the people all wanted another meeting, when the women could come; and to-day we had it. All the school girls came in, with old and young women, and babies. The meeting began by a nice young woman stepping up, and laying down $25 for her husband. This was the largest sum given by any one of the natives; exceeded only by what some of the missionaries gave." "Men, women and children, were pressing up to the table and laying down their offerings. Little ones that could hardly walk came up; and old women, who seldom had a cent in their pockets; giving perhaps something so small that your currency does not recognize it, but which, I doubt not, has a value in the kingdom of heaven."

In such movements there is certainly much to encourage the supporters of missions, and to call forth more prayer and more effort. One of the missionaries says: "I cannot but regard this as the beginning of a better and a brighter day." Another remarks: "These truly Christian demonstrations have greatly cheered our hearts, and strengthened our faith." From the Nestorians the report comes, that the feeling among them was not one of momentary excitement only, as many may have feared, but endures. And from Western India, indications are received that a like spirit is springing up, apparently, among the native helpers there; while English friends

are exceeding their past liberality, and even some Hindoo idolaters are giving to support those who, from other lands, are preaching Christ among their countrymen.

THE HERALD.

READERS will notice, in this number, some change in the general appearance of the Missionary Herald. The *Journal of Missions* having been discontinued, it is designed to give more space in this publication to the proceedings of other missionary and benevolent societies, and more also to editorial and miscellaneous matters,—various items of interest connected with the work of bringing the world to Christ. Less space will be left for letters from the missionaries of the Board, but many of these will probably be published in the weekly religious papers; and such as are used here will more frequently be reduced to briefer editorial statements of the incidents reported.

The hope is cherished, that in this way the Herald may be made more interesting and more valuable to Christian families—including the younger as well as the older members. The *Journal* was discontinued because the Prudential Committee doubted the expediency, especially at such a time as this, of incurring, for such a purpose, so large an expenditure as was involved in the publication, and the largely gratuitous distribution, of that periodical. Yet some medium of extensive communication with the churches, some way of reaching the disciples of Christ with information in regard to the progress and the wants of our foreign missionary work, is obviously needed; and in connection with the changes now made, the suggestion will be permitted, that an effort, by pastors and others, who know the worth of such a publication, to secure and forward the names of a larger number of *paying* subscribers for the Herald, would serve both to diminish its cost to the Board, and to increase intelligence and interest in relation to matters vitally connected with the prosperity of the Redeemer's kingdom.

ITEMS OF INTELLIGENCE.

GABOON.—Mr. Walker (September 23) mentions some favorable indications. He says: "The native helper at Nengenenge wrote me a few days ago that a young man who is with him has become a Christian. The reason he gave for thinking him a Christian was good, viz: 'He has repented of all his sins.' I know the young man very well, and probably Adanga is correct; we hope so, at least. In another direction, on a plantation, there are ten or twelve slaves, living in comparative independence of their masters, who are inquiring what they shall do. They have prayer meetings among themselves, and one of our church members goes out every Sabbath to talk and pray with them. They are not so entirely under the hardening influence of trade and rum as the Mpongwes are, and are in a more hopeful state for that reason." "Another of our stray lambs, under suspension from the church, is apparently returning; we hope and pray." "Our congregations are good on the Sabbath, and our prayer meetings are well attended.

Almost all our influence now is upon the young. In fact the old men are all gone, and the young who follow in their footsteps are not far from their end. Rum kills quicker than it did, and it takes but a little pressure on a people in the last stages of decadence to send them down the precipice." "We regret, exceedingly, that there cannot be a man at Nengenenge. The Pangwes are fast closing around the place, and will soon be the ruling people in that region."

ZULUS.—Mr. Mellen reports, from Inanda, the station of Mr. Lindley, now in the United States, that few people from the kraals around the station attend on religious services, having learned that those who do often attend are likely to embrace the truth, and that if they should become Christians they must give up many of their customs—"their dearest idols." Yet the people "are by no means hostile, but decidedly friendly, except as their institutions are interfered with." Within a few months, two distilleries had been added to one previously in operation in the vicinity. Much molasses was converted into rum, to which the natives were "treated," and there was much danger that intemperance would prove the ruin of many.

Mr. Pixley, of Ahmahlongwa, mentions (July 31) the formation of a little church at that station since he wrote before, to which two young men and one married woman were received by baptism. Four others give reason for the hope that they are true Christians. The girl who was mentioned in his report for 1860, as having been so violently taken away from the station, had returned, having again run away from her polygamist husband. Her father and friends, finding her determined to live at the station, had at last yielded, and she had been married in a Christian manner, to one of the men there. A weekly prayer meeting had been established; the monthly concert was observed, and a small amount, about eight dollars, had been contributed. The average Sabbath congregation was about forty, many persons being "quite regular in their attendance;" and he was enabled to say: "A little progress has been made; a little light shines here, amid the gross darkness of heathenism."

MADURA.—Mr. Rendall, writing on the 23d of September, refers to the wonderful movement among the helpers, in the way of subscriptions to aid the Board, of which Mr. Webb has given so full an account, and says: "It would refresh your hearts, I am sure, to hear many of this people praying for the Board, and praying, too, for our beloved country, in this time of war and trouble." On the first Sabbath in September he "received four of the pupils in the girls' boarding school to the privileges of the church." With reference to financial prospects he remarks: "I dread to get the account of your appropriations to us for the coming year, knowing the trying times at home. Yet the Lord may give a new spirit of benevolence to his people in America, and lead them to great self-denial for the missionary cause." Mr. Herrick, of Tirumungalum, says: "Since my last report, I have received two persons to the church at Tirumungalum, and five to that in Mallankinaru."

MAHRATTAS.—Mr. Fairbank, writing on the 20th of September, and referring to the difficulties in the United States, and the financial wants of the Board, says: "We have long practiced the most rigid economy in all parts of our mission expenditure, and we mean to continue it; but we hope to be spared the sorrow and loss of abandoning any of our far too circumscribed operations. We will diminish expenditure if possible, but the work expands and we must not try to hinder its expansion. We cannot hinder it if we would. We dare not say anything of retreating. Our faces burn with shame as we read of the retreat and panic at Manassas, and will not the faces of American Christians burn if they hear of our retreating?"

The mission, he says, have "voted to disallow any further extra charges for touring this year." Still he feels that he must go among the villages, and remarks: "I have managed to accomplish, with a single exception, the visits I have attempted; but it has been at the expense of getting thoroughly drenched by showers that fell on several occasions, while I was returning from distant villages. On one occasion, I had not only to face a tempest for several miles, but also to wade eight extempore rivers, or rather torrents, whose rushing, turbid waters were knee deep, and one of which was 'a river to swim in.'" He values highly "these occasional services in the villages," and often has larger audiences than at the regular service at the station. Sometimes more than a hundred assemble, embracing all classes; "and brahmins, cultivators, and traders seem as much interested as the mahars." "The people have assembled more readily, and given better attention," of late, than in any previous year of his missionary experience. "The assistants also say that they get larger and more attentive audiences, especially from the higher castes."

Mr. Barker wrote September 21. "There is an interesting state of things in the western part of my parish, in the region around Pimplus, and I sincerely hope the state of your treasury will soon be such that the Committee can send out a new missionary for this district. A few days ago three men were received by profession to the church at Satral." There are also "several inquirers, of whom the Christians think favorably." Mr. Wood, of Satara, mentions the admission of two young women to the church, one in June and one in September. He speaks, also, of liberal donations from English friends; from "native friends, too—idolaters—who, wonderful to relate, are giving their money for the spread of the gospel," "several hundred rupees" having been received from them; and from native helpers and other Christians; giving promise of a greatly increased "spirit of giving."

CENTRAL TURKEY.—Dr. Pratt wrote from Kessab, September 10, mentioning, first, a visit made some weeks before, to Aleppo and Killis, where he was particularly gratified by what he saw. He says: "Aleppo I found in an unusually quiet and hopeful state, (I mean our congregation.) I soon persuaded the people to undertake the responsibility of the school, which had been very useful; and they now find and employ the teacher, and pay his wages, receiving a subsidy from us for the present. The result has been the securing of an excellent teacher from Marash, at a price reduced by nearly two dollars a month from the former cost. I spent about a week at Killis. Several persons were examined for admission to the church, and two men and one woman were received. The people seemed very grateful for our return, and more willing than ever to aid in sustaining the burdens of the church and community. They had already done something for the mountain village Eybez, (Aebez of Mr. Goss's letter,) but I think they will soon assume the entire support."

Respecting Kessab, where he had spent the summer, he says: "It has proved a very salubrious and delightful summer residence for our whole family, and we have not been without cheering signs of good. Mrs. Pratt's labors among the women seem to have aroused them somewhat from their former coldness; and there is also, among the men, a sort of young men's association, of their own devising, the members of which have agreed to labor for the good of their own village and the neighboring hamlets. They number eighteen or twenty, and go out, two by two, to each of three different places on the Sabbath. They meet once a week, and bring reports and lay out their work; and I believe they find the reward of their labors in their own souls.

"Another favorable thing is, that the people here also have assumed the burden

of their school, and acknowledge it as henceforth their own care, receiving, this winter, five hundred piasters from us. On the other hand, though the disturbances of a year ago have nearly passed by, some of those whose ambition and envy were the cause of them have the same feelings still, and a recent occurrence has shown how deep and malicious their feeling is. This somewhat dampens my hope of any immediate radical change for the better. We expect, however, a very earnest and devoted helper from Marash for this winter, and trust his labors, with God's blessing, will be productive of good."

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

For many years past, the first number of each volume of the Missionary Herald has contained a brief "Survey" of the missions of the Board. Showing, at a glance, what positions are occupied; presenting the name and station of each missionary; and exhibiting, very briefly, changes which have occurred, and the condition of the work in different fields,—this survey is designed not less for convenience in the way of reference, during the year, than for immediate perusal. It is supposed to be of too much value to those who are accustomed often to consult the Herald, and who would keep themselves familiar with the operations of the Board, to be omitted.

The year which has now closed has been a most eventful one in the history of the United States; and many have found, and will still find, occasion for fervent thanksgiving in the fact, that although unhallowed rebellion has risen to such fearful proportions; the ordinary current of peaceful occupations has been so much interrupted; the financial ability of the people so severely tested; and the attention of all so much called away from ordinary efforts to promote the cause of Christ on earth; still, missions and the missionaries have not been forgotten. To an unexpected extent, their necessities have been remembered and their wants cared for. Though they, abroad, and the Prudential Committee at home, have indeed been called to exercise all carefulness, that they might avoid disastrous embarrassment, it is evident that others have prayerfully watched the progress of events, and increased their efforts, 'in troublous times;' and the result of all has been a debt upon the treasury of the Board, at the close of its financial year, far less heavy than was feared. In this, surely, 'the good hand of our God upon us' is to be recognized. The work cannot go forward without means, and it is a gratifying fact, that at such a time, not the *wants*, indeed, but the more imperative *necessities* of the case have been so nearly met.

Very few new missionaries were sent out during the year, and few of those who were at home returned to their fields, though Macedonian calls have not been wanting. It is to be hoped that more will go during the year 1862.

Abroad, the missions have experienced at least the usual degree of prosperity. Only two deaths from among the band of laborers are to be mentioned in this survey,—that of Dr. Ward, on his way to Ceylon, and that of Mrs. Arms, of Eski Zagra; though several mission families have been called

to mourn the death of children. At the Sandwich Islands, in Micronesia, in Ceylon, in portions of the Madura and of the Mahratta fields, and at some stations in Western Asia, the quickening and converting influences of the Spirit have been experienced to an unusual extent. The number reported as added to the mission churches,—1,944,—and the remarkable quickening of a spirit of benevolence and Christian effort, first among the Nestorians and now at Madura, are very cheering tokens of the divine favor. Upon the whole, therefore, though for a time threatening clouds seemed to gather, we may well review the year with gratitude, and look forward to the future with confiding hope.

AFRICA.

GABOON.

BARAKA. — William Walker, *Missionary*; Mrs. Catharine H Walker; Miss Jane A. Van Allen, *Teacher*.—One native helper.

NENGENENGE. — Ira M. Preston, *Missionary*; Mrs. Jane E. Preston.—One native helper.

In this country.—Albert Bushnell, Jacob Best, Epaminondas J. Pierce, Andrew D. Jack, *Missionaries*; Mrs. Lucinda J. Bushnell, Mrs. Gertrude Best, Mrs. Mary E. Jack.

Mr. and Mrs. Best, Mr. and Mrs. Bushnell, and Dr. and Mrs. St. John, have returned to the United States, on account of health and other considerations; and the two last have been released from their connection with the Board. Mr. Clark was married, January 1, to Miss Maria M. Jackson, and has resigned his connection with the Board, to labor in the field of the Presbyterian mission on Corisco island, with which Miss Jackson was connected. The older brethren of the Gaboon mission, though deeply sensible of the obstacles that have long stood in their way, still cling to their chosen field and work. Mr. Walker thinks the discouragements and trials encountered at the Gaboon are not peculiar to that place; and that no change of locality would give a more hopeful field. There has been more religious interest during the year than for some time before.

ZULUS.

MAPUMULO. — Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.

UMVOTI.—Aldin Grout, *Missionary*; Mrs. Charlotte B. Grout.

ESIDUMBINI. — Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler.

UMSUNDUZI. — Lewis Grout, *Missionary*; Mrs. Lydia Grout.

INANDA.—William Mellen, *Missionary*; Mrs. Laurana W. Mellen.

ITAFAMASI.—(Vacant.)

AMANZIMTOTE. — Silas McKinney, *Missionary*; Mrs. Fanny M. McKinney.—Two native helpers.

IFUMI.—William Ireland, *Missionary*; Mrs. Jane W. Ireland.

AHMAHLONGWA.—Stephen C. Pixley, *Missionary*; Mrs. Louisa Pixley.

IFAFA.—Seth B. Stone, *Missionary*; Mrs. Catharine M. Stone.

UMTWALUMI.—Hyman A. Wilder, *Missionary*; Mrs. Abby T. Wilder.

UMZUMBI RIVER.—Elijah Robbins, *Missionary*; Mrs. Addie B. Robbins.

Station not known.—Henry M. Bridgman, *Missionary*; Mrs. Laura B. Bridgman.

In this country.—Daniel Lindley, David Rood, *Missionaries*; Mrs. Lucy A. Lindley, Mrs. Alvira V. Rood.

Mr. Döhne has resigned his connection with the Board, and the Table-mountain station has been discontinued. The climate, people and government in this field, are such as to give promise of a harvest in proportion to the degree and skill of cultivation. The twelve stations are not very far from the sea, occupying somewhat more than a hundred miles of the maritime district. The ten small churches are gradually gaining numbers and strength, twenty-six new members having been added the past year. Several stations were blessed with a revived state of religion, and at one, hope was entertained as to the conversion of nearly forty persons. A movement of much interest has been commenced among the converts, in the way of effort to do something for their own people, through their own separate agency, though under the direction of the missionaries—a kind of home missionary work; and a native has been set

apart for the gospel ministry, who is to receive his support from the native community. The local Government, and the best people of the colony, are in very friendly co-operation with the mission.

EUROPE.

GREECE.

ATHENS—Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

Dr. King has passed the year without molestation; though afflicted at one time by sickness, from which he was graciously recovered. While his more public labors were thus suspended, he employed himself in distributing, somewhat extensively, a volume of miscellanies in modern Greek, containing much important matter, and constituting "a standing testimony to the great truths contained in the Word of God, and against the principal errors which have prevailed for ages in the Eastern and Western Churches."

EUROPEAN TURKEY AND WESTERN ASIA.

WESTERN TURKEY.

CONSTANTINOPLE. — William Goodell, D. D., Elias Riggs, D. D., Edwin E. Bliss, George F. Herrick, Tillman C. Trowbridge, *Missionaries*; George Washburn, *Mission Treasurer*; Mrs. Abigail P. Goodell, Mrs. Martha J. Riggs, Mrs. Isabella H. Bliss, Mrs. Henrietta Washburn, Mrs. Margaret Trowbridge; Miss Maria A. West, and Miss Sarah E. West, *Teachers*.—Two pastors, one of whom is supported wholly by his people, six licensed preachers, two catechists, seven teachers and eight other helpers.

ADRIANOPLE.—Oliver Crane, Charles F. Morse, *Missionaries*; Mrs. Marion D. Crane, Mrs. Eliza D. Morse.—One preacher and one catechist.

PHILIPPOPOLIS.—William W. Meriam, James F. Clarke, *Missionaries*; Mrs. Susan Meriam, Mrs. Isabella G. Clarke.—One native preacher.

ESKI ZAGRA.—Theodore L. Byington, William F. Arms, *Missionaries*; Mrs. Margaret E. Byington. —One native preacher.

SMYRNA.—Daniel Ladd, Edward M. Dodd, *Missionaries*; Mrs. Charlotte H. Ladd, Mrs. Lydia B. Dodd.—Three preachers and one helper.

NICOMEDIA. — Justin W. Parsons, Joseph K. Greene, *Missionaries*; Mrs. Catharine Parsons, Mrs. Elizabeth A. Greene. — Two pastors, one preacher, six catechists and four teachers.

TOCAT.—Vacant.—One preacher, four catechists and four teachers.

SIVAS.—Oliver W. Winchester, William W. Livingston, *Missionaries*; Henry S. West, M. D., *Missionary Physician*; Mrs. Janette L. Winchester, Mrs. Martha E. Livingston, Mrs. Lottie M. West. —One preacher, two catechists and one teacher.

CESAREA. — Wilson A. Farnsworth, *Missionary*; Mrs. Caroline E. Farnsworth.—Three preachers, two catechists and seven teachers.

YOZGAT.—Vacant.—One preacher, one catechist and two teachers.

MARSOVAN. — Julius Y. Leonard, *Missionary*; Mrs. Amelia A. Leonard.—One preacher, one teacher, one catechist and one other helper.

In this country.—H. G. O. Dwight, D. D., Josiah Peabody, Henry J. Van Lennep, Fayette Jewett, M. D., I. F. Pettibone, Jasper N. Ball, *Missionaries*; Mrs. Mary L. Peabody, Mrs. Emily F. Van Lennep, Mrs. Mary Ann Jewett, Mrs. Caroline N. Ball.

Intelligence of the death of Mrs. Dwight, wife of Dr. Dwight, of Constantinople, has been received since the last annual survey was prepared, though she died in November, 1860. Mrs. Emily F. Arms, who had but just entered on the work to which her heart was devoted, has also been called away. She died at Eski Zagra, in March. Dr. Schauffler, who has devoted himself especially to the work of Bible translation and revision, for the Turkish Mohammedans, is now to receive his support from the American, and the British and Foreign Bible Societies, and has resigned his connection with the Board. Mrs. Dunmore, who has been for several years absent from the field, not having the prospect of being able to return, Mr. Dunmore has felt it his duty to relinquish his mission and ask a release; and Messrs. Clark and Hutchison, with their wives, have also, through failure of health, on the part of husband or wife, been compelled to take a release. Mr. Pettibone, Mr. and Mrs. Ball, Mr. Van Lennep and his family, and Dr. Dwight, with the approbation of the Prudential Committee, have come on a visit to the United States. Mr. Washburn, treasurer of the mission, has been licensed to preach the gospel. Mr. Trowbridge has been married to Miss Margaret Riggs, daughter of Dr. Riggs, and is again stationed at Constantinople. Mr. Herrick has also been married, to Miss Helen M. Richards, of Meriden, New Hampshire, who sailed from Boston, in July, to join the mission.

To the 19 churches connected with this mission, 30 persons were added by profession during the year. Twenty-five common schools number 533 male and 158 female pupils. The printing for the

year, in four languages, amounted to 13,296,000 pages. The reformation, which has for years been in progress, is doubtless still progressing, yet not without friction.

Dr. Dwight, who explored the Armenian field in 1830–31, with the Rev. Eli Smith, has recently been over the same ground for a re-survey, and was filled with wondering gratitude in view of the changes which have occurred. But at the metropolis, there have been trials from among the Protestant Christians, not wholly unlike those which Paul experienced in Galatia; the Bulgarian mind is found to have a stronger resemblance to the Greek, than was supposed, in point of worldliness; and disappointments have also attended the work among the Mohammedans. The whole number of baptisms among that people, in Constantinople, has been twenty-three.

CENTRAL TURKEY.

AINTAB.—Benjamin Schneider, D. D., Jackson G. Coffing, Zenas Goss, *Missionaries;* Mrs. Susan M. Schneider, Mrs. Josephine L. Coffing; Miss Myra A. Proctor, *Teacher.*—One native pastor, four preachers, one teacher and ten other helpers.

MARASH.—George H. White, Alvan B. Goodale, M. D., *Missionaries;* Mrs. Joanna F. White, Mrs. Mary E. Goodale.—One native pastor and five teachers.

OORFA.—George B. Nutting, *Missionary;* Mrs. Susan A. Nutting.—One preacher and one teacher.

ALEPPO.—One native preacher and one teacher.

ANTIOCH.—Andrew T. Pratt, M. D., Homer B. Morgan, *Missionaries:* Mrs. Sarah F. Pratt, Mrs. Susan H. Morgan.—One preacher and two teachers.

In this country.—Philander O. Powers, *Missionary;* Mrs. Sarah L. Powers.

The serious illness of Mrs. Powers has obliged Mr. Powers to return with her to this country. Dr. and Mrs. Pratt have again joined the mission. Mr. Perkins has been released from his connection with the Board, to go into the new College at Constantinople.

The number of licensed native preachers in this field has been increased from two to nine, and one hundred and twenty-four persons were added to the twelve churches during the last year reported, making the total membership, at the end of the year, 722. The average attendance on Sabbath preaching has advanced from 2,654 to 2,978; and the number registered as belonging to the Protestant communities, has risen from 3,692 to 4,471. Ten new schools are reported, and the pupils have increased from 1,365 to 1,476. A very interesting work of grace has been experienced at Marash, and at other stations there has been much to cheer the hearts of the missionaries.

EASTERN TURKEY.

MOSUL.—Two native preachers.

DIARBEKIR.—Augustus Walker, *Missionary;* David H. Nutting, M. D., *Missionary Physician;* Mrs. Eliza M. Walker, Mrs. Mary E. Nutting.—One native preacher and one helper.

MARDIN.—W. F. Williams, *Missionary;* Mrs. Caroline Williams.—One native preacher and one helper.

BITLIS.—George C. Knapp, Lysander T. Burbank, *Missionaries;* Mrs. Alzina M. Knapp, Mrs. Sarah S. Burbank.—One native preacher and one helper.

ERZROOM.—One native preacher and one helper.

ARABKIR.—Sanford Richardson, George A. Pollard, *Missionaries;* Mrs. Rhoda Ann Richardson, Mrs. Mary Helen Pollard.—One native preacher and one helper.

KHARPOOT.—Orson P. Allen, Crosby H. Wheeler, Herman N. Barnum, *Missionaries;* Mrs. Caroline R. Allen, Mrs. Susan A. Wheeler, Mrs. Mary E. Barnum.—One native pastor and one helper.

In this country.—Dwight W. Marsh, *Missionary;* Henri B. Haskell, M. D., *Missionary Physician;* Mrs. Lucy C. Lobdell, Mrs. Sarah J. Haskell.

Mr. Williams sailed from Boston in July, returning to his field, and was married at Constantinople, October 4, to Miss Caroline Barbour. Failure of health has brought to the United States, Dr. and Mrs. Haskell, and Mrs. Lobdell. Mr. Trowbridge's return to Constantinople leaves Erzroom again vacant. Mosul is likewise, at present, without a resident missionary. The mission earnestly desires two "good missionaries" for Erzroom, and an additional one for Diarbekir. The proofs of a general progress in the field of this mission are manifest and pleasing. The advance is chiefly in the way of development within former limits, and not in the enlargement of its borders; to "Macedonian cries" for which our brethren are obliged to close their ears. The general letter of the mission says: "There are now several large and important openings where the truth has gained a foothold; where the calls for

instruction are very importunate; and where, if we could be assured of the funds, a very small outlay would enable us to support native helpers."

In 48 common schools there are 869 male, and 272 female pupils. To 11 churches 53 members were added during the year, making the number of members 280. The conviction of an approaching triumph of Christianity is strengthened by recent events. No cases of conversion are reported among the Moslems; but the missionaries testify, that the evidence accumulates of an interest awakened here and there among them, to inquire into the truth, which is God's appointed means of salvation.

SYRIA.

BEIRUT.—William M. Thomson, D. D., C. V. A. Van Dyck, M. D., *Missionaries;* George C. Hurter, *Printer;* Mrs. Maria Thomson, Mrs. Julia A. Van Dyck.—One native preacher, three teachers and a helper.

ABEIH.—Simeon H. Calhoun, *Missionary;* Mrs. Emily P. Calhoun.—One native teacher and preacher.

SUK EL GHURB.—Daniel Bliss, *Missionary;* Mrs. Abby Maria Bliss; Miss Amelia C Temple and Miss Adelaide L. Mason, *Teachers of the Female Boarding School.*—Five native teachers and one helper.

SIDON AND HASBEIYA.—J. Edwards Ford, *Missionary;* Mrs. Mary E Ford.—Three native preachers, four teachers and one other helper.

DEIR EL KOMR.—One native preacher, five teachers and one helper.

TRIPOLI.—Henry Harris Jessup. J. Lorenzo Lyons, *Missionaries;* Mrs. Caroline Jessup, Mrs. Catharine N. Lyons.—One teacher.

HOMS.—One helper.

In this country.—William Bird, William W. Eddy, *Missionaries;* Mrs. Sarah F. Bird, Mrs. Hannah M. Eddy, Mrs. Elizabeth Hurter.

Mr. and Mrs. Wilson, owing to the state of Mrs. Wilson's health, have felt constrained to ask a release from their connection with the Board. The mission has not witnessed any new outbreaks of fanaticism. The terrible distress among the nominal Christians, and the bountiful contributions for their relief in this country, and still more in England, made it necessary for the brethren to act as almoners, at different times, to about 75,000 people. They had thus such opportunities as never before, for a wide publication of the gospel. The departure of the French troops in the summer was not followed by the apprehended disorders; owing, probably, to special efforts on the part of the Turkish Government. The political, and also the religious aspects of the country, are better than they were a year ago. Immorality has indeed increased, and doubtless the hatred between the races; but priestly and feudal power has been weakened; new civil rights have been secured to the Protestants; and the beneficent fruits of Protestant Christianity have diminished prejudice, and awakened respect. Missionaries, by their instrumentality in relieving distress, have much augmented their own influence for good. Dr. Van Dyck is now engaged in translating and printing the Old Testament, and has completed the book of Leviticus. He is also preparing a voweled edition of the New Testament for Mohammedans, in the style of the Koran. The sale of the Scriptures the past year, has been unprecedented. Against 448 copies, sold in 1859, stands the sale, in the year under review, of 4,293, almost a tenfold increase. The condition of the country has greatly interrupted the schools.

NESTORIANS.

OROOMIAH.—George W. Coan, Henry N. Cobb, *Missionaries;* Frank N. H. Young, M. D., *Missionary Physician;* Edward Breath, *Printer;* Mrs Sarah P. Coan, Mrs. Matilda E. Cobb, Mrs. Esther E. Thompson, Mrs. Sarah A. Breath; Miss Mary Susan Rice, Miss Aura J. Beach, *Teachers.*

SEIR.—Joseph G. Cochran, Samuel A. Rhea, John H. Shedd, Benjamin Labaree, Jr., *Missionaries;* Mrs. Deborah P. Cochran, Mrs Sarah Jane Rhea, Mrs. Sarah J. Shedd, Mrs. Elizabeth W. Labaree; Miss Harriet N. Crawford, *Teacher.*

In this country.—Justin Perkins, D. D., Austin H. Wright, M. D., Thomas L. Ambrose, *Missionaries;* Mrs. C. B. Perkins, Mrs. C. M. Wright; Miss Fidelia Fisk, *Teacher.*

Constrained by the state of his health to leave his work in Persia, Mr. Ambrose has returned to his native land. The mission, with thirty-one out-stations, and forty-one native preachers, is prepared to throw new and increased responsibilities upon its valuable native force. In the difficulty of forming a mountain station, owing to the severity of winter on the more elevated ridges, and the heat and insalubrity of summer on the lower

western slopes, the mission is considering how it shall evangelize the mountains by means chiefly of the native ministry, sent forth and directed from the plain of Oroomiah. The reformation is gradually bringing the true people of God among the Nestorians into active fellowship with each other, and reformed churches may be said now virtually to exist in perhaps a score of villages, and several of them with Nestorian pastors. The outburst of benevolent feeling among the evangelical Nestorians, a few months since, is a striking illustration of that strongly impulsive character, which led this people, in former ages, over so much of Central Asia, as missionaries.

SOUTHERN ASIA.

MAHRATTAS

BOMBAY.—Charles Harding, *Missionary;* Mrs. Julia M. Harding.—One native pastor and one native helper.

AHMEDNUGGUR.—Henry Ballantine, Lemuel Bissell, *Missionaries;* Mrs. Elizabeth D. Ballantine, Mrs. Mary E. Bissell, Miss Cynthia Farrar.—Two native pastors and thirteen native helpers.

SEROOR.—(In charge of Mr. Bissell.)—One native pastor and five native helpers.

RAHURI.—Amos Abbott, *Missionary;* Mrs. Anstice W. Abbott.—Nine native helpers.

KHOKAR.—William P. Barker, *Missionary;* Mrs. Lucelia T. Barker.—Eleven native helpers.

WADALE.—Samuel B. Fairbank, *Missionary;* Mrs. Mary B. Fairbank. — One native preacher and twelve native helpers.

KOLGAUM.—(In charge of Mr. Bissell.)—Four native helpers.

SATARA.—William Wood, Samuel C. Dean, *Missionaries;* Mrs. Augusta E. Dean.—Three native helpers.

MALCOLM PETH.—Mrs. Mary L. Graves.

In this country.—Sendol B. Munger, Allen Hazen, *Missionaries;* Mrs. Martha R. Hazen.

The Mahratta mission, especially in the Ahmednuggur district, has been blessed, the past year, with a continuance of that spiritual prosperity which it had enjoyed during the five previous years. One hundred and thirty-one new members have been added to the eighteen churches, increasing the whole number to five hundred and four; and it is interesting to know that the baptized children of the church number three hundred and fifty. The native Christians, under the auspices of the British Government, are gradually coming into possession of their social and civil rights, and good progress is made in training a native ministry. The common schools are as many as the funds will support. One of the houses of worship at Ahmednuggur has been enlarged by the native church, and the other needs enlargement.

MADRAS.

CHINTADREPETTAH. — Miron Winslow, D. D., *Missionary;* Mrs. Ellen A. Winslow.—Two catechists and seven teachers.

ROYAPURAM.—Phinehas R. Hunt, *Printer;* Mrs. Abigail N. Hunt.—One ordained native preacher, one catechist and five teachers.

BLACK TOWN.—The printing establishment is within the walled city.

Dr. Winslow hopes to complete his Tamil and English Dictionary in the course of another year. He has dismissed his English and Vernacular school, under the apprehension of pecuniary embarrassments from the civil war. The Report bears testimony to the usefulness of this school. The press, under the management of Mr. Hunt, continues to do an important work for Southern India. The printing during the year 1860, in all languages, amounted to 18,654,079 pages.

MADURA.

MADURA.—John Rendall, *Missionary;* Mrs. Jane B. Rendall; Miss Sarah W. Ashley, *Teacher.*—One native pastor, nine catechists, seven readers, two teachers in boarding school, seven schoolmasters and two schoolmistresses.

DINDIGUL. — Edward Webb, *Missionary;* Mrs. Nancy A. Webb.—One native pastor, seven catechists, six readers, five schoolmasters and four schoolmistresses.

TIRUMUNGALUM. — James Herrick, *Missionary;* Mrs. Elizabeth H. Herrick. — Eleven catechists, three schoolmasters and three schoolmistresses.

TIRUPUVANUM. — Edward Chester, *Missionary;* Mrs. Sophia Chester.—Five catechists, seven schoolmasters and one schoolmistress.

MANDAPASALIE.—Horace S. Taylor, *Missionary;* Mrs. Martha S. Taylor. — Three native pastors, eighteen catechists, fifteen readers, thirteen schoolmasters and three schoolmistresses.

MALUR.—Thomas S. Burnell, *Missionary;* Mrs. Martha Burnell.—Five catechists and seven schoolmasters.

PERIACULUM. — Joseph T. Noyes, *Missionary;* Mrs. Elizabeth A. Noyes.—One native pastor, fourteen catechists, six readers, six schoolmasters and three schoolmistresses.

BATTALAGUNDU.—George T. Washburn, *Missionary;* Mrs. Elizabeth E. Washburn.—Eight catechists, one reader, seven schoolmasters and two schoolmistresses.

MANA MADURA.—(formerly *Patianur.*)—William B. Capron, *Missionary;* Mrs. Sarah B. Capron.—One catechist.

PULNEY.—Charles T. White, *Missionary;* Mrs. Anna M. White.—Two catechists, two readers and one schoolmaster.

PASUMALIE.—William Tracy, *Missionary;* Mrs. Emily F. Tracy.—One catechist, four teachers in the seminary and one schoolmaster.

SIVAGUNGA.—(In charge of Mr. Capron.)—Three catechists.

USALAMPATTI.—(In charge of Mr. Herrick.)—Three catechists and one schoolmistress.

Station not assigned.—David C. Scudder, *Missionary;* Mrs. Harriet L. Scudder.

In this country.—Clarendon F. Muzzy, John E. Chandler, *Missionaries;* Mrs. Mary Ann Muzzy, Mrs. Charlotte H. Chandler.

Mr. Chandler and family left in November, 1860, for a visit to this country, and arrived in May last. Mr. Webb and family embarked on their return to the mission, March 11, accompanied by Rev. David C. Scudder and wife. They reached Madras, June 26. Dr. Green's connection has been again transferred to the Ceylon mission.

More than a million of souls in the Madura district, and nearly the whole territory, somewhat larger than the State of Massachusetts, are by general consent, under the exclusive care of the Madura mission. The 145 'Christian congregations' number about 6,500 souls. Of these, 800 are able to read. The 28 churches received 76 new members the past year, and contain 1,109. Six of the churches have native pastors. The contributions of the native Christians, during the year last reported, amounted to five hundred and thirty-three dollars; besides the Jubilee offering to the Board, which increased the sum to nine hundred and twenty-two dollars; and letters recently received, speak of a revival of benevolence among them like that which so recently occurred in the Nestorian field. They have a Home Missionary Society to aid feeble churches in the support of their pastors. The schools contain twelve hundred pupils, one hundred and fifteen of whom, of both sexes, are in the higher training schools. The wonderful work of God, that has been in progress in Tinnevelly, south of the Madura District, has extended to the neighboring churches within the bounds of this mission, and reached the seminary at Pasumalie; and the brethren have great hopes in respect to all their churches.

CEYLON.

BATTICOTTA.—Marshall D. Sanders, *Missionary;* Mrs. Georgiana Sanders.—One licensed preacher, two teachers for training and theological school, four other helpers and nine school teachers.

TILLIPALLY.—(In charge of Mr. Quick.)—Three catechists and five school teachers.

PANDITERIPO.—James Quick, *Missionary;* Mrs. Maria E. Quick.—Three catechists, one other helper and three school teachers.

OODOOVILLE.—Levi Spaulding, *Missionary;* Mrs. Mary C. Spaulding, Miss Eliza Agnew.—One licensed preacher, one catechist, four teachers for boarding school, three other helpers and eight school teachers.

MANEPY.—Eurotas P. Hastings, *Missionary;* Mrs. Anna Hastings.—Four catechists, two other helpers and four school teachers.

CHAVAGACHERRY.—(In charge of Mr. Hastings.)—One native pastor, two other helpers and two school teachers.

OODOOPITTY.—John C. Smith, *Missionary;* Mrs. Mary S. Smith.—Three catechists, one other helper and three school teachers.

Stations not assigned.—James A. Bates, *Missionary;* Mrs. Sarah A. Bates, Mrs. Hannah Ward.

In this country.—William W. Howland, Nathan L. Lord, M. D., *Missionaries;* Samuel F. Green, M. D., *Missionary Physician;* Mrs. Susan R. Howland, Mrs. Laura W. Lord.

The sailing of Dr. Ward, with others, to reinforce this mission, was noticed in the last annual survey. After he had been at sea three weeks, Dr. Ward was suddenly called to his heavenly home. The rest of the company arrived at Jaffna, April 21. Mr. and Mrs. Hitchcock were obliged to return to this country on account of the health of Mrs. H.; and as physicians do not encourage the hope that she can endure the climate of Ceylon, they have taken a release from their connection with the Board.

In the early part of the year, very considerable interest was manifested in spiritual things at some stations of the mission, and a number of persons have been received to the churches since the close of the last year reported. During that year only nine were added by profession.

It is remarkable that this mission should have suffered no more from its

necessary, but somewhat sudden, disruption from the means of secular advancement for native Christians, in 1855. The good sense of the native community would seem to have appreciated the reasonableness of the measure. This is shown by their Jubilee offering to the Board, of near five hundred and fifty dollars, which came principally from natives who had been educated by the mission, and who had been disappointed in their hopes of an English education for their children from the same source. In this view, as well as in every other, the offering is highly gratifying. The mission schools, at present thirty-six in number, contain fourteen hundred and ten pupils and are all now vernacular, the natives bearing the whole expense of their English schools. The Oodooville female school has forty-seven pupils, and the theological school at Batticotta has twenty. The Independent English high school at Batticotta, under native management, is Christian, with one hundred and fifty pupils, and shared in the revival which, at one time in the year, blessed the labors of the mission.

EASTERN ASIA.

CANTON.

CANTON.—Dyer Ball, M. D., Samuel W. Bonney, Daniel Vrooman, *Missionaries;* Mrs. Isabella Ball, Mrs. Catharine V. R. Bonney, Mrs. Maria W. Vrooman.—Two native helpers.

The work at Canton has gone quietly forward. There has been no change in missionaries, and their operations have been much the same as reported last year. The country around has been quiet, and the brethren, who are hopeful in the prosecution of their work, have made several excursions for the purpose of preaching and distributing tracts. In these excursions they have been well received by the people. Mr. Bonney, in company with three English gentlemen, lately traveled from Canton to Shanghai, by way of the Tong Ting Lake and the great Yangtse River, about two thousand miles, without any serious obstruction. Mr. Bonney's school, sustained without expense to the Board, numbers forty pupils. Mrs. Bonney's school for girls has continued to be attended, as last year.

FUH-CHAU.

FUH-CHAU.—Lyman B. Peet, Justus Doolittle, Charles Hartwell, Caleb C. Baldwin, Simeon F. Woodin, *Missionaries;* Mrs. H. L. Peet, Mrs. Lucy E. Doolittle, Mrs. Lucy E. Hartwell, Mrs. Harriet F. Baldwin, Mrs. Sarah L. Woodin.—Three native helpers.

The missionaries of Fuh-chau have continued their accustomed labors, as heretofore. Good audiences are reported at the church, at the various chapels in charge of the assistants, and at other preaching places regularly visited by the missionaries; and a spirit of inquiry in regard to what is heard at these places is often manifested. The facilities for procuring residences and places for preaching within the city walls are multiplying; opposition to missionary operations is not as strong as formerly; and there are encouraging indications of advance in the position occupied by the missionaries. Four persons have been received to the church, and when the report was written, there were several candidates.

SHANGHAI.

SHANGHAI.—Elijah C. Bridgman, D. D., *Missionary;* Mrs. Eliza J. Bridgman.

TIENTSIN.—Henry Blodget, *Missionary.*

In this country.—Mrs. Sarah F. R. Blodget.

Dr. and Mrs. Bridgman have had some additional cares devolving upon them in consequence of the absence of Mr. Blodget, who now occupies a station at Tientsin, only seventy-five miles from Pekin. The climate there approximates to that of New England and the Middle States, and it is proposed to make Tientsin, rather than Shanghai, the centre of the northern China mission. In Mrs. Bridgman's boarding school there have been twenty pupils. Three day schools have been in operation, with an attendance of twelve pupils in each, and their influence is thought to be salutary and far-reaching.

NORTH PACIFIC OCEAN.

THE SANDWICH ISLANDS.

[Of the persons named below, Messrs. Bishop, Gulick, Coan, Bond, D. Baldwin, Clark, Lowell Smith, James W. Smith, Pogue, and Forbes, derive their support *wholly* from the Islands; and Messrs. Thurston, Paris, Lyons, Alexander, Parker, Emerson, Rowell, Dole, Shipman, Johnson, and Wilcox, only *in part*. The relation of the brethren to the Board, is similar to that subsisting between Home Missionaries and the Society which guarantees their support.]

HAWAII.

NORTH KONA.—Rev. Asa Thurston, and Mrs. Lucy G. Thurston.

SOUTH KONA.—Rev. John D. Paris, and Mrs. Mary C. Paris.

KAU.—Rev. William C. Shipman, and Mrs. Jane S. Shipman.

HILO.—Rev. Titus Coan, Rev. David B. Lyman; Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman.

WAIMEA.—Rev. Lorenzo Lyons, and Mrs. Lucretia G. Lyons.

KOHALA.—Rev. Elias Bond, and Mrs. Ellen M. Bond.

MAUI.

LAHAINA.—Rev. Dwight Baldwin, M. D., and Mrs. Charlotte F. Baldwin.

KAANAPALI, (out-station.)—J. H. Moku, *Native Preacher*.

LAHAINALUNA. — (Seminary belonging to and supported by the Government,) Rev. John F. Pogue; Mrs. Maria K. Pogue, and Miss Lydia Brown.

WAILUKU. — Rev. William P. Alexander, and Mrs. Mary Ann Alexander.

HONUAULA, (out-station.)—S. W. Nueku, *Native Preacher*.

HANA.—(Vacant.)

MOLOKAI.

KALUAAHA. — Rev. Anderson O. Forbes; Mrs. Maria P. Forbes, Mrs. Rebecca H. Hitchcock.

OAHU.

HONOLULU. — Rev. Ephraim W. Clark, Rev. Lowell Smith, Rev. Peter J. Gulick; Mrs. Mary K. Clark, Mrs. Abba W. Smith, Mrs. Fanny H. Gulick, Mrs. Maria P. Chamberlain.

PUNAHOU, (Oahu College.)—Rev. Cyrus T. Mills, *President*, Mr. William Dewitt Alexander, *Professor*; Mrs. Susan L. Mills, Mrs. Abbie Alexander, Miss Maria C. Ogden.

EWA.—Rev. Artemas Bishop; Mrs. Delia S. Bishop; and S. Kahoohalahala, *Native Preacher*.

KANEOHE.—Rev. Benjamin W. Parker, and Mrs. Mary E. Parker.

WAIALUA. — Rev. John S. Emerson, and Mrs. Ursula S. Emerson.

WAIANAE, (out-station.)

HAUULA (out-station.)-M. Kuaea, *Native Preacher*.

KAUAI.

WAIMEA.—Rev. George B. Rowell; Mrs. Malvina J. Rowell, Mrs. Mary P. Whitney.

KOLOA.—Rev. James W. Smith, M. D., Rev. Daniel Dole, Mrs. Mellicent K. Smith, Mrs. Charlotte C. Dole.

WAIOLI. — Rev. Edward Johnson, Mr. Abner Wilcox; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

At the Sandwich Islands, the past year has been one of special revival. The additions to the churches have been 1,465, raising the whole present number of church members to 19,767. Add the deceased church members from the beginning, to the living, and the number is 37,454. More than $21,000 were contributed by the twenty-three churches, during the year, for the support and propagation of the gospel. Ecclesiastical bodies have been formed on the four larger Islands, more or less conformed to the Presbyterian or Congregational models; but the decrease of the whaling business, and consequently of trade and money, has retarded the growth of good institutions of all kinds, and diminished the self-sustaining power of the churches.

MICRONESIA.

RONKITI, (Ponape.)—Albert A. Sturges, *Missionary*; Mrs. Susan M. Sturges.

KUSAIE, (Strong's Island.)—Benjamin G. Snow, *Missionary*; Mrs. Lydia V. Snow.

EBON, (one of the Ralik Islands.)—Luther H. Gulick, M. D., Edward T. Doane, *Missionaries*; Mrs. Louisa L. Gulick, Mrs. Sarah W. W. Doane.

APAIANG, (one of the Kingsmill Islands.)—Hiram Bingham, Jr., *Missionary*; Mrs. Minerva C. Bingham.—One Hawaiian helper.

OUT-STATION.—*Tarawa.*—One ordained Hawaiian preacher and one helper.

Recent intelligence announces the arrival of Mrs. Sturges and Mrs. Doane, on account of ill health, and Mr. and Mrs. Roberts, at the Sandwich Islands. The two latter are no longer connected with the mission. Dr. and Mrs. Pierson, hoping for a restoration of health in the climate of California, have taken a dismission from their connection with the Board, to enter a field of labor which has providentially opened for them there. Dr. Gulick remains yet at the Sandwich Islands with his family, awaiting the renewal of his impaired energies. The latest intelligence from the mission, published mostly in the December Herald, is of a cheering character. During the year, the spiritual regeneration of the people has taken a new start. Messrs. Bingham and Doane were particularly

encouraged by the manifestation of the Holy Spirit's gracious influences, while the organization of a church at Ronkiti, with twelve members, and of another, with six members, at Shalong, are manifest indications that God has a people on Ponape. At Kusaie, also, there are indications of good.

NORTH AMERICAN INDIANS.

DAKOTAS.

HAZLEWOOD.—Stephen R. Riggs, *Missionary*; Hugh D. Cunningham, *Steward of the Boarding School*; Mrs. Mary Ann C. Riggs, Mrs. Mary B. Cunningham; Miss Eliza Huggins, *Teacher*.

YELLOW MEDICINE.—Thomas S. Williamson, M. D., *Missionary*; Mrs. Margaret P. Williamson; Miss Jane S. Williamson, *Teacher*.

SIOUX AGENCY.—John P. Williamson, *Missionary*.

A new station has been commenced among the Dakotas, under favorable auspices. A son of Dr. Williamson, having completed his studies at Lane Seminary, repaired to the Sioux Agency last autumn, and entered upon his chosen work. Having learned their language when a child, and having retained their confidence and regard, he has peculiar advantages for doing them good. A church has been organized at this station, with eleven members; and a house of worship is in process of erection, without expense to the Board. The reports from Yellow Medicine and Hazlewood are more hopeful than they were a year ago. There is more disposition to listen to the preaching of the gospel, and the truth as it is in Jesus is not declared in vain. The meetings held on the second week in January, through the divine blessing, exerted a quickening influence upon Christians; a permanent benefit seems to have been the result; and some, it is believed, have experienced the renewing power of the Holy Spirit. In education and general improvement there is gradual progress, and the influence of missionary labor upon civilization is becoming more and more obvious.

OJIBWAS.

ODANAH.—Leonard H. Wheeler, *Missionary*; David B. Spencer, *Steward of the Boarding School*; Mrs. Harriet W. Wheeler, Mrs. D. B. Spencer; Miss Rhoda W. Spicer, *Teacher*; Henry Blatchford, *Native Preacher*.

The labors of the year have not been in vain among the Ojibwas. A spirit of inquiry has sprung up in some minds; and the members of the church give evidence of increased stability as the disciples of Christ. Though few in number, their influence is said to be great. The boarding school is in successful operation, the Indians regarding it with favor. The pupils give satisfaction to their teachers, and are thought to afford as much evidence of capacity as white children. Among these Indians, also, there is progress in material interests. They are doing more for the improvement of their land, and more for the comfort of their homes, than they have been accustomed to do. Individual enterprise is increasing; consequently, more independence and thrift are developed.

SENECAS.

CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura B. Wright.—One native helper.

UPPER ALLEGHANY.—Nathaniel H. Pierce, *Missionary*; Mrs. Agnes D. Pierce.—One native helper.

OUT-STATION.—*Old Town*, James Pierce, *Native Preacher*.

The past year has been one of trial for the Seneca mission. Mr. Gleason has entered another field of labor, with the confidence and regard of the Committee, and his place is still vacant. Other causes have been at work, operating adversely to the spiritual interests of the Indians recently under his care. Still, the church at Cattaraugus has exhibited an encouraging degree of Christian principle; and some of its members have appeared to feel the burden of an unwonted responsibility. Upon the Alleghany Reservation, the missionary work may be regarded as more encouraging than it has been. Last winter, especially, there were undoubted proofs of the Spirit's presence in public assemblies; and it is believed that some have experienced his renewing power. The educational interests of the Senecas are kindly and faithfully cared for by the State of New York. The Orphan Asy-

lum is accomplishing much for those who are admitted to its privileges. In agriculture and domestic comfort, the Cattaraugus Indians are constantly advancing.

TUSCARORAS.

The intention to close the work of the Board among these Indians at an early day was announced last year. On reviewing the case, after a visit to the station by Secretary Wood, it did not seem to the Prudential Committee, that a people who have had the gospel dispensed to them for fifty-eight years, and are a Christian community, with ability to do so much for themselves, and surrounded by Christian churches, are proper subjects for the continued expenditure of funds contributed for foreign missions. The Tuscaroras were accordingly informed that the work of the American Board among them is definitely closed. Mr. Peter P. Osunkhirhine, formerly a missionary of the Board among the Abenaquis, at the request of the church, has been allowed to reside in the mission house; and for a part of the year he has conducted their religious services. The mission property will be used as a parsonage, so long as it may be desired for the occupancy of a suitable and acceptable minister.

SUMMARY.

Missions.

Present number of Missions,		20
" " Stations,		113
" " Out-stations,		173

Laborers Employed.

Ordained Missionaries (7 being Physicians),	151	
Physicians not ordained,	5	
Other Male Assistants,	7	
Female Assistants,	174	
Total laborers sent from this country,		337
Native Pastors,	29	
Native Preachers,	97	
Native Catechists, (virtually preachers,)	153	
Native Helpers,	391	
Whole number of Native Laborers,		670
Total laborers connected with the missions,		1,007

The Press.

Printing Establishments,	4
Pages printed last year,	33,003,379
Pages printed from the beginning,	1,264,106,926

The Churches.

Churches, (including all at the Sand. Isl.)	161
Church Members, (do. do.) so far as reported,	24,456
Added during the year, (do. do.)	1,944

Educational Department.

Seminaries,		9
Other Boarding Schools,		10
Free Schools, (omitting those at Sand. Isl.)		298
Pupils in Free Schools, (omitting those at S. I.)	8,118	
Pupils in Seminaries,	276	
" " Boarding Schools,	236	
Whole No. in Seminaries and Schools,		8,630

LETTERS FROM THE MISSIONS.

Micronesia Mission.

LETTERS of much interest from two of the Micronesia stations were published in December, but for others, received at the same time, room could not be found in that number of the Herald. Mr. Bingham, of Apaiang, like others of the missionaries, is permitted to speak of first fruits gathered into the Christian church, and of apparent interest in the truth on the part of some not yet baptized. After speaking very favorably of the character of some whose baptism had been previously mentioned, (see November Herald,) he says:

"Our King also, Tekaiea, is taking a noble stand in some respects. He has put aside all his wives but one, yet providing for the wants of one who is the mother of some of his children. He orders abstaining from work on the Sabbath; is most regular in his attendance upon public worship; seems very docile; and Capt. Gelett has more than once spoken of the marked change in his demeanor. He appears to be almost a Christian. His wife, Nei Kaobunang, gives still more pleasing evidence of a change of heart. We hope soon to propound her as a candidate for baptism. Another woman also affords us much hope that Jesus numbers her among his little ones. She has learned to read without instruction from the missionaries. Still other men and women profess faith in Christ, and in several instances their fruits are quite cheering.

"Our Sabbath noon and Wednesday evening prayer-meetings are well attended, and the king and others cheerfully and acceptably take a part in them. The female prayer-meetings, on Sabbath noon, are also occasions of much interest, and tend to encourage Mrs. Bingham and Kaholo in their efforts with the women. Our monthly concerts you would be pleased to attend. Several natives

contribute regularly twenty-five or twelve and a half cents, or a shell of cocoa-nut oil, each.

"Yes, we are happy in our work, and bless the Lord for these manifestations of his presence. We look for yet brighter days, and for more glorious triumphs than any man can win. The king and his wife were the first middle-aged people to acquire the art of reading."

EBON.

LETTER FROM MR. DOANE, MAY, 1861.

Violence—Promise of Amendment.

MR. DOANE, in this communication, first gives the particulars, under date May 23, of a fearful scene of violence, which had just startled not the missionary family at Ebon only, but the people. The high chief Kaibuki, taking with him a company of men, had attacked and slain another chief, with whom he was offended, with his nephew and two sisters. This deed revealed in Kaibuki a heart so savage and untamed, that it "struck terror into all the islanders. None knew who would next fall." All were the more surprised and alarmed, because the chief had often assured Mr. Doane and the people, that "such bloody work was over at Ebon; as that was now the missionary's island." It was feared that, changing his policy entirely, he would break up the schools and congregations, and order the missionary away. But Mr. Doane says:

After two days and nights of much mental anxiety and prayer, we were rejoiced, by being suddenly called on by Kaibuki, with all except two of the leading chiefs, and Mr. Kapelle, an oil agent now residing here, Kaibuki informing us that Ebon was to witness no more such blood-shedding. "He had thrown away all such evil from his heart"—or "*throat*" rather, as this people make the throat the seat of the affections;—"had set it adrift—had buried it," in his own significant language. Moreover, he said our Sabbath congregations should be as of old, with a *crowded* house; and our schools should go on. Such news as this quickly turned our darkness to light. I thought I would see *how far* I could get him to go in a reformation, now that he had begun; so I read to him our translation of the Ten Commandments, explained them, and wanted him and all the chiefs to adopt them as the code of laws they would rule by. But the law seemed evidently too "broad," especially the seventh commandment. However, I told him plainly of his sin; that it was not the missionary he had sinned against, but God; and that God would avenge the blood of the slain. He earnestly asked of me to cry to Jehovah to have mercy upon them. I told him I did this daily. Well, next Sabbath he wanted us to have a large meeting, and pray for him.

This was the substance of our talk. Other chiefs wanted me to get a *jail* and *hand-cuffs* for offenders; and all said they would do no such deed again. I need hardly tell you with what a full heart, and eyes filled with tears of joy, I met my Savior and Master that evening, since he had brought light out of such deep darkness. Now the way is open for us to work on more advantageously, with our school especially, than ever before. We have at present the names of one hundred and two scholars, and hope soon to add largely to this number. But we can go on with our work; the Lord is yet suffering us to hold on; and I cannot praise him too much for this favor. He yet esteems us worthy to be his workmen here. What a privilege! And now I will try and be more faithful in his work than ever before.

Other Trials.

Passing from this event, Mr. Doane reviews the history of the previous year at Ebon, during which, he says, much had occurred that was painful, and much also which he looked upon as cheering. The hopeful appearances which were reported in November, 1860, in the desire to learn, especially, continued for some time; but early in the winter a sad change came. The chiefs, thinking the people were getting above their place, "determined to stop this intellectual movement." This they accomplished by secret rather than open measures; but the influence was felt, and "the large school of fifty or sixty learners daily, went down to five, ten or fifteen."

About this time a chief of much influence, who, in his sickness, came near Mr. Doane to be nursed, died; and the feeling was cherished that the missionary had been the means of his death. Next came the influenza, with which many were sick, and then measles; which the missionary was considered as having brought upon the people because they would not obey his teachings. Other trials, incident to a residence among such a people, followed, before the scene of violence already mentioned; together with the protracted and serious illness of a child, with which Mrs. Doane, being herself also quite ill, left for the Sandwich Islands, in the Morning Star, in June.

Progress in the Missionary Work.

But our brother is permitted to speak of encouragements as well as trials. He writes, May 31:

In the midst of all these trials, our work has gone on, and one after another has professed love to Christ. And they stand firm. They say they will not give up their love for Jesus if the chiefs kill them; and they are consistent in their walk. Such was the language of a young man, Papia, when he heard that his life was threatened. 'They might kill him,' he said, 'but he would not give up his love.'

On the first Sabbath in January we baptized a young woman of much promise. She is a domestic in our family, and her life seems to be one of devotion. Some five or six others we shall baptize when it seems best, which we hope will be before many Sabbaths. In other ways, too, our work has gone on. Notwithstanding the opposition of chiefs, so inquiring is the native mind,—made so, may we not hope, by the blessed Spirit?—that we have now three schools; one on Ebon islet, numbering 86 scholars; one on Toko islet, numbering 60; and one on Ene Koing, numbering 25; making a total of 171 pupils. And the children learn rapidly. We have about fifteen readers in the New Testament, and a large number who can read our primary book and hymns. There are about twenty who can write; and these all write compositions once a week, on their slates. In singing, too, our schools are making much progress.

We cannot say much for or against the mass of our adult population. I frequently hear of one here and there who is thinking about these things, and many tell me they wish to attend on our teaching,—Sabbath teaching, especially,—but the chiefs forbid it. On the whole, we are much encouraged. Amid all that is dark, I think we see signs of great good. Indeed, there is a large body of natives on these islets who have all the *head* knowledge that is necessary to make them Christians, and only want the influences of the Spirit.

Mr. Doane had printed, in the language of the people, in all, 2,650 pages, including 710 pages of a few chapters of Matthew's Gospel.

Mission to Western Turkey.

Letters from Mr. Dwight, of Constantinople.

The valuable series of letters from Mr. Dwight, written during his recent extended tour, is now brought to a close. He returned from that tour, to Constantinople, long the scene of his labors, and from there to the United States. From letters written at Sivas and Marsovan, on his returning journey in September, 1861, and respecting portions of his own, the Western Turkey field, a few somewhat disconnected extracts, for which room could not be found in the Herald at an earlier date, will be given here.

Prospects of Romanism and Protestantism.

It is plain that in the district of Sivas, as well as elsewhere, the whole advantage gained by the mission cannot be estimated by simply numbering the Protestant churches and communities. There is a great change going on in *the minds of the people*, which is highly encouraging for the future. In this respect, Protestantism stands in most striking contrast with Romanism, all over this country. Whatever Romanism has gained during the last thirty years, among the Armenians, has been in form and name alone. Conviction of its truth has

had nothing to do with it, but mere worldly policy and pecuniary interest; and for the most part, all recent converts to Romanism have gone back. On the other hand, a goodly number of persons in the face of worldly interest and policy, have fully embraced Protestantism, in every part of the land; and innumerably more, who fear the loss of business or of a good name, and thus are deterred from openly avowing their sentiments, are intellectually convinced of the truth.

Cesarea and Its Villages.

I rode with Mr. Farnsworth to several of the princely villages which surround this interior town, and which form a striking peculiarity of this field. These villages are remarkable for their great size,—containing from 500 to 1,000 houses each,—and for the wealth every where displayed in their buildings and gardens. The houses are all of handsomely cut stone, three or four stories high, and strongly reminded me of the solid-looking baronial residences in some of the old European cities.

No business is transacted in these villages to account for their wealth. The people go abroad for some years, and engage in commerce, in Mersin, Adana, Smyrna and Constantinople, and return with princely fortunes, to spend the rest of their days in the quiet retirement of these suburbs. They are all within two hours of the city. It was painful to me to pass through these large quarters, and learn that scarcely the least beginning has yet been made, in any of them, towards a spiritual reformation. In one I found two Greek helpers of the mission, whose influence I hope is doing some good.

The Grave of Gridley.

In Endirlik, it was with melancholy satisfaction that I visited the unfrequented grave of Gridley, one of our first missionaries to Turkey, who was so early cut off, when entirely alone with his teacher, far away from the home and friends of his youth. The marble slab, placed over his grave by his sorrowing teacher Abraham, is now broken, so as to render all the first part of the inscription unintelligible. The closing sentence touched my heart,—"*This is my last service for him, written with tears. Abraham.*"

Merciful Preservation.

I must close what I have now to say about Cesarea, by recording the merciful interposition of God's providence while I was there, in saving me and my missionary brethren who were with me, as well as several of the Protestants of the place, from death at the hands of an assassin. As we were seated in Mr. Farnsworth's house, on Sabbath evening, a ball was fired through the window, of a very large size and from a heavily loaded gun, aimed apparently at us. It passed through the shutter, covered with sheet-iron, and its course was probably turned by the resistance, so that it lodged in the wall of the room. What the motive was we do not know. I had spoken that day to an audience of over two hundred, and said something about the conversion of the Turks, which may have excited Moslem fanaticism. Blessed be God, the intended evil was graciously averted.

Amasia—Interesting German Colony.

On arriving at Amasia, I went directly to the house of Mr. Krug, a German merchant residing there. Shortly after, Mr. Leonard arrived from Marsovan. Mr. Krug, who has always been a warm friend of the missionaries, gave us a hearty welcome. He has been here more than twenty years, and has charge of a silk-winding factory and a flouring mill, both carried by water. There is quite a little German colony here, connected with these establishments, and some at least, of its members, appear to be earnest, religious men, whose influence must be good. Mr. Metz, the chief proprietor, is eminently of this character; and although he does not reside upon

the ground, he makes occasional visits, and has already done much to promote the religious interests of the colony, and also of the people around. One of his last works of benevolence was to build a chapel and school-house, with rooms for the teacher, &c., and now he allows the Protestant Armenians to make use of it, both for their services on the Sabbath and for their school during the week — he himself partly supporting their teacher.

Marsovan—Schools and Their Teachers.

Mr. Leonard and I rode from Amasia to Marsovan in about eight hours, and as we neared the latter place, we were much detained, though very pleasantly, by those who came out to greet my arrival. At first, several of the Protestant brethren met us on horseback, and then a whole group of boys, being the children of the Protestant day school, about ninety in number, with their teacher, a Bebek student, at their head. They sung several children's hymns in Armenian, and we moved on under their escort. By and by we came to a girls' school, sitting under the shade of a tree, awaiting my arrival. The teacher is from our female boarding school at Hasskeuy. I was pleased to find that she had opened this school without any assistance from the mission, in order to do good, and that she has already between twenty and thirty pupils. There is also another Protestant girls' school, the pupils of which number fifty or sixty, all of them being Armenians of the old church. All that the mission does to encourage either of these schools is to pay 100 piasters a year, for rent, for each of them; less than $10 in all!

Interest among Females.

Another graduate of our female boarding school has lately come here to assist Mr. Leonard in the missionary work, and seems remarkably adapted to the kind of labor she is engaged in. A part of each day she spends in teaching a class of married women and more advanced girls, of whom she has now twenty-three. I was delighted with what I saw of this class. Both teacher and pupils seemed quite enthusiastic, and while this is the case the undertaking must prosper. Annah, the teacher, also attends a weekly prayer meeting for females, in company with Mrs. Leonard, and is very happy in her remarks and prayers on such occasions. Between seventy and eighty were present the week before I was there.

One interesting feature of these meetings now is, that Mussulman women often attend. Sometimes six, eight or ten are present at a time, and they show the deepest interest in what they hear. Mrs. Leonard has been several times, of late, to visit a sick Protestant child, in a Mussulman quarter of the town, and whenever the Turkish women see her coming, several of them are sure to flock into the place to listen to her; and after she gets through they ask her to read and talk to them. On one occasion as many as twenty Turkish females thus gathered around her and listened to the Word of life.

Conclusion of the Tour.

I have now completed my work. I have visited every station of the Board actually occupied, in the Turkish and Persian empires, excepting those among the Bulgarians. It has been my privilege to see all the missionaries and their families,—a rare body of men and women, of whom our churches and our country may well be proud; and also to become personally acquainted with hundreds and thousands of the dear Protestant brethren and sisters of this land, God's lights in the midst of surrounding darkness—God's witnesses where the very seat of Satan is.

ADRIANOPLE.

Letter from Mr. Morse, October 17, 1861.

Romanists and Bulgarians.

In this letter, Mr. Morse refers briefly to some matters of interest in connection with

the condition and prospects of the people for whose good he and other missionaries in European Turkey are specially laboring.

In my last letter, of July 31, I mentioned that the Romanists were making very special efforts in Adrianople to spread their principles among the Bulgarians. At that time, about one hundred and fifty had been enrolled as Unionists, as they are called. Mr. Zankoff, the leader of this movement in Constantinople, was then here, and through the influence of promises and encouragements, which have not been fulfilled, the number rapidly ran up to about two thousand. Zankoff returned to Constantinople, and it is said has deserted the Jesuits whom he had so faithfully served for over two years, and fled to Odessa. Only a few of those enrolled here attend the church, and one of the two priests who officiated has deserted. The poor people, who have been deceived, are discouraged and perplexed. We have just received some new tracts upon "the Pope and the Catholic church," which we hope may be useful among them. The great difficulty is, that but few of them can read Bulgarian; though they can speak it, poorly.

This effort of the Romanists among the Bulgarians is providential in reference to our work. They have broken down many obstructions, and removed many obstacles, better than we could have done; and have awakened a general spirit of inquiry. In a measure, they have broken up the ground for us to sow. Zankoff distinctly ascribes their defeat to the influence of the American missionaries. The Bulgarian who has assisted us during the past two years is now the head teacher in the school here—a thing which would not have been allowed two years ago.

Emigration to Russia.

At the present time, great numbers of Bulgarians are emigrating to Russia, to settle in places left by the Tartars, who for the past two years have been coming to Turkey. Forty whole villages, in the Adrianople sanjak, have already petitioned the Emperor of Russia for assistance to emigrate. From the Pashalick of Vidin, 20,000, it is said, have already gone; and the same process is going forward in different parts of Bulgaria. The Bulgarians style this "the murderous policy of Russia" towards them; and coming so soon after the refusal (or evasion) of the Porte to grant them their religious rights, it is driving them almost to despair. It is said Russia gives a bounty for every emigrant, and pays the expenses; and her agents are very busy traversing the country. She is thus gathering capital for future use, and deluding the poor Bulgarians.

Mission to Eastern Turkey.

KHARPOOT.

Letter from Mr. Barnum, September 27, 1861.

Mr. Barnum writes respecting a tour to Geghi, the out-station one hundred miles north-west from Kharpoot, and has occasion to speak of several topics of interest. He took with him a member of the theological class, and they spent the first Sabbath, September 15, at Peri, an Armenian town of about 3,000 inhabitants.

Peri—Preaching in the Market Places.

Peri has been visited once by a missionary, and once or twice by a native helper; but aside from this, no labor has been performed there. As we rode into the town the people appeared friendly; and when we asked for a place to spend the Sabbath, they coincided in sending us to the head-man of the Armenian community. He received us most cordially, but we found that, for our purpose, the place was not a very good one. Our host was a very wicked and intemperate man, and many who were friendly to us did not like to go to his house. When we found that the people were not coming freely to us, on Sabbath morn-

ing, Mardiros went out to the market; and finding a company of men, he sat down and read and talked to them for two hours and a half, no one saying aught against him. In the afternoon we both went out, and taking our position within twenty feet of a slaughter house, in the centre of the town, where a company of Armenians were busily engaged in killing, dressing and selling goats, we had at once a congregation of nearly one hundred and fifty persons. Here we remained two hours, reading and preaching to Armenians, Turks and Koords. There were Turks present who clung to us closely, and listened to all we had to say till we returned to our quarters. We dwelt, as we do generally at such times, upon the utter insufficiency of any religion of form to satisfy the requirements of the divine law; drawing illustrations as freely from the Mohammedan religion as from any other, though of course not openly denouncing the *system*, as such, but insisting that God requires a pure heart, without which, no form or name of religion is of the slightest avail.

Concessions by Mohammedans.

Nearly all confessed that they were almost wholly engaged in the service of the world; that they were accustomed to practice almost all sorts of iniquity; and that a regard for God or his law, even according to their own standards, had hardly any place in their secret motives. One man said to me, privately, "Do not suppose that we are ignorant of our condition. We are all eternally lost, and we know it. We find ourselves in the same state as our fathers were, and we see no way to free ourselves." Nearly all, with one consent, would reply to our appeals,—"We know that this is all very true; but we are so much oppressed, and suffer so much injustice, that we can think of nothing else."

I was much impressed with the apparent honesty and simple-mindedness of the people, and their eagerness to hear. With a good helper in Peri I should expect to see the work open rapidly. The usual number of slanders against Protestantism have been industriously circulated there, as in other places where we are not known, with the additional statement that we teach the lawfulness of bigamy, and defend it from the Scriptures; yet there was an apparent readiness to credit me when I stated briefly our object,—to bring to every man a pure gospel, and to know nothing among men save Christ and him crucified. I believe that there is an open door in this place; but, alas! we cannot enter it till better times.

Ungoverned Koords—Ignorant Armenians.

The rest of our journey to Geghi lay chiefly among the Koords, and a class of Koords not at all under subjection to the Government. They are even worse this year than when we passed over the same road last fall. Robberies and murders, and village feuds and battles, are of constant occurrence, and we were every where warned against venturing among the people; but I felt that I was called of God to go, and trust in him. He took us in safety. Monday night we spent in a village chiefly Koordish, but with four Armenian houses. I have seldom seen so gross ignorance, among any who bear the Christian name, of the simplest facts of the gospel, though they are proud of their name. They had heard of Christ, but supposed him to be an angel! Of his offices, and of the way salvation is obtained through him, they were as much in the dark as their neighbors the Koords. They listened very attentively, and as we afterwards learned with deep interest, as we minutely explained some of the primary facts of the religion of Jesus. I could not but reflect, how many simple-hearted people like these there are, who have not believed merely because they have not heard; and that through no fault of their own. For more than eighteen centuries the command has been upon the church to give the

gospel to *every creature*; and yet, to-day, nine-tenths of the human race are in practical or total ignorance of it. I believe, that if every Christian had the same mind and spirit which were in Christ, the excuse of ignorance might be taken from almost every member of the race, during the present generation. Upon whose skirts will be found their blood at the judgment?

Geghi—The School—A Change.

The day after my arrival in Geghi, I had a public examination of the school. There was a general attendance of the parents and friends of the children, and I was very much pleased with the appearance of the school. When we were there last fall, as a preliminary to opening the school, and for the sake of imparting to it a little enthusiasm, we appointed a time for the children to come and see us; and promised to sing to them from the children's hymn book, and teach them to sing a hymn. They appeared as wild as the children of the forest. Some were brought in by their friends, kicking and screaming; others, who had come without leave, attracted by the singing, were dragged out with still less ceremony, and with a vigorous application of blows by their mothers, who would hardly have dreaded us more, had we been the incarnation of the plague. Now, how great the contrast! Here are twenty-two boys and girls, (the number is small because the Armenians have a very popular school,) each one able to repeat clearly the Ten Commandments, and each having a reading book of his own. Five are in the Tract Primer, and the remaining seventeen in the Testament, and all are as orderly as in any school. They have learned a few hymns, which they sing remarkably well. Two or three of the largest boys passed an examination in Genesis and a part of Exodus, which it would be difficult to surpass.

General Progress.

As to the work in general, in Geghi, I saw gratifying proofs of progress. Bedros and his wife have labored very faithfully to show the people that without purity of heart no man can see God; and they assured me that a very great change had been wrought in the conduct and character of the members of the congregation. This numbered, during the winter, from 60 to 100, and was sometimes even 120; but during the summer here, as throughout our whole field, the people are scattered a good deal, and the average was from 40 to 50. The entire aspect and demeanor of the congregation has very much changed for the better, during the ten months that Bedros has been here.

An Apostate.

The vartabed, Hagop, whom Mr. Peabody found here twelve years ago, and who gave so much promise of usefulness as a native helper, and was for years employed in that capacity, has now returned to this, his former home, and is an open opposer of us and our work. Many of the Protestants are his relatives, but he has succeeded in drawing off no one, as yet, but his own brother; though he is said to have pledged himself at the Patriarchate in Constantinople, to take the Protestants all back to the Armenian church. Some of these brethren have well nigh suffered the loss of all things for their new faith, in past days; and I do not think they will be in haste to abandon it now.

Temran—Persecution—Yielding.

Temran is spoken of as the most important of all the villages in the district of Geghi excepting Kassabah ("Chief town.") Several Testaments found their way to the place some years since, and served to show to many persons the errors of the old church. The teacher Melcon was the first to be enlightened, and has much influence. *Intellectually* he is a decided Protestant, and for weeks and months at a time, it is said, he has conducted religious worship at his own house on the Sabbath, after the Protestant form. But he adopts a time-serving policy, and it is feared that, on the whole, his influence is a hin-

drance to the missionary work in all the region. He is secretary of the Moodir, and others are led by him to attempt the service of both God and mammon. Mr. Barnum writes:

In May, Bedros made a visit of several days to Temran. For a time his room was thronged. On the Sabbath he held formal services, at which sixty persons were present, nearly all of whom were considerably enlightened. This, however, produced great alarm among the Armenians, and they determined to check the movement at once. A priest, who had entertained Bedros over night, rather by constraint than of his own free choice, and another who had conversed a good deal with the so-called Protestants, were driven out of the church; and all who had been to see Bedros were forbidden to enter it until they should manifest some signs of penitence. All intercourse with them was interdicted. For two or three days, all business relations with the suspected ceased, and even their flocks and herds were not allowed to go out upon the hills, to forage with the rest, as before. The anathemas of the church were in course of preparation for the accused; and even to give to them, or to Bedros, the customary salutations, was to encounter excommunication. Ordinarily, such a persecution would develop a decided Protestant element; but here, all looked to Melcon, and he was too timid, too worldly, to stand openly and firmly by his honest convictions; and so, under his leadership, they made a humiliating compromise.

One Decided Young Man—Timidity of Others.

One young man, however, refused to follow any leadership but that of Christ and his own conscience, and declared openly, "I am a Protestant, and the fear of man shall never make me deny my Master." With this single exception every one forsook Bedros. This young man, by his honest, independent course, gained the respect and confidence even of his enemies, and was persecuted but a few days. Every Sabbath he remains quietly at home, reading the Scriptures with his family; and several persons come in regularly to listen.

I spent one night, with Bedros, in Temran. We were in doubt whether the people would come near us. In those distant regions there is but little semblance of government or justice, and when the evangelical movement began, ten years ago, persecution was of unmitigated severity. Several persons suffered scourgings, imprisonments, banishments, the loss of property, and narrowly escaped the loss of life; so that it really required no small amount of courage to run counter to the will of the church. After dark, however, they began to come in, one by one; but the traces of fear were so apparent as to amuse me not a little. We spent the time, till a late hour, in reading from the Bible, and plainly expounding and impressing some of the most important lessons of duty; and to the end, they were attentive listeners. We estimated that at least eighty persons came to see us, which, under the circumstances, quite surprised us. Bedros intends to visit the place frequently hereafter. But for the distress of the Board, we should endeavor to locate a helper there, and I do not doubt that there would be a strong Protestant movement at once. But enlargement is not to be thought of in these times.

Of this Geghi district I can safely say, that I know of no field where so little labor has been expended, which appears so promising. It is true, that with the exception of five or six of the more important villages, where the Scriptures are to some extent read, the opposition is very bitter. We called at a retired village for a short time, and although we addressed the people in the pleasantest terms, they fairly screamed at us with rage, and I was hit by a stone. But zeal for even a false faith is more encouraging than apathy. Fanaticism is easier to overcome than indif-

ference. Bedros is greatly respected and beloved by those who know him, and for the work in its present stage, he is admirably adapted. His lack of education is a hindrance to his remaining permanently any where; but his affectionate spirit, his ardent piety and his zeal, are worth more to him, in his present position, than all the wisdom of the world.

Serious Accident.

The journey home I accomplished in two days, (though much of the road is very rough,) having been absent twelve days. Soon after setting out on our return, my horse suddenly commenced plunging so violently, as immediately to break the bridle, and throw me, with the saddle, down a bank. I struck upon my head, and for an hour was insensible. I am utterly at a loss to account for the fright, as I remember only the extraordinary leaping of my horse. The saddle was girded with its ordinary tightness, and yet, without the breaking of a girth, the horse seems to have jumped out of it! The spot where I fell was one of the few places in the first fifty miles of the way which was not rocky. A kind Providence mercifully preserved my life and my reason, and I pray that it may be for greater fidelity in his service.

Good Spirit of the Theological Students.

Statements of Mr. Barnum, published in December, respecting efforts to retrench at Kharpoot, will not have been forgotten. In a postscript to his present letter he says:

A few days ago I wrote to you that we had limited our Sabbath supply of the villages, so as to save something from our funds for other purposes. On Wednesday I presented the subject to the students for their consideration, and to-day they have sent in a paper, six of them, who have wives and children, proposing to receive only half of what we have been accustomed to give, and the rest to receive nothing. They also make another proposition — each one signing his name; those who have families offering to give back eight cents a week from the eighty-four which we allow them, and those who are unmarried, twelve cents. This was all voluntarily done on their part, in view of the straitened circumstances of the Board. These are small sums, but will be felt; and they indicate a spirit which we are glad to see.

Madura Mission.—India.

MANDAPASALIE.

Letter from Mr. Taylor, August 23, 1861.

Visit to Periaculum—Native Agency.

The letter from Mr. Noyes, of Periaculum, published in December, respecting the religious interest in portions of his field, will not have been forgotten. Much of this communication from Mr. Taylor has reference to a visit to the same field, and it is the testimony of another to facts of a cheering nature there. Mr. Taylor had been, with his family, at the "sanitarium" of the mission, where he had buried an infant child; and on his return he spent ten days with Mr. Noyes. He writes:

This visit in the Periaculum field is the third I have made there; one having been about twelve and the other about five years since. This was the longest and the most thorough, yet we could not visit all the congregations. We did not visit the one in Periaculum itself, and only went in one direction from the station. A missionary in such a large field is of great importance, yet I could not but reflect, that the amount of actual work done by him alone, in the way of instruction and care, must be small compared with what the natives accomplish. On the proper enlightening and working of this native agency—including what is indirectly as well as directly connected with us—more than on what we can do personally, will depend our success; and it is about this that we need to be most solicitous. In respect to this, their work, I rejoice that "the preparation of the heart in man, and the answer

of the tongue, is from the Lord." Instrumentality is not laid aside, any more than in former days; but God's people have not yet passed the period in which they may be called to "stand still and see the salvation of the Lord."

Cheering Prospects.

I think Mr. Noyes, in some of his past station letters, has not looked on the sunny side, and perhaps has shaded his views more than some others would, but now, surely, he may thank God and take courage. We went up "the valley," on one side, and returned on the other The oldest congregations of the station, and indeed, in our whole field, are at the upper end of this valley, and the work is of the greatest interest there; but there seemed to be general seriousness, and expectation of greater good, in all the congregations we visited. In the more manifestly favored region, instead of discouraging quarrels, lawsuits, and great coldness and neglect of divine things, peace, co-operation, prompt attendance on the meetings, deep concern for the soul, and warm attachment to the interests of Christ's kingdom, now gladden the heart. The Sabbath we spent in Cumbum will long be pleasant to my memory. Though the day was somewhat rainy, and persons living over the river could not cross its swollen stream, the large church was well filled, more especially with women; and the close attention to the word spoken, the weeping eyes, and outbursts of mourning for sin, showed that the spell of the world was in a measure broken, and that God was revealing to them, though babes in this world's knowledge, the things of the Spirit. Prayer and singing are the modes of expressing their feelings, in which they seem most to delight. But very few of the women can read, nor had they previously been accustomed to sing; but since this new interest commenced, nearly all engage in singing, and the voices of those before untutored females, now swelling out, in sweet harmony, above all others, fill the church. If any one longer doubts the excellence of native Christian lyrics, I would say, let him see with what beauty and spirit those women sing them.

The catechist's wife, a graduate from our girls' boarding school, some six years ago, in her labors among the women seems to be a pattern of fidelity, and to be greatly blessed. I believe she has not before distinguished herself, and she now toils in a remote corner of our field, but it was pleasant to see the fruit of her labors. When the girls leave our school they are usually very young, and a character that can stand the current of the world, into which they must be thrown, is but rarely found. But when here and there the seed thus sown springs up, and yields many fold, we should learn to persevere and hope to the end.

All the congregations in that valley did not, indeed, appear like this one, but this is of longer standing than any other, and before all the others, as well as this, God seems to have set an open door; and to be more or less opening the hearts of his people to enter it. I left the region reflecting on the change for good since my former visits, and on the wonderful manner, as well as the greatness, of the grace bestowed.

No Giving Up.

Referring to an article published some time since in one of the religious papers of the United States, suggesting the abandonment of some of the least successful missions, some of which, it seemed to be supposed, were in India, Mr. Taylor writes:

Labor in that valley has not been "unsuccessful." It is not in vain that congregations have been planted through its whole length, holding forth to the heathen about them the pure word of life; and I *considerably* doubt the expediency of the call to "give up," and sound the note of retreat! Should not the invigorating word be, rather, "Speak unto the children of Israel that they go

forward." The ship of the Board was *launched* on a stormy sea, fifty years ago, and walls have been built, before now, in "troublous times." Faith can still remove mountains; wax valiant in Christian as well as in patriotic fight; and out of weakness be made strong. Love, also, giving the same mind that was in Christ Jesus, can still endure all things, and never fail. We missionaries were not sorry when the mail brought the first bugle notes from Washington, and the first troops that marched carried all our sympathies. We lift up our heads now, and are proud to see our country so prompt in giving unto Cæsar the things that are Cæsar's, even though his taxes are heavy; but don't talk about throwing off Christ's burden, which is light. Maintain the nation entire—undivided; but don't give up the missions of the church. Are we willing to see 'the gates of hell' thus prevail, even for a time? If we are faithful while in the furnace, we 'shall be glorious' after our trial in the eyes of our God; but give up, and 'reprobate silver' will men call us.

Mandapasalie Station—Divisions.

Returning now to my own station, I cannot report, as I hoped to be able to do, a revival such as has been witnessed in some other places. There have been unusual appearances of spiritual life at a few points, and good fruit has resulted; but there seems to be more occasion, just now, for watchfulness, care and prayer, than for special rejoicing. The great enemy has stirred up divisions in a few places, and the love of some has waxed cold. I am beginning to visit more among the congregations, as my strength returns, and as yet, in all the places which I have visited, the troubles have been apparently settled; but in some the root of bitterness seems to remain. I suppose I see the worst, because called to visit most where the troubles are the greatest; but in some places, our pleasant meetings are unmixed with such alloys. The last Sabbath but one, I spent with the little church in Conjampetty, receiving three to their communion, and baptizing six children. The time spent there almost always passes pleasantly. The churches with pastors give me the least trouble, and are prospering. The schools are in a better state this year than previously. May the Lord Jesus Christ be with us, and with you.

BATTALAGUNDU.

LETTER FROM MR. WASHBURN, JULY 29, 1861.

MR. WASHBURN, who joined the mission in 1860, has been "put in charge of the Battalagundu station," and is "necessarily very considerably occupied with its business and care;" yet he feels, "and more so of late," he says, that his "chief business is, and must be for some time to come, with the language." Respecting the study of this he remarks: "If the first year of Tamil study be an obscure groping among modes of thought and expression, the exact antithesis of our own,—and of all occidental languages,—the second year is one of conscious progress, and of no little pleasure." Respecting the prospects of the missionary work, he mentions some facts of interest.

Native Support of Their Own Institutions.

We have been of late directing the attention of the catechists and people to the matter of self-support; and I have reason to hope that this one of the good works which our religion so much enjoins will have more of their practical attention hereafter. Though the people are in many instances poor, even according to the Hindoo estimate of poverty, and often few in a single village, yet it is but reasonable that they should take a portion, more or less large, of the expense of building and keeping in repair their school-houses, places of worship, and catechists' houses. Poverty, however, is not by any means the greatest difficulty to be overcome. The idea of voluntary, co-operative effort, for the public good, seems never to have entered the Hindoo mind. If you see a substantial stone temple, or a mud hovel by the road, with a greasy idol inside, you may

be sure the public never built either. Some king or rich man built the one, and his poor brethren in idolatry the other; to repay a vow or "make merit." If you pass by a well built rest-house by the way-side, that was built in the same way. If you travel on a good road, or pass over substantial bridges, the Government built them; and if one is damaged and the other destroyed, the people never think of repairing the road, or rebuilding the bridge, though they may remain out of repair for a generation, inviting, by the most impressive of all methods, the public attention. Still I hope we are doing something, by direct teaching, to suggest this unthought-of method of acting to their speculative minds.

Encouraging Indications.

In my recent tours I have become more acquainted with the church members of the district, and have been much encouraged, in several cases, by their quiet Christian life; their profiting, from month to month, by the instruction of the catechist; and their unfeigned attachment to Christ and his cause. I have also been forcibly reminded that gospel truth, which is being scattered here, is a leaven among the heathen masses, even as Christ said it was to be. Talking with a man on the road the other day, I asked him whom he worshiped. He replied that he worshiped no one. On my inquiring how that was, he said he had read our books, years ago, and since then he had ceased to worship any of his old gods. On the next tour, another man told me essentially the same thing; and these are examples of incidents of this kind which fell, just at that time, under my notice. Not long ago, a boy came to the bungalo bringing his uncle. I made them read the fifteenth chapter of Luke, and explained to them how man, like the prodigal, had wandered far away from God. In answer to a question, the young man replied that he had not worshiped the idols since the visit he paid the bungalo in February. He seemed so open and sincere, that I cannot doubt he strongly felt the truth and the value of the Christian religion. Thus truth is working here just as in Christian lands; convincing of sin, and awakening faint desires, in many hearts, for a better and nobler life than heathenism can give. May God grant his holy Spirit, to foster these faint desires of his own kindling into controlling purposes.

I have recently made a tour with Mr. Herrick, through parts of this station district. Though prevented, by slight illness, from accompanying him through the entire tour, the time I was able to spend I found full of pleasure and profit. He administered the Lord's Supper in four of the villages we visited, and baptized two children. In looking back over the time since I last wrote you, though we have not experienced a special revival, like that which has been felt in the fields of brothers Herrick, Noyes, and some others, I cannot but feel that the Lord has been with us also, doing us good.

Sympathy for America.

In this day of our country's struggle, our prayers and thoughts are with you, in America, more than ever. One feels almost impatient at being so far away now, in this great day of trial and deciding of destinies. I trust, however, we are doing work for the ages, and for eternity, even here; though our advance, and victories, are not accompanied with the rush of armed hosts and the carnage of battle. God grant that we may have the martyr spirit. It has been one among the pleasant things, to overhear our servants, catechists and teachers, praying for America; and this without any suggestion on our part. They use, in pleading, the best of all reasons—"That they may still spread Thy name among the heathen nations." Thus we have been raising allies when we thought not of it; and they are perhaps none the less mighty, because the weapons of their warfare are spiritual.

PROCEEDINGS OF OTHER SOCIETIES.

[ENGLISH] WESLEYAN METHODIST MISSIONARY SOCIETY.

THE "total home and foreign receipts" of this Society for the last year were £140,678, ($703,390.) The expenditures were £140,921. Thirty-three missionaries and seventeen wives of missionaries were sent out during the year. The report presents the following

General Summary.

I.—Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in *Europe*, *India*, *China*, *South* and *West Africa*, and the *West Indies*.

Central or Principal Stations, called Circuits,	166
Chapels and other Preaching Places, in connection with the above-mentioned Central or Principal Stations, as far as ascertained,	1,022
Ministers and Assistant Missionaries, including Three Supernumeraries,	251
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.,	695
Unpaid Agents, as Sabbath-school Teachers, &c.,	3,630
Full and accredited Church Members,	63,510
On Trial for Church Membership,	6,331
Scholars, deducting for those who attend both the Day and Sabbath Schools,	46,434
Printing Establishments,	5

II.—Other Missions of the Society, having also relation to Conferences in *Ireland*, *France*, *Australasia*, *Canada*, and *Eastern British America*.

Central or Principal Stations, called Circuits,	374
Chapels and other Preaching Places,	3,146
Ministers and Assistant Missionaries, including Thirty Supernumeraries,	565
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, &c.,	549
Unpaid Agents, as Sabbath-school Teachers, &c.,	10,455
Full and accredited Church Members,	71,608
On trial for Church Membership,	11,926
Scholars, deducting for those who attend both the Day and Sabbath Schools,	81,940
Printing Establishments,	3

In concluding their Annual Report, the Committee say:

On every side motives for gratitude present themselves. The means for supporting missions do not diminish. They are supplied both from domestic and foreign sources. The contributions from abroad may be reasonably expected to increase, as the vast resources of the colonies are developed, or as infant Christian communities come to be possessed of the means of repaying the care which has been expended upon them. It is therefore without surprise, though not without high gratification, that the Committee find the total receipts from foreign sources still advancing, until they now reach the whole amount of the Society's income in the seventh year of its existence. In the home receipts there has been no falling off, though, considering how many causes have been at work which might have occasioned that result, it would not have created surprise. In both departments there has been a small advance, showing that there is a principle at work which, even under unfavorable circumstances, will secure the support of this enterprise, and, if possible, its extension also.

Something has also been done to redeem the engagements for the extension of the work, which the Committee were glad to enter into, on condition that they were supplied with the requisite funds. The total number of pastors and missionaries employed is now 816, including an increase of 53 during the year, of which 23, or nearly one-half, are employed under the immediate direction of this Committee. The Lord of the harvest deserves our praise for this accession to the number of the laborers.

Of the direct results of the labors of the missionaries of God, no more accessible test presents itself than the numerical increase, which amounts to 2,422 members, with 18,257 on trial for membership; of which large number, 5,308 are in Fiji, and 2,789 may be regarded as the first fruits of that gracious revival with which the island of Jamaica has been visited.

The wide surface over which the items which make up this total extend, renders it impossible to distinguish with accuracy the numbers of converted heathen from those who have made some profession of Christianity before entering into our fellowship; but enough is known to warrant the assertion, that by the instrumentality of the Society during the last year, several thousands of our fellow-men have been turned from dumb idols to serve the living God, and to wait for his Son from heaven. If such an announcement would have been welcomed with unutterable gladness by those who, at Jerusalem, listened to Peter's recital of the conversion of Cornelius, is it less an occasion of joy and thanksgiving to-day? or, should not we, with equal or still greater fervor, glorify God, who still unto the Gentiles grants repentance unto life?

Still further reason for congratulation and hope presents itself in the increasing openings and demands for the extension of the Society's work. It would be easy to fill pages with statements addressed to the Committee, showing how more laborers might be satisfactorily employed, and asking for speedy help. The prosperous colonies of South Africa, where the existing staff might be doubled with advantage both to our fellow-countrymen and to the

heathen who have already profited so largely by our labors; the once afflicted and declining but now reviving West Indies, where a little additional help might prevent the fruit of past labor from being altogether lost; the newly emancipated Italians, who so much need the influence of evangelical truth to guide them through the perils of a transition state, and set their feet upon the rock of a freedom based on scriptural truth; the German Methodists, through whom the Society is, as it were, seeking to repay the debt which Wesley owed to Franke and Arndt, to Christian David and Peter Bohler; the liberated Negroes of West Africa, who have so well repaid the past labors of the Society, and the savage Dahomans, into whose darkness scarcely one ray of Gospel light has penetrated; the teeming myriads of our fellow subjects in India, sore stricken, many of them, by a famine of bread, but habitually suffering in all parts of their country from a more terrible famine of the Word; the still more numerous Chinese, now made to feel the power of our arms, and having a new claim upon all generous hearts from the fact that we have vanquished them, whose whole country is now indisputably open to the messengers of peace, and will probably soon be covered with the emissaries of the man of sin; the Chinese, whose wants and whose sorrows in connection with their amazing numbers have been this year forced upon the attention of the British public—these and multitudes beside, are the applicants for the bounty of the Society—some suing in person, some by their ministers who have long labored among them, and others appealing only by the depth of their degradation, and their pitiable and undeniable need.

[English] Church Missionary Society.

This Society reports 13 missions, with 148 stations, as follows:—*West Africa*, 13 stations; *Yoruba*, 9; *Niger*, 3; *East Africa*, 1; *Mediterranean*, 6; *Western India*, 6; *South India*, 29; *North India*, 28; *Ceylon*, 12; *Mauritius*, 2; *China*, 3; *New Zealand*, 21; *North West America*, 15. In connection with these stations, there are 192 European and 66 native and country born clergymen; 14 male assistant missionaries; and 1,855 male, and 250 female, native teachers and helpers. The number of native communicants reported is 21,064, and the number of pupils in schools and seminaries, (returns incomplete,) 30,578. The total ordinary income of the Society, for its last financial year, was £124,800, (about $624,000,) and its expenditure £130,900, ($654,500.) In addition to these sums, "upwards of £20,000" were received and expended in the mission fields. "Twenty-two ordained European missionaries, and eight unordained laborers were sent forth from home during the year."

Missionary Action of Natives.

At the conclusion of the Annual Report it is said: The Committee select one feature in their review of the proceedings of the past year, full of encouragement and instruction, for their concluding remarks—a feature not unrecognized in former Annual Reports, but remarkably developed during the last few years, throughout the whole mission field. This feature is, *the spontaneous action of natives, both in seeking and spreading the truth.* Sometimes the reading of God's blessed word by an intelligent heathen or Mohammedan, as in the case of the Agra and Benares converts and the Sikh soldier, so quickens his soul, that he seeks out the distant missionary to be instructed more perfectly in the way of truth. Sometimes, as in South India, the personal labors of the missionary are multiplied through the voluntary evangelistic efforts of the more zealous converts. Sometimes, as in Aurungabad in Western India, and in the neighborhood of Meerut in Northern India, at Bezwara in Southern India, and among the Coolies in Ceylon, the progress of the truth is apparently independent of the foreign missionary, and resembles the *spontaneous growth* in the vegetable world, when the question arises, Who sowed seed in this spot?

This is the same feature which has been exhibited in magnificent proportions, among the native converts of Madagascar, and among the Karens of Burmah. This feature has become so marked and important at the present day, as to excite in the minds of your Committee the inquiry whether we are not entering upon a new era of missions; whether we may not apply the divine illustration,—"When the fig-tree putteth forth her leaves, ye know that the summer is at hand."

This feature in missions among the heathen becomes more significant when viewed in connection with the revival movement in many parts of Christendom, and now extended to North Tinnevelly and Jamaica. Amidst many open questions connected with the subject of revivals, all must allow that it has at least taught the Christian church the force of a spontaneous movement amongst a Christian people. It has shown that the bringing in of sinners to the fold of Christ, when once taken up in earnest by the people themselves, places the minister in a new position. The work enlarges far beyond the sphere of his individual influence. He has no longer to go out and tell them that were bidden that all things are ready, or to go into the highways and hedges and compel them to

come in, but guests press around him for seats at the marriage supper.

These two remarkable features, concurrent at the present day at home and abroad, bear, as your Committee believe, the stamp of a divine dispensation,— of the first-fruits of a general outpouring of the Holy Spirit.

PRESBYTERIANS OF NOVA SCOTIA.

Murder of Mr. and Mrs. Gordon.

Two other names have been added to the list of missionary martyrs of Eromanga. Twenty-two years ago Williams and Harris were killed upon that island. In 1856, Mr. and Mrs. Gordon, appointed to the post by the Presbyterian Missionary Society of Nova Scotia, took up their residence there, and labored with cheerful fortitude and great faithfulness, apparently, until the 20th of May last, when they also met a violent death. A letter from Mr. Doane, of the Micronesia mission, in this number of the Herald, refers to trials which he had recently experienced from the superstitious fears of the people, who attributed the death of a chief, and then the prevalence of influenza and of the measles, to his influence. He, however, does not appear to have had any apprehension that he and his family might be in danger of falling victims to savage violence; but in other islands of the Pacific, missionaries and other white residents have been in such danger, from a like cause—the fatal prevalence of the measles, attributed to intercourse with whites and called "the white man's curse." At Aneiteum two churches were burned, and the natives repeatedly threatened the lives of the missionaries, Mr. and Mrs. Geddie. "At Tanna matters were equally bad, and repeated attacks were made on Mr. Paton and his property." Respecting the sad occurrence at Eromanga, many notices of which have been published, Dr. Turner, of the Samoan mission, gave the following account in a recent lecture at Glasgow.

The mention of this good man's (Mr. Gordon's) name reminds us of the sad tragedy at Eromanga, in May last, about which you may expect that I should say a word or two. Mr. Gordon was a missionary in connection with the United Presbyterian Church of Nova Scotia. He passed through this country about five years ago, on his way to the South Sea Islands, and in June, 1857, commenced his labors in Eromanga. The door seemed to be fully open for the entrance and residence of a European missionary, and Mr. Gordon was located there, much to the joy of himself and his brethren in the New Hebrides group of islands. He was repeatedly visited by other missionaries, and just before coming home I visited him myself, in the *John Williams*. He found that he had a difficult people to deal with, and that progress was likely to be a slow process. He had no apprehension, however, then, of personal danger. Williams and Harris were killed there in 1839, because the natives mistook them for wicked traders, who had on a former voyage killed several of the Eromangans; and Mr. Gordon thought that, as the natives knew well the distinction between unprincipled merchants and Christian missionaries, he was perfectly safe. And now let me tell you, in a few words, what led to the sad tragedy which brought his labors to a close. About the beginning of the year measles raged with unusual virulence in New South Wales, and from that colony the disease was taken by trading vessels to the islands of the New Hebrides and New Caledonia groups. The population of the entire islands were laid low by the disease, and the mortality had been fearful. It had never been there before, and therefore they were all ill at once, and there was not one to help another. Thousands have died. On Aneiteum, Tanna, and Eromanga, it made dreadful havoc among the people. Mr. Geddie says that a third of the population of Aneiteum has been laid in the grave. At Tanna, Mr. Paton says, the dead were so numerous that they were left unburied; and the last time we heard from Mr. Gordon he said that about two-thirds of the population of Eromanga had been swept away. The native mind was staggered with this new disease. The Eromangans called it the white man's curse, and in keeping with their heathen notion, that disease is to be traced to witchcraft and other human agencies, they maintained that the white men were the cause of all this suffering. A heathen tribe about seven miles from the mission settlement determined to make a clean sweep of the white men residing on the island, missionary and all. Some of you remember, I dare say, the feeling of a number of the lower orders in this country when cholera was so bad in 1832. They took it into their heads that the doctors were in some way the cause of the fearful mortality, and were like to tear them to pieces. Such was the impression on the minds of the poor heathen Eromangans about this new disease. An attempt was first made to kill the white men, but it failed. A party of nine, however, succeeded in carrying out their plot to kill Mr. and Mrs. Gordon. Mr. Gordon happened to be at work that day a little way down the hill from where he lived, building a new house for winter quarters. He was all alone, as his servants and a number of friendly natives were all off getting thatch for the house. Eight of the natives con-

cealed themselves in the bush by the roadside, and one of the party went on to Mr. Gordon to say that their chief, Lova, was waiting up at the house for medicine for a sick man, and wished to see him. Mr. Gordon, not suspecting anything, said he would go. He was walking up the hill towards the house, with the native behind him, and just as they reached the place where the natives were lying in ambush, the savage buried his tomahawk in Mr. Gordon's spine. He fell instantly, and the work of death was completed by the savages, who rushed out, yelling in triumph, each anxious to strike his blow. Mrs. Gordon heard the noise, and ran out to see what it was. She was met by her murderers laughing, and saying it was only the servant boys having a little sport. She turned round to go into the house, and was immediately struck between the shoulders. It was instant death to her also.

MISCELLANIES.

Madagascar.

Deep interest has long been felt in the condition of Christians in the island of Madagascar, and in any intelligence relating to the prospects of future missionary operations there. The *Missionary Magazine and Chronicle*, of the London Missionary Society, for November last, contains the following statement: "The death of the Queen of Madagascar and the accession of her son, though not yet announced by the Malagasy Government, does not seem to admit of doubt. These events will necessarily produce great changes in the condition of the people and their future relations with other countries. So far as the sentiments of the present sovereign respecting other countries are known, they resemble those of his father, Radama. He will open his ports to free trade with all nations, and seek to maintain friendly relations with foreign powers; but there is every reason to believe that he would decline the support of any Government, if he had the slightest reason to suppose that it would confer any right to interfere with his supreme and independent sovereignty in Madagascar.

"With respect to Madagascar itself, the past history of the present king warrants the conclusion that he will favor the development of the resources of the country and the advancement of civilization among the people; and that, being himself a Christian, he will encourage the extension of Christianity throughout the island. There is no reason whatever to believe that he has become a Roman Catholic, for the latest communications from the island convey decisive evidence to the contrary."

The Magazine also publishes a letter from native Christians in Madagascar to Mr. Ellis, dated June 27, 1861, which refers to the person who must now be the king, as follows: "With respect to the Royal Prince, indeed, dear Sir, it causes us to rejoice and bless God that he supports and makes the people of God strong to bear the affliction and trouble in Madagascar. Yes, what he has done, he has done by the help of God, and we therefore bless the Most High on that account. (Matt. xvi. 17.) And not towards the Christians alone does he show kindness, but to the people in general, when he can. And when any evil thing or calamity overtakes a man, he protects him from being reported, if he can do it. And also when any one wishes to talk with him, and shake hands with him, he does it in a friendly manner with all. This comes from the mercy of God." It is also said: "We are happy in being able to state that the Rev. D. Griffiths, for many years a missionary laborer in Madagascar, has received letters from the native Christians, of the same date and of similar import, in relation to the character of the present king, as the above communication addressed to Mr. Ellis."

Later intelligence is still more decisive and encouraging. The new King, Radama II., is reported to have transmitted a message to the Governor of Mauritius, inviting free intercourse; to have proclaimed commercial liberty throughout his territory, with equitable customs regulations at all the ports; to have intimated that he is not disposed to accept the *protectorate* of France or of any other power; and to have appointed an Englishman, long a faithful

adherent, as his Chief Minister. It is stated, also, that he has distinctly declared his adherence to Protestant Christianity; and has written letters to Protestant missionaries at the Mauritius and the Cape, informing them that the land is once more open to the preachers of the gospel.

A BURIAL AT MADURA.

Mr. Scudder wrote, in September last, to friends at Boston: "We have had duties outside of the ordinary line to perform to-day. Mr. Rendall's little daughter, one year old to-morrow, who has been hanging on the edge of the grave for two weeks past, quietly died yesterday evening at ten o'clock. This morning, at nine o'clock, we buried her,—so quickly do the dead have to pass from sight in this tropical country. Some pine boards, which had formed a part of my carriage case, served for a coffin, which was made last night. Hattie lined it neatly with white muslin, and Mr. Washburn and I covered it with black cambric to hide the poverty of the looks. We had a brief service in the sitting room,—the judge and doctor of the place joining us, and the natives sitting respectfully by the door,—and then Mr. Washburn and I took the coffin into my carriage. We walked to the cemetery, where already many little children lie, and under the shade of the tall cocoa-nuts laid this little one by their side. It was a new service for me to perform. Within two weeks, one little one has come into the circle, and one has left it."

DO NOT RECALL US.

Mr. Burnell, of the Madura mission, writes: "I see that a writer in the Independent of June 6, proposes that retrenchment should not come upon Western Asia, but upon the 'unproductive missions' in India, China and Africa; even, as he suggests, to the extent of calling home the missionaries! I am sorry that any one should have such a thought; much more that he should venture to publish it. And in behalf of my own field, which may, perhaps, be regarded as an unproductive portion in the so-called 'unproductive missions,' I beg leave to plead for a better fate, and to assure such a person, and others—if unhappily there are others like minded—that some of us *cannot* come home for such a cause. We are ready to suffer with our fellow countrymen in the cause of patriotism, freedom, and the upholding of the constitution and the honor of the national flag; if necessity calls, put us upon a *short allowance;* but take us not away from the work of proclaiming Christ to the perishing Hindoos."

"SALUTE NO MAN BY THE WAY."

Mr. Wheeler, of Kharpoot, when on a journey in the interior of Turkey in August, writing to children, thus referred to oriental customs respecting salutations:

"Exchanging salutations costs no little time. Let me give you a specimen, which will answer very well, also, for an account of Mr. Dwight's and my own preliminary compliments with the priest, except that we do not use the name of God in common salutations. First, motioning his guest to a seat, which is to be *higher* or *lower*—a more or less honorable one—according to his rank, or the honor intended for him, the host then, and usually not before, bids him 'welcome.' To this the guest may reply in Armenian, 'Pari desank,' or in Turkish, 'Hos booldook,' which is about the same as 'Glad to see you;' and the conversation perhaps proceeds somewhat in this style. *Host:* 'Welcome a thousand times. How do you do?' *Guest:* 'Praise God I am well. How do you do?' *Host:* 'Thank God. May he give you life.' *Guest:* 'By his favor I am well,' &c. &c. Those who would be specially polite go on thus almost indefinitely, and it is no uncommon thing when the conversation becomes a little dull, to repeat the same formulas, which are generally mere heartless words. Those who wish to appear specially humble speak of themselves as 'servants,' and others as 'lords,' mingling also other flattering titles. Where all these complimentary formulas are to be acted out you can see that much time must pass in vain, and can understand why Christ should say to his disciples, 'Salute no man by the way.' (Luke x. 4.) Too much time would be lost in mere

ceremony. There are a great many salutations for particular circumstances and occasions, such as returning from a journey, the birth or the marriage of a son or daughter, Christmas, New Year's day, &c. You can see that it must be very difficult for us, plain spoken people, who are accustomed to say what we mean, to learn the art of being polite in oriental style."

An Open Door.

Mr. Herrick, of Tirumungalum, Madura mission, wrote September 6, 1861: "I have been asked two or three times within a month, by heathen men living in villages which have been formerly visited by me, why I did not come to their villages more frequently? This is not proof of a *desire* on their part to hear the gospel, but it is proof of friendly feeling, and of a willingness, at least, to hear. What a door does such feeling, extensive, if not general among the people, open for missionary labor? And how loud the call for a far greater amount of labor than it is possible for me, and the twelve or thirteen catechists associated with me, to perform. According to a recent census, there are not less than 180,000 people within the limits of the district assigned to me, as its missionary. 'The harvest truly is plenteous, but the laborers are few.'"

A Great Man Visiting the Idols.

Mr. Scudder, of the Madura mission, writing to friends in September last, mentions an incident which may serve as a gentle admonition to some wealthy Christians. He says: "We have had a great man in these parts, the Rajah of Puttucottah;—an independent territory near here, not connected with the Crown, because its Rajah sided with the English when they entered the country. He is quite a clever man, but has ruined his intellect by his vices. He is now on a grand tour to all the famous temples in the South; and what do you suppose it is for? To have the hair of his three-years-old boy cut off at one of the temples! He spends about $100,000 in this innocent amusement! He came in town last week, with his train of five hundred carts, one hundred and fifty palanquin bearers, &c. &c. While we were having a meeting in the church, he went by,—with banging of cymbals, pounding of tomtoms, squeaking of fifes, and all attendant noises,—on his way to the great temple in this place. He had visited it the day before, but unfortunately forgot to leave his shoes off, and so could not be admitted into the presence of the goddess!"

Unexpected Call for Books.

Mr. Wheeler, of Kharpoot, journeying with Mr. Dwight of Constantinople, in Eastern Turkey, mentions an earnest call for books at a village where no such call was anticipated.

"We had with us for sale only one New Testament, besides two copies of Hymns for Children, a book on Repentance, and several Tracts; but of these I said nothing to the people, supposing that of course no books could be sold in such a place. Soon, however, one of the people asked, 'Have you no books?' I showed them what we had, and all except one tract were at once taken and paid for; and they begged Mr. Dwight and me to sell them our pocket Testaments, which we did, they paying the full price—forty cents for one and sixty cents for the other. You cannot tell our joy at this unexpected turn in affairs, which the priest aided by saying, 'The books are good and very cheap. Buy and pay for them.' He himself received and paid over the money, taking care that it should not be deficient, and sternly rebuking a man who tried to get a book for less than the price. If you cannot tell our joy at selling the books, still less can you tell our pain when they were all gone, while yet others of the crowd were asking,—'Have you no more? Can you not sell us, too, a copy of the Testament?' When assured that we had no more, they left saying, 'Let us not weary the men any longer.' But soon others and still others came, as they heard the story of the books, to beg that we would find at least a few more for them also. One poor man, unable to read himself, but having two boys who could read, was especially sad because he could not get a Bible for them. And

now that night has come, two intelligent young Armenians, brothers, have come to see us. The elder one has just returned from the field, and hearing of the books comes to beg that we will sell him a Bible. It makes our hearts ache to say no, yet we can do nothing else, except to preach to them faithfully Christ crucified, as the only Savior of sinners, and urge them to send four days' journey to Erzroom, and buy them a Bible."

A HEATHEN SACRIFICE AT NIGHT.

Probably few missionaries, even in recent times, have witnessed such a scene as is described by Mr. Burnell, of the Madura mission, in the following extract from a letter dated August 12, 1861.

"Yesterday, the Sabbath, I spent at Kottampatti, where two services were held with a small audience. Toward evening, I went out with the catechist to a village a mile distant, where we found the people, particularly women, engaged in boiling rice as an offering of thanksgiving to a goddess, *Parovathi Amman*, for recent rain. A temporary temple, like a booth, had been built, and the idol within was highly decorated with flowers and tinsel. Near the entrance, seated on straw, was a brahmin, the great man and the lord of the village. He and the company listened to an exposition of the ten commandments and the way of life, for the most part quietly, and without much of a spirit of disputation, until it began to grow dark. They then politely gave me leave to withdraw, but as I intimated a desire to stop longer and observe their mode of worship and sacrifice, they made no serious objection. I then retired to a little distance and sat down, the brahmin kindly sending me a portion of his straw as a seat. Women came with their dishes of rice, presented them to the idol, and gave a portion to the priest. Persons were busy, as is usual on such occasions, in giving the worshipers sacred ashes, with which they rub their foreheads and neck, their bare arms and breasts. Lights were placed before the idol and in the entrance of the temple, and after a time a lamb was brought, water was twice poured over it, and then its head was cut off. Afterward four or five full grown sheep and numerous fowls were thus sacrificed, the heads only going to the priests, while the offerers took home the bodies of the animals to feast upon. Meanwhile drums were beat, and the women of the crowd kept up a strange noise by the trilling of the tongue. Those who sacrificed, were constantly hurrying away in the darkness, with the bleeding, quivering victims in their hands. Altogether it was a wild and strange scene, the like of which I have not before witnessed in a life of more than twelve years among the Hindoos. I have before seen great numbers of goats on their way to be sacrificed, at the famous temple of Alagar, twelve miles from Malur, and also, more than once, the headless trunks of goats and sheep borne on a pole between two men; but never had I seen an actual sacrifice, reminding one so forcibly of the everywhere-felt want, in the human soul, of some mode of expiating sin, and of the truth of the Scripture declaration that "almost all things are by the law purified with blood; and without shedding of blood is no remission." What Christian heart could refrain from the desire and prayer, that these poor idolaters may soon be led by the Spirit to accept of Him who, "now, once, in the end of the world, hath appeared to *put away sin by the sacrifice of Himself*."

THE MAHRATTA MISSION AND THE HIGHER CASTES.

Statements having been made to the effect that the change which took place a few years since in the policy of the Mahratta mission, in Western India, had alienated the affection of the higher castes from this mission, and that since 1856 there had been there no convert from the higher castes, Mr. Ballantine writes (Sept. 9):

"This is a great mistake. We are having more intercourse with the higher castes, both in Ahmednuggur and in the villages around, than we ever had at any former period in the history of this mission. And this intercourse is very friendly and pleasant. There is more preaching in the streets of Ahmednuggur this year than for many years past, and the people have frequently asked me to come again to preach to them.

These are people of high caste. We have regular attendants now, from the high castes, on our Sabbath services, apart from inquirers, and those desirous of being admitted to the church. Within the past two weeks, I have received donations from the natives to aid the mission in this its time of need; one of twenty-five rupees from an educated brahmin, and another of twenty rupees from eight natives connected with the police corps, all of high caste.

"In 1860 we had four converts, and this year we have had already three converts, from the higher castes. Altogether, there have been fifteen converts in four and a half years, all of whom were originally idolaters, and brought up in heathenism. We have never had so many persons of high caste brought into our churches in Ahmednuggur and vicinity, in any period of five years before, as we have received since 1856. Our inquirers too, at the present time, from the higher castes, are more than usual. We have also a school for heathen boys of the higher castes in Ahmednuggur, which is taught by a Christian teacher, without any heathen help. It has continued a year and a half, and is constantly increasing in numbers. Many of the boys are learning to sing Christian hymns, under the instruction of their teacher. Thus God is blessing us in our present policy, and we hope to see still greater blessings."

Deaths.

At Fuh-chau, China, August 13, 1861, Annie Lucinda, daughter of Rev C. Hartwell, aged 11 months and 13 days.

At Philippopolis, Turkey, November 2, 1861, Henry Davis, son of Rev. James F. Clarke, aged 14 months.

DONATIONS.

RECEIVED IN NOVEMBER.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
Portland, 2d cong. ch. and so. (of wh. fr. W. W. Thomas, to cons. W. P. Fessenden an H. M. 100;) 264 43
Franklin co. Aux. So. Rev. I. Rogers, Tr.
Wilton, A friend, 10 00
Penobscot co. Aux. So. E. F. Duren, Tr.
Hammond St. ch. 25 00
299 43
Unknown, 25
299 68

Legacies.—Portland, Joshua B. Osgood, by Charles H. Osgood, Ex'r, 700 00
999 68

NEW HAMPSHIRE.

Cheshire co. Aux. So. Asa Duren, Tr.
Fitzwilliam, Cong. ch. and so. gent. 24,20; la. 65,76; m. c. 19,95; Mrs. C. E. 2; W. F. P. 2; to cons. Mrs. Juliette F. Gaylord an H. M. 113 91
Grafton co. Aux. So. W. W. Russell, Tr.
Campton, Cong. ch. 5 37
Warner, F. Eaton, 10 00—15 37
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Manchester, C. B. Southworth, 10;
Mrs. C. B. Southworth, 10; 20 00
Mason Village, Cong. ch. and so. 23 20—43 20
Merrimac co. Aux. So. G. Hutchins, Tr.
Chichester, A friend, 1 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Exeter, 1st and 2d cong. chs. m. c. 16 25
Raymond, Cong. ch. m. c. 1 50—17 75
Strafford co. Conf. of chs. E. J. Lane, Tr.
Wolfborough, Cong. ch. and so. 8 50
Sullivan co. Aux. So. N. W. Goddard, Tr.
East Lempster, R. Roundy, 1 00
200 73

Legacies.—Exeter, James Folsom, by Mrs. Judith Folsom, Ex'r, 100 00
West Concord, Samuel Knowlton, by Asa P. Tenny, Ex'r, 57 00—157 00
357 73

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Salisbury, "Aliquis," 2 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, 2d cong. ch. and so. m. c. 59,83; friends, 200; 259 83
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, 1st Calv. cong. ch. 19 10
Essex, four sisters, 9; W. H. K. 1; 10 00—29 10
Franklin co. Aux. So. C. B. Swift, Tr.
Georgia, Cong. ch. and so. 8 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Brookfield, Cong. ch. and so. 18 75
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Coventry, Cong. ch. m. c. 8; M. P. 1; Mrs. P. H. W. 3; 12 00
Craftsbury, Ladies' miss. so. 21 50
Derby, Cong. ch. 4,74; Rev. J. Fraser, 2; 6 74
Greensboro', Cong. ch. 16; m. c. 7,50; a friend, 1,50; 25 00—65 24
Rutland co. Aux. So. J. Barrett, Tr.
Brandon, Cong. ch. 16 26
Rutland, do. m. c. 20 51—36 77
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Centre ch. m. c. 49 02
Dummerston, Cong. ch. do. 27 88
Saxton's River, Cong. ch. and so. 3 00
Townshend, do. 30 00
West Townshend, Rev. S. S. Arnold, 10 00
West Westminster, A friend, 10 00
Windham, Cong. ch. m. c. 5 34—135 24
554 93
Lunenburgh, Rev. W. Sewall, 10 00
564 93

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
South Dennis, Cong. ch. and so. 5 47
Berkshire co. Aux. So. H. G. Davis, Tr.
Dalton, Cong. ch. 40 00
Stockbridge, Cong. ch. and so. 59 70
Williamstown, Mrs. S. T. D. 5 00
Windsor, for the debt, a thankoffering for national successes, 1 00—105 70
Boston, (of wh. from a friend, 2,022,33;) 2,227 34
Brookfield Asso. W. Hyde, Tr.
Brimfield, Cong. ch. and so. 224 22

Brookfield, Cong. ch. and so. 82 00
Charlton, do. 62 82
Dudley, do. 103 78
Hardwick, do. 130 90
Holland, do. 7 26
New Braintree, do. 123 23
North Brookfield, do. 168 42
Oakham, do. 156 25
Southbridge, do. 195 64
Spencer, do. 243 92
Sturbridge, do. 135 14
Ware, West, do. 104 90
Ware Village, do. (of wh. fr. Mr. and Mrs. Geo. H. Gilbert, to cons. HORACE GILBERT, of Pomfret, Ct., an H. M. 100;) 737 75
Warren, Cong. ch. and so. 131 38
West Brookfield, do. 123 00

2,730 61
Ded. for printing, 50 00—2,680 61

Essex co.
Andover, Phillips acad. Society of Inquiry, 25 35
Lynn, Town Hill chapel m. c. 13; B. Lord, 12; 25 00
Marblehead, Cong. ch. a female member, 5 00
North Beverly, Cong. ch. 3 00
West Newbury, 1st par. a mem. of the church, 30; others, 2; m. c. 3,55; 35 55—93 90

Franklin co. Aux. So. L. Merriam, Tr.
Leverett, Cong. ch. 18 50
Montague, 2d do. 42 87
Northfield, Trin. so. 11 50—72 87

Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, 2d cong. ch. and so. 47; L. H. 1; 48 00
Easthampton, Mary E. Smith, 5 00
Enfield, Benev. so. (of wh. from a friend to cons. ROBERT MCEWEN of Buffalo, N. Y., an H. M. 100; Leonard Woods to cons. CHARLOTTE E. PARISH of Springfield, an H. M. 100;) 700 00—753 00

Middlesex co.
Auburndale, Cong. ch. and so. 718 00
Cambridgeport, 1st evan. cong. ch. m. c. 8 57
Concord, Mrs. Hoar, 10 00
East Cambridge, Evan. cong. ch. m. c. 14 62
Fitchburg, Calv. cong. ch. and so. Religious char. so. 595,35; m. c. 45,48; to cons. AARON EATON, Jr., ASA SAWYER, SAMUEL BURNAP, ABRAM OSBORN. 2d, Mrs. DEBORAH COWDIN, Mrs. JOHN M. HARRIS, Mrs. ABEL THURSTON, Miss SALLY PRATT, and HENRY F. COGGSHALL, H. M. 640 83
Lancaster, Cong. ch. and so. 70 03
Leominster, do. 61 07
Newton, A. B. Ely, to cons. Rev. HENRY E. COOLEY an H. M. 50 00
Waltham, Miss Nickerson, 8 00
West Newton, Cong. ch. and so. m. c. 44 29—1,625 41

Norfolk co.
North Wrentham, Rev. John Dwight, 5 00
Roxbury, Eliot ch. and so. 244,55; m. c. 11,09; Vine st. ch. and so. m. c. 27,27; 282 91
Sharon, Cong. ch. and so. m. c. 53 75
West Roxbury, South evan. ch. and so. m. c. 48 32
Wrentham, 1st cong. ch. and so. 5 00—394 98

Pilgrim Asso.
East Marshfield, Rev. D. D. Tappan, 5; incorrectly ack. in the Herald for Nov. as from East Mansfield.

Taunton and vic.
Fall River, Central ch. and so. (by dona. from Richard Borden, to cons. HENRY A. NEWHALL, SARAH B. NEWHALL, MARY COOK, MARITTA B. COOK, and MARIA E. GARDNER H. M.) 1,059 24

Worcester co. Central Asso. W. R. Hooper, Tr.
Auburn, Cong. ch. and so. gent. 21,25; ladies, 15,02; m. c. 23,32; individuals, 50; 109 59
Webster, Cong. ch. 129 00
Worcester, South ch. gent. 144,25; ladies, 110,63; m. c. 330,20; Central ch. gent. 434; ladies, 374,13; m. c. 326,83; Union ch. and so. gent. and ladies, 121,57; m. c. 167,18; 2,008 79

2,247 38
Prev. ack. 1,508 00—739 38

Worcester co. North Aux. So. C. Sanderson, Tr.
Athol, Cong. ch. and so. 44 36
Hubbardston, A. G. Walker, 25 00
Phillipston, Cong. ch. and so. ladies, 28,65; gent. 46,51; m. c. 24,84; to cons. WILLIAM EATON an H. M. 100 00
Royalston, Cong. ch. and so. 103 44
Templeton, Cong. ch. and so. la. 56,85; gent. and m. c. 37,13; 93 98
Winchendon, 1st par. 79,38; North ch. and so. 104,25; 183 63

550 41
Less am't overpaid on former acc't, 2 75—547 66

Worcester co. So. Conf. of chs. W. C. Capron, Tr.
Annual meeting of conference, 22 20

10,327 76
Chelsea, Winnisimmet ch. and so. m. c. 43 96

10,371 72
Legacies. — Conway, Anna Maynard, by Wm. C. Campbell, Ex'r, 50 00

10,421 72

RHODE ISLAND.

Newport, A friend, 21 40
Providence, Benef. cong. ch. bal. 1 00—22 40

CONNECTICUT.

Fairfield co. East Aux. So.
Monroe, Cong. ch. and so. 50 85

Fairfield co. West Aux. So. C. Marvin, Tr.
Easton, Cong. ch. and so. 73 00
Greenwich, 2d do. coll. (in part) 131; m. c. 39,08; 170 08
North Greenwich, Cong. ch. m. c. 30,02; la. so. 58,38; gent. 33,60; to cons. JOEL W. HYDE an H. M. 122 00
Norwalk, 1st cong. ch. 130,67; m. c. 33,33; 164 00
South Norwalk, A lady, 3 00
Southport, Cong. ch. 50,45; Emeline Sherwood, dec'd, to cons. ABEL SHERWOOD an H. M. 100; Z. B. Wakeman, to cons. JOHN G. D. MCLELLAN an H. M. 100; F. Marquand, to cons. HENRY G. MARQUAND of N. Y., an H. M. 100; 350 45
Ridgefield, 1st cong. ch. (in part) 100 00—982 53

Hartford Co. Aux. So. A. G. Hammond, Agent.
Plainville, Cong. ch. (of wh. for the Zulu mission 20;) to cons. SIDNEY SMITH an H. M. 105 00

Hartford co. South Aux. So. H. S. Ward, Tr.
East Glastenbury, Rev. Aaron Snow, 13 00
Rocky Hill, Cong. ch. and so. gent. and la. by T. D. Williams, to cons. Rev. GEORGE M. SMITH an H. M. 57 50
Southington, Cong. ch. (of wh. fr. T. Higgins, to cons. Rev. HENRY W. JONES of Hadlyme, and Rev. HENRY E. BARNES, H. M. 100;) 285 25—355 75

Litchfield co. Aux. So. G. C. Woodruff, Tr.
South Canaan, Cong ch. and so. 14 47
Torringford, do. 8 25
Washington, Cong. ch. and so. 15; m. c. 20; 35 00
Winchester Centre, Cong. ch. & so. 21 30
Woodbury, South cong. ch. and so. 105; m. c. 17; 122 00—201 02

Middlesex Asso.
Deep River, Cong. ch. gent. and la. asso. 32,66; m. c. 88,17; to cons. JABEZ SOUTHWORTH an H. M. 120 83
East Haddam, 1st cong. ch. gent. 22,30; la. 21,18; m. c. 21,14; 64 62
Killingworth, La. miss. so. 25,07; gent. do. 17,83; m. c. 34,65; 77 55
Saybrook, Cong. ch. a friend, 1 00
Westbrook, Cong. ch. and so. 20 15—284 15

New Haven City Aux. So. F. T. Jarman, Agent.
New Haven, Centre ch. (of which from J. PORTER DICKINSON to cons. himself an H. M. 100;) 596,94; m. c. 17,37;
North ch. 100; m. c. 8,50;
South ch. 13,55; G. Hallock, 50; m. c. 3,63;
Davenport chapel, m. c. 4,15;
Yale college ch. m. c. 3,43; Mrs. K. 20;
Chapel st. ch. m. c. 5,17; 3d ch. 60;
Miss N. Atwater, 10; a friend, 6; 898 74

New Haven co. East Aux. So. F. T. Jarman, Agent.
Fairhaven, 2d cong. ch. and so. 20 16
North Haven, Cong. ch. 49 50
North Guilford, do. (additional) 78
Wallingford, do. 70 08—140 52

New Haven co. West Conso. W. Atwater, Tr.
Derby, 1st cong. ch. 100 00
Milford, do. 200 44
Mount Carmel, Cong. ch. m. c. 41 50
Naugatuck, Cong. ch. and so. 20,95; m. c. 23,05; 44 00
Orange, Cong. ch. and so. 50 50
Whitneyville, do. 92 70—529 14

New London and vic. and Norwich and vic. Aux. So. F. A. Perkins and C. Butler, Trs.
Colchester, 1st cong. ch. and so. 103 00
Lebanon, Exeter ch. and so. 9 21
Lisbon, 1st cong. ch. and so. 9 00
New London, do. do. 567,45; ack. in Dec. Herald 467,45.
Norwich, 1st cong. ch. and so. m. c. 12,61; Broadway ch. and so. m. c. 20,64; 2d cong. ch. and so. (of wh. fr. David Smith to cons. Mrs. E. L. MOWRY an H. M. 100; Mr. and Mrs. William Williams, to cons. HENRY R. BOND an H. M. 100; Ebenezer Leonard, to cons. EDWARD T. CLAPP an H. M. 100;) 746,78; m. c. 6,78; 786 81—908 02

Tolland co. Aux. So. E. B. Preston, Tr.
A. U. L., to cons. Rev. JOHN G. BAIRD of Centre Brook, an H. M. 100 00
Columbia, Cong. ch. and so. 59 00—159 00

Windham co. Aux. So. G. Danielson, Tr.
Plainfield, 1st cong. ch. and so. 69,95; m. c. 21; 90 95
Wauregan, Cong. ch. and so. 10 00—100 95

4,715 67

Legacies.—Lisbon, E. H. Burnham, by A. C. Burnham, 12 95
New Haven, Ephraim G. Swift, by Judson Canfield, Ex'r, 83 00
Norwich, Miss Abby Buckingham, by W. A. Buckingham, 500 00
West Haven, Rev. Jason Atwater, by James Reynolds, Ex'r, 708 86—1,304 81

6,020 48

NEW YORK.

Geneva and vic. Aux. So. W. H. Smith, Agent.
Brockport, Pres. ch. to cons. Rev. JOSEPH KIMBALL an H. M. 53,15; Miss E. A. B. 5; less ex. 92c; 57 23
Hudson, Pres. ch. 10 00
Jordan, do. 13 00
Oswego, do. m. c. 80 60

160 83
Ded. ex. 12—160 71

Greene co. Aux. So. J. Doane, Agent.
Durham, 1st pres. ch. m. c. 30,26; la. cent so. 16,50; 46 76

New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. W. P. Wainwright, 50; North pres. ch. 265,05; Mrs. W. B. Merriam, 100; S. B. Chittenden, 250;) 1,272 79

St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Brasha, A lad, 25
East Stockholm, J. Rood, 10 00
Gouverneur, A widow's thank-offering, for the Nestorian mission, 20 00
Hopkinton, Cong. ch. coll. and m. c. 15 16
Stockholm, Cong. ch. m. c. 4,25; a friend, 20,75; Miss M. J. H. for Bebek sem. 5; 30 00—75 41

1,555 67

Amity, Pres. ch. 30 00
Crownpoint, 2d cong. ch. 30 00
Deposit, 1st Pres. ch. 4 00
Downsville, Sarah Downs, 10 00
East Palmyra, A friend, 2 00
Fulton, Pres. ch. 10 00
Griffin's Mills, Cong. ch. 8 00
Irvington, Pres. ch. m. c. 13 61
Keeseville, Cong. ch. m. c. 4,50; Mrs. Mary Goulding, 5; 9 50
Lyons, Pres. ch. la. miss. so. 32 15
New York, A friend, 5 00
Portville, Pres. ch. 20 00
Red Creek, Rev. J. C. Smith's ch. 3 25
Rose, Pres. ch. 10 00
Sackett's Harbor, Pres. ch. 15 00
South Amenia, do. 61 75
Westchester Co., a lady, 10 00
Whitehall, J. H. H. Park, 50 00—324 26

1,879 93

Legacies.—Evans, Elisha Catlin, by Rev. A. Wright, 100 00
Redfield, Samuel W. Johnson, by Henry K. W. Bruce, Ex'r, 100 00—200 00

2,079 93

NEW JERSEY.

Newark, C. S. Haines, 50; 2d pres. ch. Mary A. Taitout, 3; 53 00
Orange, 1st pres. ch. m. c. 22 25—75 25

PENNSYLVANIA.

Carbondale, 1st pres. ch. 100 69
Lewiston, F. J. Hoffman, 10 00
Lock Haven, G. B. P. 1 00
Philadelphia, M. B. Mitchell, 1 00
Tionesta, Pres. ch. 8 00—120 69

MARYLAND.

Chain Bridge, E. A. S. 10 00

OHIO.

By G. L. Weed, Agent.
Cincinnati, 3d pres. ch. m. c. 13 55
Columbus, 2d do. coll. (in part,) 65 00
College Hill, 1st do. m. c. 3 00
Cleves, Mrs. Clara Wood, 5 00
Sharon, Rev. J. Hussey, 2 60
Walnut Hills, Lane sem. ch. m. c. 7 67—96 82

By T. P. Handy, Agent.
Brooklyn, Rev. Mr. Kingsley, 1 00
Chester, Pres. and cong. chs. 38 46
Cleveland, Union m. c. 25; La. for. miss. so. 23; 1st presb. ch. 33,45; W. Williams, to aid in returning missionaries to their fields of labor, 30; a widow's mite, 2; S. C. Brooks, 3; 2d ch. for watch of Rev. Mr. Marsh, redeemed from the Board, 95; 211 45
Cuyahoga Falls, Cong. ch. 29 50
Dover, do. 4 68
Grafton, Rev. H. Lawrence, for the debt, 20 00
Greenwich, T. L. Mead, 4 00
Madison, A friend, 2 00
Windham, Cong. ch. 6 50
Youngstown, Mrs. Montgomery, 10 00

327 59
Ded. ex. 1 60—325 99

By Rev. N. L. Lord, Agent.
Milan, Mrs. B. Ashley for Syrian mission, 1 35

424 16

Bath, Mrs. J. Hale, 5 00
Canton, Pres. ch. wh. with other dona. cons. JOHN SAXTON an H. M. 30 55
Collamer, Rev. Andrew Sharpe, 25; A. C. Stevens and family, 5,10; wh. with prev. dona. cons. A. C. STEVENS an H. M.; A. W. 2; 32 10
Kipsman, m. c. 5 00
West Mill Grove, Cong. ch. 5 00—77 65

501 81

MICHIGAN.

Detroit, Avenue pres. ch. to cons. FREDERICK WETMORE and EDW'D D. FITCH H. M. 200 00
Jackson, A friend, 70 00
Kalamazoo, P. L. Haines, 1 00
Niles, Joseph and Mary Searle, 3 00
Romeo, Miss Clarissa Dickinson, dec'd, 100; less exc. 90c. 99 10
Vermontville, Cong. ch. 14 25—387 35

Legacies.—Romeo, Nathan Dickinson, by E. S. Snover, Ex'r, 1,000; less exch. 9; 991,00

1,378 35

INDIANA.

By Rev. N. L. Lord, Agent.
Bloomington, Pres. ch. m. c. 30 00
Laporte, Rev. J. W. Cunningham, 3 00
Rev. A. D. Jack, 1 00
Rockville, 2d pres. ch. 5 00
Thorntown, A friend, 1 00—40 00
By G. L. Weed, Agent.
Gosport, T. S. Milligan, a thank-offering, 7 00

47 00

ILLINOIS.

By Rev. C. Clark, Agent.
Galva, Cong. ch. m. c. 8 00
Lee Centre, Cong. ch. (in part,) 10 00
Somonauk, Pres. ch. (in part,) 5 00—23 00
Batavia, Cong. ch. 34 00
Danville, Pres. ch. 13 00
Dover, Jerusha Ingalls, 3 00
Lasalle, Miss H. P. Burnham, 3; Mrs. E. D. H. 1; 4 00
North Fork, Pres. ch. 3 00
Rushville, do. m. c. 11 20—68 20

91 20

MISSOURI.

St. Louis, 1st pres. ch. 56 25
Troy, Francis Parker, 15 00—71 25

WISCONSIN.

By Rev. C. Clark, Agent.
Emerald Grove, Cong. ch. 6 32
Madison, do. Miss Wood, 2 00
Ripon, do. 58 44—66 76
Fond du Lac, A friend, 20 00
Markesan, Rev. E. N. Goddard, 4 50
Waukesha, Moses Barrett and fam. 12 70—37 20

103 96

IOWA.

By Rev. C. Clark, Agent.
Dubuque, Pres. ch. 49 75
Newtown, Cong. ch. 5 00

54 75

MINNESOTA.

St. Paul, H. Knox Taylor, by Rev. C. C. 5 00

NEBRASKA TERRITORY.

Nebraska City, L. N. B. 1 00

CALIFORNIA.

A gentleman, 10 00

FOREIGN LANDS AND MISSIONARY STATIONS.

A child in heaven, 6 00
Abeih, Syria, a traveler, 4,80; M. Araman, 42; 46 80
Ahmednuggur, India, Maj. Johnston, 25; R. Brown, Esq. 50; C. M. Harrison, Esq. 150; Lieut. W. Manson, 75; Hon. C. E. Hobart, 15; Hon. G. A. Hobart, 225; Lieut. G. A. Jacob, 27; Lieut. J. H. Drummond. 30; Mrs. Pickering, 5; Lieut. Mazin, 8; Mr. Adams, 1; Mr. John Prun, 1,50; Pastors, 11,15; m. c. 12,92; Maternal box, 2; enlarging first chapel, 20,36; 658 93
Amanzimtote, So. Africa, Rev. J. Tyler, 20 00
Bombay, India, m. c. 4,62; Mr. Williams, 12,50; A. Johnston, 10; R. T. Webb, Esq. 25; Tukerman, 2,50; T. Graham, 12,06; G. Cowie, Esq. 50; 116 68
Cattaraugus, United Mission ch. m. c. 13 83
Nicomedia, Turkey, Rev. J. W. Parsons, 22,50; Rev. J. K. Greene, 22,50; 45 00
Satara, India, Mrs. Graves, 50; Dr. Broughton, 25; G. A. Jacob, 27; Mrs. Hunt, 2,50; Missionary box, 3,68; m. c. 3,83; W. Wood, for repairs, 112,50; 224 51
St. Catharines, C. W., Pres. ch. m. c. 60 00
Taunton, England, W. B. 480 00
Umtwalumi, South Africa, m. c. and coll. for the debt, 14 52

1,686 27

MISSION SCHOOL ENTERPRISE.

RECEIVED IN NOVEMBER.

MAINE.—North Waterford, 6,50; Turner, 2,40; Waterford, 5; 13 90

NEW HAMPSHIRE.—W. Concord, Cong. s. s. 1,25; East Concord, 20; 21 25

VERMONT.—Barre, 11; Burlington, 30; Cabot, 10; Newbury, 1st cong. s. s. 25; Rutland, 25; St. Johnsbury, East, 10; 111 00

MASSACHUSETTS.—Lenox, Cong. s. s. for sup. of sch. at Madura, 11,56; Shelburne, Cong. s. s. inf. class, No. 2, 3; 14 56

CONNECTICUT.—Greenwich, 2d cong. so. hea. sch. so. 13 84

NEW YORK.—Gilbertsville, Pres. ch. juv. miss. so. 10; Huron, Pres. s. s. 1; Sackett's Harbor, Pres. s. s. for sch. in Nicomedia, 6; 17 00

NEW JERSEY.—Newark, 1st pres. ch. s. s. 78 63

PENNSYLVANIA.—Gibson, A friend, 5 00

OHIO.—Canton, Pres. s. s. for Rev. Mr. Calhoun, of Syria, 7; Kinsman, s. s. 5; a class of boys and girls for school in Nicomedia, 10; Milan, Augustus Adams, for Rev. W. Tracy's sch. 26,50; Plymouth, Pres. s. s. for Rev. J. G. Coffing, Aintab, 14; 62 50

FOREIGN LANDS.—Umtwalumi, South Africa, mission chil. 9 80

347 48

Donations received in November, 21,568 07
Legacies, 3,402 81

$24,970 88

☞ **TOTAL from September 1st, 1861, to November 30th, 1861,** $49,212 58

Total amount of donations received in October, $11,849,26, instead of $11,849,24, as reported.

DONATIONS IN BOOKS.

Auburn, N. Y., Rev. William Bacon, 18 copies "Salvation Sought in Earnest;" 8 do. "Parental Training;" 18 do. "Æsthetic Piety;" 18 do. "Salvation Made Sure;" 8 do. "The Visible Church of Christ."

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LVIII. FEBRUARY, 1862. No. 2.

RETRENCHMENT—SHALL IT BE CARRIED FARTHER?

A STATEMENT appeared in the Missionary Herald for January, in regard to the appropriations of the American Board for the year 1862. It is due to the patrons of the Board that they should be made acquainted, as far as may be, not only with the action of the Prudential Committee in this matter, but with the reasons for such action; with the wants of the missions, the efforts of missionaries to reduce expenses, the sacrifice at which such efforts are made, and the apparent impossibility of going farther, in the way of retrenchment, without serious loss. Letters received at the Missionary House, within a short time, from different missions, shed light upon these matters. Several of these letters are from Syria. One from Mr. Ford will be found in another portion of this number of the Herald. Mr. Bliss wrote earlier, in September, and others have written, respecting the action of the mission in reducing expenses for the latter part of the year 1861, and in preparing estimates upon which the Prudential Committee might act in making their appropriations for 1862. A letter from the Missionary House, respecting the state of affairs in the United States, the financial prospects of the Board, and the necessity for rigid economy, (written in the summer, when the Prudential Committee and others anticipated a much greater deficiency in the receipts of last year than was ultimately realized,) had just been received when the mission held its meeting. Other intelligence from America, also, had served to alarm the missionaries, and the intention and wishes of the Prudential Committee were somewhat misapprehended. The appropriations, which have since been made, were based mainly upon estimates previously forwarded, and not upon those made out by the mission on the occasion now referred to. The schools have not been broken up by the Committee, nor have other operations been so paralyzed for the year to come, as they were for a time by the action of the mission. Yet the extracts now given from letters serve none the less to show the spirit of our missionary brethren, the wants of the mission, and the necessity

which impelled the Committee to make appropriations going somewhat beyond estimates which were furnished under such circumstances. Mr. Bliss, after mentioning the receipt of the letter from Boston, says:

"Immediate measures were taken for assembling the mission, that we might discharge, to the best of our ability, the painful duty laid upon us, of reducing our expenses for the remainder of the present year, and our estimate for 1862, to the lowest rate 'consistent with the safety of the enterprise.' The day just spent in these labors has been the darkest day in the history of our mission; and nothing but the conviction that the all-wise God of missions has permitted these sad calamities, and can and will render them subservient to the ultimate triumph of his cause, could have enabled us to cut off one after another of our long cherished and most necessary operations, without yielding to utter despair. The result of our deliberntions has been a reduction in the amount appropriated for the current year (1861) of about 55,000 piasters, (or about $2,300,) and a corresponding reduction in our estimates for the coming year, amounting to 143,325 piasters, (about $6,000.)

"These are the reductions *in piasters*, but who shall estimate the diminution involved therein of efficiency, health and hope; and, humanly speaking, of the number of precious souls we might have expected to benefit for eternity! And be it remembered, the estimates from which these reductions have been made were themselves the result of serious retrenchments from our ordinary standard of expenditure, and still more from a just standard of efficient outlay.

"Thus reduced to the lowest extremity of impoverishment consistent with our *continued existence* as a mission, we look to God for aid in our distress; not without hope that he will accompany these trials with a more abundant outpouring of his Holy Spirit, and make these disastrous retrenchments the means of ultimate success. Nor do we forget how deeply these and similar trials are affecting our brethren at the Missionary House, and throughout our beloved Zion at home. The remembrance of what you all suffer nerves us to a more cheerful endurance, and binds us to you all in bonds of closer sympathy. And may the great Captain of our salvation, who was made perfect through suffering, sanctify both to you and to us, and to the whole church, these his mysterious dealings, and for the elect's sake, shorten the fiery trial."

A month later, October 18, Mr. Jessup wrote:

"We are beginning to feel something of the bitter effects of retrenchment. The suspension of our schools is throwing the youth of Syria quite out of our reach and beyond our influence. We can still reach the people through the press and the pulpit, and visit them, to some extent, at their homes; but even the press is being shorn of its strength in the want of means to re-print important books, and it is remarkable how much stronger is our hold upon those whose children are daily brought under Protestant instruction than upon others. The suspension of Abeih seminary has obliged even Protestant parents to send their sons to Jesuit schools. * *

"The effect of this sad movement backwards is not only depressing to the minds of those laboring in the field, but is really disastrous to the cause of Christ in this land. The future hope of Protestantism here rests very much with the sons of Protestants, and if they are driven to the halls of Jesuit colleges for their education, where shall we look for native helpers and teachers in the future?

"The reduction of nearly six thousand dollars in our estimates for 1862 was made as a necessity, and our hearts bleed as we think of the future. As things are now, and will be when we are actually reduced to that limit, I see not how we can hold up under it much longer. Without reinforcements, the life of the mission itself will be imperiled."

The latter part of Mr. Ford's letter, already mentioned as to be found in this number of the Herald, is another testimony from Syria to the same effect. Mr. Hastings, of the Ceylon mission, wrote October 11, also referring to the receipt of a letter from the Missionary House, and to a meeting of the mission to consider the same subject. He says:

"The whole day was spent in considering how we could retrench with the least injury to our work, so as to relieve the treasury of the Board as much as possible. In looking over our field, we were not able to decide upon any reductions beyond what we had already made, which would materially relieve, unless we should give up some departments of our labor or abandon some of our stations. This we are very loth to do. It seems to us that we have already reduced our work as far as possible without serious loss. During the whole year, we have guarded against increasing expenses, and in some departments have endeavored to reduce our operations. But finding a necessity laid upon us to do something, we resolved, as a first step, to dismiss eight of our school teachers now, and make an appeal at once to natives and Europeans, for aid to carry on our operations without farther reduction.

"We deeply sympathize with the Prudential Committee in this time of trial, and shall in every possible way endeavor to relieve them of a part of their burdens. We do not feel discouraged, or inclined to relax our efforts. It may be our Father has a richer blessing in store for us than we have yet received."

THE BENEVOLENT SPIRIT EXTENDING.

The very interesting movements recently reported among native Christians connected with the Nestorian and the Madura missions have been properly spoken of as *revivals* of benevolence, using the word revival in what may be called its technical sense. In both instances, the feeling exhibited was believed to be brought about by the special influences of the Holy Spirit, quickening love to Christ and to his cause. And it cannot be doubted that *such* revivals are greatly needed throughout the Christian world. Certainly Christianity is a religion of benevolence. Originating in the infinite benevolence of God; consisting, in no small measure, in the

exercise of benevolence on the part of man; it is to be carried forward to its glorious consummation, the enlightening and the saving of the world, by the practice of benevolence.

Yet how little of such a spirit is now exhibited by the professed followers of Christ! How little readiness is exhibited to enter, with earnest zeal and with full consecration, upon efforts to enlighten and to save those for whom Christ has died! Therefore does the work of missions linger; therefore does the world still sit in darkness; therefore is the Redeemer waiting still to see, as he must in the future see, of the travail of his soul, and be satisfied;—because the mind which was in him is not in his people. And therefore may all Christians well pray that such revivals as have been witnessed among a few Christians, recently brought out of deep darkness in Persia and Southern India, may not only continue there, but be experienced wherever Christ is named.

MISSION MEETING AT AHMEDNUGGUR.

Another instance of such quickening in good works, upon missionary ground, is now reported. Statements of the case, more or less full and from several persons, have appeared in the *Bombay Guardian*, from which it was proposed to compile a statement for the Herald; but a letter received from Mr. Ballantine gives the facts with perhaps sufficient distinctness. It was written on the 8th of November, a few days after the close of the mission meeting in connection with which the movement occurred. The writer says:

"Our anniversary exercises commenced on Thursday, October 24th, and closed Saturday, the 26th. The Spirit of the Lord was with us, and scenes occurred such as we have never witnessed before. The spirit of consecration to Christ was wonderfully exhibited, and under the influence of that spirit, offerings were made to the Lord far beyond our expectations. He who is able to do 'exceeding abundantly above all that we ask or think,' opened the hearts of his people in a wonderful manner, and led them to such views of the love of Christ as they never had before. The amount of the offerings made by the native Christians is not very great, but the spirit with which they gave was admirable, and gives us the liveliest hope respecting the activity and benevolence of these native churches in future.

"It should be remarked, that the principal agency in stirring up the minds of Christians here was that of the native brethren themselves. Vishnoopunt, pastor of the second church, rose in the meeting on the afternoon of Friday, after two or three others had made addresses, and remarked that he had been thinking, for one or two months, that Christians here did not give as they ought to the work of the Lord. At the monthly concert in September, the letter of Deacon Moses, of Oroomiah, was read, giving an account of the liberality of native Christians there; in October, a letter was read from Mr. Tracy, of Madura, mentioning similar scenes there; and he felt that we ought to do something here also. After many struggles with his own heart, he had determined to give one month's salary to the mission, and so saying he placed twenty-five rupees on the table. This moved the native

Christians, and they immediately began to make their offerings to the Lord. I cannot describe the particulars; you will see them in the published accounts in the *Bombay Guardian*. It is sufficient to say here, that many affecting scenes occurred, and for the greater part of the time, most of the congregation were in tears. At length the time came for closing the meeting, and the people were informed that the next day there would be another opportunity of giving, for those who desired it.

"Scenes at the meeting on Saturday morning were even more affecting than those on Friday, and there was still more decisive evidence that the whole was the work of the blessed Spirit, warming the hearts of Christians by a view of Christ's love. A young man rose and said that his dear wife, who was present at the last anniversary, was now gone to be with her Lord, and her gold necklace he had thought of keeping as long as he lived, as a memorial of her; but now he felt that he had better give it to Christ. He spoke with difficulty, tears running down his cheeks, and strong feeling choking his utterance. The whole assembly was thrilled. Vishnoopunt and Krishnarow then commenced singing a hymn on the sufferings of Christ, set to a native air. It was with difficulty they could restrain themselves sufficiently to sing it to the end. The congregation was very much affected.

"Among those who had made their offerings were two young men, not Christians, but intimately acquainted with Vishnoopunt and other native converts. They had given, one ten and the other five rupees. Seeing them in the congregation, Vishnoopunt's feelings were much wrought up, and in an impassioned appeal to sinners, he urged them to fly to Christ, without delay, for salvation. He pointed them to the proof of his love,—to his sufferings in behalf of sinners,—and asked why they rejected him, since if they did so they must perish forever. He seemed to be overwhelmed with a sense of their lost condition, and weeping and sobbing were heard all over the house. Christians and sinners wept together. An excellent young man, belonging to the theological class, was so overcome by his feelings that he could not refrain from crying out aloud; and when he was removed from his seat, that he might be taken out of the room, he fell down insensible. Taken to a house and placed upon a bed, (when prayer was offered and hymns were sung,) after two or three hours he became more quiet; and when he came to himself, he said that he never before had such views of his own sinfulness and of the greatness of Christ's love. Others, who exhibited no external manifestation of feeling, told me afterwards, that they felt their own sinfulness and the preciousness of Christ as they never had before. This was especially true of the members of the theological class. It was this feeling, pervading the congregation on Saturday morning, which made the meeting so peculiarly interesting.

"On the Sabbath we had our communion season, as well as a noon prayer-meeting. These prayer-meetings were continued through the week, and very deep feeling was manifested in the prayers and addresses of the native brethren. The schools were all dismissed during that week, and the mem-

bers of the theological class were sent out to their different villages, according to previous arrangements. We trust that they will do much good, carrying the same spirit with them wherever they go.

"News of this meeting was sent to Bombay by letter, and one of our young men who has been attending an English school there, for some time past, and who was present at the anniversary here, returned to that city and told all the things he had heard and seen. We have just heard that the native brethren connected with our mission there met together and resolved to give with the same liberality as had been exhibited by their brethren here.

"The whole amount of money and articles given and promised here, was about 500 rupees, and in Bombay, I understand, nearly 300 rupees, while the pledges of the missionaries amount to 700. We feel that God has blessed us indeed, and hope that he will bless us still more, sending down his Spirit upon all our churches."

ITEMS OF INTELLIGENCE.

West Africa.—Mr. Walker, of the Gaboon mission, in a letter dated October 21, mentions some very gratifying incidents. "The first Sabbath in October was our communion season, and a time of some interest to us. Two young men, who had been for some time suspended from the privileges of the church, were restored; giving as much evidence of an humble, repentant spirit, as we expect to find among this people. I might write sheets of commentary on that last sentence, but you may possibly understand it as it is.

"On Saturday, previous to the communion, a company of four men and six women came in from the plantation to speak of their souls and of salvation. I had heard of them, and conversed with some of them, previously. The interview was as satisfactory as a first interview can be. The next day they all came to church, and brought others with them. They remained to the communion service in the afternoon, and for the first time, that I am aware of, the sermon in English was exchanged for a literally extemporaneous sermon in Mpongwe. All seemed intensely interested. The plantation company remained to the third service, which was crowded, and went home in the night. There are two young men, one of them formerly one of our best scholars, who profess to have given their hearts to Christ. The evidence in these cases is as good as we ever have here.

"This is a bare recital of things which encourage our hearts. We feel grateful for a few drops of mercy—for a few things to encourage—and hope for greater things. Pray for us, and ask the friends of Christ and of Africa to pray for us. I do not think that you in America will soon forget the Ethiopian stranger. Our hearts and anxieties turn from Africa to the United States, in these months of tribulation. May God speed the right, the holy and the free."

Syria.—In a letter dated November 12, Mr. Jessup writes: "The past fortnight has been a period of unprecedented sickness in Beirut. An epidemic fever prevails, and tens of thousands have been prostrated by it. Deaths are few, but the disease is very debilitating. Dr. and Mrs. Van Dyck, Dr. Thomson and two of his daughters, Miss Temple, and my little daughter Anna, have all taken their turns, and not a family in the city has escaped entirely. The weather is hot and trying; the sky is like brass, with not a cloud to be seen; and thus it has been, almost without

change, for more than thirty days. Last Sabbath the English service was suspended for want both of preachers and hearers. Is that ancient and interesting custom of sending reinforcements to missions abandoned? We must have help, or there will soon be need of founding a new mission to Syria."

"Quite an outbreak occurred in Northern Lebanon, near Tripoli, ten days since. It was between Maronites and Greeks, and is supposed to have been instigated by the Turks or the French. Lebanon is full of intrigue, and the new government for the mountains is a mere mockery. But after all, as brother Calhoun says, these things only prove the more clearly man's alienation from God, and the *impossibility of rest where sin is.* May the Lord make bare his arm, and make short work with the atrocious rebellion at home."

Western Turkey.—Mr. Dodd wrote from Smyrna, November 7, 1861: "I have recently returned from a visit to Aidin, going about half the way by railroad, and dividing the remaining twelve hours between two days. There is gradual progress in that place, but more of encouragement for the future than visible fruit now. The brethren there have an open door before them, with free access to the people, and seem to some extent to realize the privilege and responsibility of their position. My efforts while there were mainly directed to the developing and quickening of this feeling—to lead them to rely on themselves as much as possible, and to feel that *they*, and not *we*, are to evangelize Aidin.

"The most interesting event of the visit was the ordination of the Baron Hagob Hampartsoon, as their pastor. From his first going to Aidin, he and that people have seemed to belong together. Both parties felt that the Lord had joined them to each other, and we gladly recognized and solemnized the union. May the blessing of God rest upon it. The pastor's wife, a native of Magnesia, (near Smyrna,) was one of Mrs. Everett's and Miss Lovell's pupils, and exerts an excellent influence among the females of Aidin. The ordination was an interesting and profitable occasion, solemn and joyful to all concerned.

"Both pastor and people felt, I think, something of their responsibility to be the light of *Aidin*, falsely so called. *Aidin* means *light;* may it become such through the efforts of this little church, and flood all the fertile and populous valley of the Meander with the light of the gospel.

"The church has also come up nobly to the support of the pastor. Though it numbers but two heads of families, besides the pastor, they drew up a subscription paper wherein each church member promises to give a certain sum weekly. It amounts to $20 a year. The deacon is to collect and pay it to the pastor, and we are only responsible for the balance of his support. The church members in Thyatira have subscribed about the same sum toward their preacher's support."

Central Turkey.—Mr. Schneider, of Aintab, made a tour in October to the out-stations Ehnesh, Jibbin, and Birijik. At Ehnesh, where efforts were commenced more than two years since, though Protestantism has been established, "there appears as yet, little evidence of a deep spiritual work." No one gives *decided* evidence of true conversion, and "there seems to be less of interest in spiritual things than is generally found among Armenians." At Jibbin, a village of about eighty houses, half Mussulman and half Armenian, Mr. S. had a good opportunity to become acquainted with the professed Protestants, and received a very favorable impression of the character of the work among them. The head man appeared like a truly converted person, and Mr. S. was "delighted with his spirit." The Armenians, including their priest, manifested "considerable friendliness towards the truth." "The people," it is said, "are simple-minded and

honest-hearted; and it is no unfounded hope, that ultimately, the whole Armenian population may become Protestant." At Birijik the Protestant congregation often rises to 70 or 80; and "there is a pleasant Sabbath school with about 60 pupils." "One of the licentiates is now moving his family there, with the hope of a settlement as pastor."

Mahrattas.—Mr. Ballantine writes from Ahmednuggur: "On the first Sabbath in October, a young man of good caste was baptized by Mr. Vishnoopunt, and received to the second church. There are others of high caste desiring admission."

Ceylon.—Semi-annual reports, dated in October, have been received from most of the stations of this mission. Little of special interest seems to have occurred. A few persons had been received by profession to the different churches,—one at Manepy, one at Panditeripo, two at Tillipally, and four at Batticotta. The labors of a Bible colporter, supported by the British and Foreign Bible Society, are spoken of with interest in the reports from Oodoopitty and Manepy. He succeeded better than was expected in selling to the people the whole or portions of the Word of God. Mr. Smith, of Oodoopitty, mentions as a great hinderance to the missionary work, the fact that some of those who were once employed by the mission as catechists have turned back, and "are now in the ranks of the enemy." The people say to those now employed, "You talk very well now, and seem to be on the side of the mission, but we shall soon see you also on our side."

China.—A report of the Canton mission, for the year ending in September last, has been received from Mr. Bonney. It contains little of special interest which has not been noticed in previous communications. "Mrs. Bonney's girls' school, of fifteen scholars, is prosperous," and Mrs. Vrooman has also commenced a school for girls, "which now numbers sixteen day scholars and two boarders." Mr. Bonney "spends half an hour daily in a school of forty boys." Mr. Vrooman has opened another boys' school, small as yet. The room used as Mr. Bonney's chapel, in a central part of the city, "has always been filled, except on rainy days," and "the close attention of many who attend," and "their desire to learn gospel truth," have been encouraging. There have been several applications for baptism, but the evidence of a change of heart has not been such as to warrant the administration of the ordinance. The prospects of the field, it is said, "appear more hopeful than ever." "The name of Jesus, as the Lord and only Savior of men, is becoming widely known; the Word of God is more generally read and respected; and the fear of reading it in the presence of others, and of attending on Christian worship, is diminishing."

Letters from Fuh-chau and Tientsin mention the death of the Emperor of China, and the appointment of his son, a mere boy, (some say five or six, and others nine years of age,) as his successor.

LETTERS FROM THE MISSIONS.

Syria Mission.

SIDON.

Letter from Mr. Ford, October 30, 1861.

This communication is worthy of thoughtful and prayerful perusal. It first alludes to an occasion of deep interest, (a fuller account of which, written by Mr. Lyons, has been furnished for publication in some of our weekly religious papers,) and then speaks of the condition and prospects of Syria, and the urgent necessity for a more vigorous prosecution of the missionary work there. It should be understood that the "retrenchments" referred to, (entered upon by the mission, and made in their estimates for 1862, in view of the prospects of the Board's treasury, as they were in July last,)

have not all been carried out by the Prudential Committee in their appropriations. The mission is somewhat relieved, so far as means are concerned; but still greatly needs more aid, as do all the missions. Readers will see, in what Mr. Ford says, an illustration of the difficulty with which further *retrenchments* are now made, and reasons for increasing effort on the part of the churches to supply needed means.

A New Church Organized.

We were permitted, last Sabbath, to organize a new evangelical church for Merj Ayun, and at the same time to dedicate the commodious chapel nearly finished at Kheiyam. It was a most interesting season to us and to the community of Protestants in the Merj; but especially so to the little band of disciples who were then separated from their former church relations, and assumed the responsibilities of a distinct church. Three new members were added to them, on profession of faith, making the whole number seventeen. Those three are from Deir Mimas, and are the first-fruits to God from that village. They are, to human view, spiritually-minded and consistent Christians. One of them is a young man of active mind and studious habits, and promises to become useful as a teacher, or as a preacher of the truth. Mr. Lyons will, I trust, give you some particulars of the gathering at Kheiyam, from which you will see how much there was in the occasion to call forth gratitude and inspire hopefulness in us all. The native brethren, and particularly those who had embraced the gospel in the early days of persecution and feebleness, were deeply affected by the contrast between the past and the present.

Desolation of Hasbeiya.

There was one element of sadness, however, in the circumstances of this new organization, and that was the desolate condition of the parent church, from which these brethren were set off—the church of Hasbeiya. That unhappy town still remains desolate, so far as its Christian inhabitants are concerned, and they are preparing to spend another winter of exile and privation in the towns of the coast.

To the shame of Turkey, and of those who assumed the responsibility of settling the affairs of Syria, no punishment, worth the name, has been inflicted on the butchers of Hasbeiya and Rasheiya; and the greater part of them are still at liberty, to boast of their cruel deeds, and terrify, with their bloody threats, the miserable survivors of those horrid massacres. How then can these survivors be expected to return and put themselves under the power of their mortal enemies, with no better guaranties than the worthless promises of those who betrayed them before? Aside from this, however, if the whole truth were known, it would doubtless appear that political intrigue, and the base covetousness of their ecclesiastics and leading men, have made merchandise of the poor Hasbeiyans, and that their own folly and selfishness have been, as of old, the chief cause of their destruction. It is a question whether they will ever return in considerable numbers to their homes, and so far it is doubtful whether we shall have a Protestant community or church in that place itself.

Rasheiya-t-el Fukhar is so far dependent on Hasbeiya as to be involved in its fate, and the future of our brethren in that village is still involved in gloom. It is a consolation, however, to know, that wherever this people may be thrown, they will carry with them the truth they have learned, and will scatter its seeds all the wider for their dispersion.

We shall follow them, too, with the means of grace, and probably find more hearers among them than when they were in their old homes. This has certainly been the case thus far, in Beirut, in Sidon, and especially in Tyre, where our native preacher from Rasheiya still finds an open door among the refugees, and preaches to the people of three or four villages at once, most of whom

would not have heard the truth in ordinary circumstances.

Doors Open, but Men and Means Wanting.

At all events, we see no shutting of the doors against us in Syria as yet; but we do see the enemies of the truth putting forth redoubled efforts, and lavishing money like water to draw the people, and especially the young, into their net. We see new and powerful influences operating to mould and fix the character of this and coming generations; and we cannot resist the conviction that now is the time, if ever, when this battle-field may be won or lost. Were our mission in full numbers, and our means more abundant than they have ever been, we should scarcely be able to hold our own with the tide of progress now sweeping this people along towards some unknown point. What then can we do, when our number has been reduced one half, and when "*retrenchment*" is the watchword in every department of labor?

We have endeavored to apply the pruning-knife faithfully, though in sadness, and so far as these retrenchments affect us in our personal and family expenses, we rejoice to share in the trials of our whole church, produced by the calamities of our common country. But while we promptly obey the order to retrench, coming from head-quarters, we owe it to the Committee and to the churches, to report to them faithfully the probable consequences of this step, so far as our field is concerned.

We must say then, that as a temporary and transient expedient of safety, these retrenchments can be carried out without vital injury to the cause; but if prolonged, or carried much farther, they will amount to a virtual abandonment of this field to the enemy of God and man. For one, it seems to me that the time is near, if it has not already come, when the Prudential Committee might properly agitate the question whether they will support a vigorous and effective mission in Syria, or no mission at all. This field is not a large one; it is not, in some respects, an encouraging one; but it is confessedly, a most important one; and it is one whose fate may be decided within a very brief period, compared with most other mission fields. It is one where forces of no ordinary strength meet and struggle for the mastery, and where half-way efforts will only mock the hopes of those who make them. True, indeed, "the battle is not to the strong;" but the victory, with God's blessing, awaits those who, whether strong or weak, have done *what they could;* and as we are not living in an age of miracles, we are bound to employ means proportionate to the end aimed at, however little we may trust in the means themselves.

Mission to Western Turkey.

NICOMEDIA.

LETTER FROM MR. GREENE, OCTOBER 31, 1861.

IN this letter, Mr. Greene gives some account of recent missionary tours, in different directions. He first visited

Bilijik and Geol-Dagh.

In the first of these places, a small church was organized six years ago, but the work has been subject to many vicissitudes. Last winter, the former preacher at Baghchejuk was installed as pastor of the church there. He has labored, it is said, with a good degree of fidelity and zeal. The church of nine members, and the Protestant community of twenty-five, "have become harmonious among themselves, and earnest in prayer and labor for the advancement of the cause of Christ." The field is a hard one, and the influence of several so-called Protestants, in Bilijik and neighboring places, "whose conduct has been utterly scandalous," has been very unhappy; yet there is now "ground to hope for more success in the future."

A Priest Rebuked.

In the Armenian towns of Mooratchai and Geol-Dagh, Mr. Greene enjoyed the most favorable opportunities he had ever had for preaching the gospel to members of the old communion. At the latter place, he was

several times visited by a priest, who came, accompanied by some of the chief men of the town, to converse in a friendly manner respecting topics of interest in the Bible. At one of these interviews, he says:

I read to my visitors the fourteenth chapter of First Corinthians, commenting on it, and making as direct an application as I could to the conscience of the priest. If Paul had written the passage for the present age, he could scarcely have spoken more pointedly to the Armenian and other ecclesiastics, who still persist in reading to perishing men the Word of Life in ancient and obsolete languages. "You," said I, addressing the priest, "are called a minister of Christ. Here you plainly see that God, by his holy word, commands you, in case you are to speak in an unknown tongue in his church, if there be no interpreter, to keep silence. Now, how dare you disobey this direct command of God?" He tried to make out that it was his habit, on reading to the people the ancient Armenian, to interpret it; but the men about him laughed at this pretension. "Now," said I, "promise me that hereafter you will try, in this respect, to obey God rather than man." "Well, I do promise," replied the priest. "Very well," said I, and, addressing the other men present, I added, "*You* hear what the priest says; *you* be his judges, and see whether he keeps his promise or breaks it."

Regretting the Want of Means.

Mr. Greene was "saddened exceedingly" by finding in this region men engaged in trade, "intelligent and well instructed," who have long been known as Protestants, two of whom were formerly engaged in mission service, who know the truth and have done much to enlighten others, intellectually, but who have not the spirit of the gospel, and whose influence, it is feared, will do more harm than good. He refers to the need of a helper in that region, and the want of means for his support, as follows:

We regret exceedingly that we are unable to maintain in this large and interesting portion of our field, one earnest and pious native helper, who should spend his time in visiting, in succession, the five Armenian towns in the region; proclaiming, both by word of mouth and by his conduct, the simple gospel truth. We know of no other means by which we can effectually enlighten and benefit these places. Occasional, transient visits, made either by missionaries or natives, will not accomplish the work. A faithful native helper is needed, who shall make the five places above mentioned his permanent field of labor. Such a helper could doubtless be found if we had the means to support him. Sad and discouraging is the fact, that we are not only prevented from taking this step in advance, but feel constrained, by the present pecuniary embarrassments of the Board, to abridge our work in several other parts of our field.

Adabazar and Tamluk.

The first Sabbath of a second tour was spent at Adabazar, where our brother preached in the morning to "a large and attentive audience," and in the afternoon, at the communion service, admitted four persons to the fellowship of the church, two of whom were from Tamluk. He was greatly encouraged by the harmony and brotherly love prevailing at Adabazar, by the mutual confidence and sympathy between the native preacher and the church, and by the prospect that the preacher may ere long, becoming a teacher also, derive most of his support from the people.

Six weeks were spent at Tamluk, "about fifteen miles beyond Adabazar," a small village, but presenting "one of the most encouraging fields of labor connected with the station." A small building has been erected for chapel and school-room, and the services of a helper have been secured, who will teach the school, visit other villages, and on the Sabbath conduct religious services.

Support of Helpers—The Men Needed.

It was our earnest endeavor to impress upon the minds of our brethren in Tamluk, that the native helper in their village will be, first of all, *their* teacher and *their* minister, and that the divine appointment in such cases is that the

laborer should derive his support from those for whom he labors; that they ought now to begin to do for the support of their helper all that is possible, and that as their number and ability increase, the amount of their offerings to the Lord must also increase. I am glad to be able to add, that in their extreme poverty, our brethren voluntarily agreed to contribute liberally towards the support of the helper.

The salary agreed upon for this man is small. He is a plain, common man, who has received little special instruction, but is well acquainted with the teachings of the Bible, a man of good common sense, and, withal, a good singer. We hope that he is the right man in the right place. Allow me to add, that from a careful observation of the state of the missionary work in this part of the country, I am fully convinced that the welfare of our Protestant communities and churches demands, not highly educated and expensive native laborers, with a view to the greater spirituality and more rapid extension of our work; but plain, inexpensive men, versed in the Scriptures, and suited, by their habits and modes of life, to the character and circumstances of the people. In their attainments, and in their expenses of living, there must, I believe, be greater conformity between preacher and people; otherwise it will be impossible for us to look forward to a time when the people will think themselves able to sustain their own institutions, and also impossible to secure that mutual confidence and sympathy between pastor and people which are indispensable to the success of the work. And in no other way do I believe it possible to secure laborers who, with self-denying zeal, will devote themselves to the edification of the churches.

At the close of his letter Mr. Greene notices the means to which they had felt obliged to resort, in the Nicomedia field, in order to reduce expenses; dismissing a helper at Koordbeleng, a teacher at Ovajuk, and a colporter in the district of Nice; and, for a time, "making a general reduction of ten per cent on the salaries of pastors, preachers, teachers, helpers and missionaries." In these measures the brethren trust they have secured the sympathy and co-operation of their helpers; and they hope that, at least in some instances, the necessities of the case will furnish an incentive to the native churches, to do more towards the support of their own institutions.

SIVAS.

Letter from Mr. Livingston, October 7, 1861.

Gurun—Persecution—Forbearance.

Mr. Livingston writes respecting two missionary tours, by himself and Mr. Winchester; the first to Gurun, seventy-two miles south, the second to Karahissar, ninety miles north-east from Sivas. The Protestants at Gurun had suffered more or less persecution from the Armenians, and letters from the helper there showed that this was increasing. They therefore took with them deacon B. Mardiros, "as a competent man to present to the Governor any grievances which demanded notice." Happily, however, they "found no occasion for interference, as the brethren seemed much more intent to learn those things which pertain to their spiritual welfare, than to receive protection from persecution;" and they "thought it best not to say much to them about the annoyances they received from the enemies of the truth," though these annoyances "are not few." As an example, the following case is mentioned.

A little while before our visit, a child of one of the Protestant families had died, and was buried in the Protestant burying-place. Immediately the Armenians took up the body, and placed it in their own burying-ground, saying it belonged to the Armenian church, though the parents of the child all the time protested that they were Protestants. At first the Protestants, indignant at such treatment, as who would not be, proposed to have the matter carried before the authorities, and the Armenians compelled to allow the body to be returned to the Protestant burying-place. Upon deliberation, however, they concluded to do nothing about it, inasmuch as, should they succeed in maintaining their rights in the case, it would be of no permanent

advantage to them simply to have their own way in opposition to the Armenians. "If they will permit us to have the living," said one of them, in reference to the above-mentioned case, "we will give them our dead." This and other cases which might be mentioned are highly creditable to our brethren, as indicating the spirit by which they are actuated toward their persecutors.

Visitors—An Orphan Boy.

During our stay, from Friday afternoon to Tuesday morning, our room was constantly filled with visitors, from early morning till late in the evening. Few came from idle curiosity, as was sufficiently evinced by the questions asked, and the earnestness with which they listened to the reading and exposition of those parts of the Bible which speak of the new birth, and faith in Jesus Christ, as the only means of salvation. I was particularly interested in a little orphan boy, about nine years of age, an apprentice to a copper-smith. Apart from any interest manifested by him in the truth, his unusually intelligent face, and sparkling black eyes, would have attracted my attention. Every moment he could spare from his work, the little fellow sat before us on his mat, watching with an intense eagerness the one speaking, as if he feared there would be a word uttered which he should not hear. Mr. Winchester taught him parts of several hymns, and encouraged him to learn to read, which he said he should certainly do; though he had no expectation that his master would ever allow him to go to school. He has already learned to read a little, and is a constant attendant at our chapel. In reply to the inquiry whether he went to the Protestant chapel, he answered, "Yes; though the people where I live don't know it. If they did they would keep me at home. I go out on Sunday as if to play with the children in the streets, but instead of doing so, go to the Protestant chapel." Before leaving we obtained a promise from one of the brethren that his son should teach this boy to read, and that he himself would see that he was allowed to go to our chapel on the Sabbath. We would especially commend this poor boy to the prayers of our brethren in America; that God may enlighten him by his Spirit, that he may become a preacher of righteousness.

Congregation—School—Progress.

On the Sabbath, we had a congregation of sixty, both morning and afternoon, with nearly an equal number in the evening. This our helper assured us was about his average congregation. The priests having forbidden their people to attend the Protestant service, few dared to come out of that curiosity to hear a missionary which so frequently draws large numbers together in such places. In fact, some who did attend our services that day were stoned on the way to their houses. There is now a regular attendance of fifteen scholars at the school, organized by our helper since his going to Gurun, last December, whose general appearance and proficiency in their studies are highly creditable both to themselves and their teacher. Already nine families have declared themselves Protestants, and are taking means to be organized into a separate community. Some of them, we believe, are renewed persons—proper candidates for church fellowship, whom, before long, we hope to welcome to the table of our common Master. If these results seem small, let it be remembered that this place was once occupied and then virtually abandoned; that it is not yet a year since our helper went there; and, moreover, that scorn and bitter persecution have been sure to meet all who become Protestants.

Ride to Karahissar—A Fertile Country.

Our second tour, to Karahissar, was in fact one of exploration. So far as we were able to learn, with one exception, no missionary had visited the place before us. For twelve hours, from Sivas

to Zara, our road lay along the banks of the ancient Halys, and through fields whose rich harvests bore ample testimony to the fertility of a soil that could yield such returns after such tillage as it had received. The greater portion of the road from Zara to Karahissar was very difficult, often dangerous; but eight hours before reaching that place we entered a most beautiful plain, whose thrifty villages and cultivated fields evinced a degree of enterprise and industry unusual in Turkey. What the population of this place is, or how large a proportion of it is Armenian, I was not able to learn with any certainty. It must be large, however, as there are at least fifteen villages upon it.

The City—A Single Protestant.

Crossing the plain, a ride of four hours brought us to the city. It is well built, many of the houses presenting even an imposing appearance, rising one above another on the side of the mountain. The population is estimated at 2,000 Turkish, 600 Armenian, and 400 Greek houses, with a large Armenian population in the immediate vicinity. We found but one professing Protestant there, (several, however, have recently removed to other places,) a man of considerable wealth and influence, formerly a resident at Constantinople, and still a member of the Pera church. He received us with great cordiality and entertained us most hospitably; and so far as we were able to judge, he is a truly Christian man, whose influence must be felt in that city. On the Sabbath we partook with him of the Lord's supper, which, together with our visit, we trust may do something to strengthen him in the divine life. Several persons visited us at different times during our stay, and one young man, especially, seemed much interested in the truth. Indeed, we have hope that he is truly regenerate.

Protestantism Becoming a Power.

The day after our arrival, by special invitation, we called on the ex-governor of the city, who received us politely and requested us to give him a paper certifying that he had protected the Protestants during the time he was in office. Finding, on inquiry, that he had done so, we gave him such a paper, which, if it has any influence in securing him another place, will at least show that Protestantism is becoming a power with the Government of Turkey. We also called upon the Governor, who promised to give all needed protection to Protestants, and to furnish them with a suitable burying place. The importance of Karahissar not only in itself, but with reference to the many large villages around, is not second to any in our field. We ought to send an efficient man there at once. But at present we have no such man available, and if we had, could even the small amount of money necessary to support him be expended for that purpose?

Sivas—Good Results of Embarrassment.

At Sivas, it is said, there is much to encourage. A larger proportion of the congregation attend the Sabbath school than formerly, there is a good demand for Bibles, and an increased attendance upon the women's prayer-meeting. But one person, formerly employed as a helper, has returned to the Armenian church. Mr. Livingston says: "The Armenians themselves well know, that had we seen fit to employ him on the terms he wished, he would not have left us;" and in connection with this case he remarks:

I doubt not one of the incidental good results that will accrue to us from the present embarrassed state of the Board will be, that our churches will be freed from this class of men. And the sooner we are rid of them the better. By their going from us under such circumstances our churches are purified, and these unworthy members are left, by the course they voluntarily take, in a position where they are utterly powerless for harm towards us. In common with all our missionary brethren, we feel that necessity is laid upon us to do all in our power to lessen our expenses. Although under

the cloud we are not cast down; the work in which we are engaged is God's work, and he will never suffer it to come to an end for want of means to carry it forward. The gold and the silver are his, and in his own good time he will cause them to be brought into his treasury. With confidence we look to the Christians of America for the means to carry on our work. It cannot be that those who have done so much will now be negligent of the high trust committed to them, and withhold the means necessary that we may occupy the wide field which now, in the providence of God, lies open before us.

Mission to Eastern Turkey.

DIARBEKIR.

Letter from Mr. Walker, August and September, 1861.

A Missionary Tour—Mardin.

This communication, written at different times and different places, has reference to a tour of considerable length, during which Mr. Walker, accompanied by the helper Shemmas, visited many places of more or less interest in connection with the missionary work. They went first to Mardin, where they spent nearly four days "in pleasant intercourse with the Protestants and especially with Behnan Hassoona, the young preacher left in charge during the past months." There had been "a good spirit of inquiry there much of the time, and considerable searching of the Scriptures." "The regular interested congregation of about sixty is nearly double that of last year. Some of the young men are of very pleasing character, and give evidence of the Spirit's work."

In view of the state of the Board's treasury it was thought best to dismiss a second helper employed in the city, and also the teacher, closing the school. "So now, in that city, we have but one man, the young preacher, in our employ." Mr. Walker became much interested in one young man who had been zealous in defending the truth, but was thus losing his means of support, having been educated for a papal teacher and priest. The case, he says, is really a hard one. "A little pecuniary assistance would confirm him as a Protestant, but the influence of this would be evil, and so I exhorted him to learn some trade, however hard and humiliating, even if he could earn only his food. I left Mardin very much fearing he would not endure the test, but *for bread* return to the papal church."

Cullut—Mediat.

Passing from Mardin to Cullut, the brethren spent a night and part of a day with the helper there, and Mr. Walker says:

I was much gratified with the manifest influence for good upon young and old exerted by Elias. Our coming cheered him greatly, for he had much to endure in such a place. And as eighteen or twenty strong, rude men sat around us that evening on the roof, and conversed respecting their duties to God and to one another, I could not but feel that Elias's labors *must not be denied to that village.* He is a light in the midst of great moral darkness, and it is a darkness that can be felt.

From Cullut, a ride of nearly eight hours brought us to *Mediat*, the centre of a large district in which are many Jacobite villages. The population of Mediat is entirely Jacobite; Christian in name, but in that alone; in character and conduct differing not a whit from the rude Koords around them; their relations to one another, even in the same village, being more in the way of *blood-feuds* than any thing else. The leaders of the factions, although near relatives, dare not pass from their own quarter of the village to another without several attendants. Each desires to be the acknowledged chief of the village; and each regards with deadly hatred whoever may secure this pre-eminence. It was pleasant to find in this place a young Protestant from Mardin, zealous for the truth; and I hope his temporary stay will not be without some influence for good.

Mar Aha—Hassan—Bishop Yusef.

From Mediat they passed to Bessabrina, Middo, Azakh, and Jezireh; and then, on Saturday, Mr. Walker writes: "We crossed the Tigris on the bridge of boats, followed up

the eastern bank two hours, and after a difficult climb of two hours more, reached the mountain home of *Shemmas Ishac*, in the Nestorian village of *Mar Aha*, where we passed a pleasant Sabbath." Of another place and its helper, Mr. Walker writes:

On Monday evening I saw what I regard as better fruit of Ishac's influence than any at Mar Aha, when I reached the village of Hassan, nine hours distant to the south-east, where we were welcomed by the young Bishop Yusef, who has been gained, as we trust by Ishac's influence, to evangelical truth and evangelical piety also. He was formerly at Shah, his native village, between Mar Aha and Hassan; but his greater conformity to the Scriptures tended to excite opposition and cut off his resources, so that he was taken into the employ of the Mosul station. He spent three weeks with me at Diarbekir last spring, and we determined upon another place of labor, where he could exert a greater influence. The people of Hassan invited him to their village. Here he had a school of from fifteen to twenty children, and it was quite apparent that the Bible and its blessed truths were being opened to the whole village as never before, and some, at least, were greatly rejoicing therein. The young man who came with us as guide in the morning said: "We were in darkness before, but the bishop has come and taught us the gospel way. It was all entirely new to us, but now to some of us it is dear. We love to learn these blessed truths, and we desire to *do* them."

Mosul—Reducing the Number of Helpers.

From Hassan they went to Mosul, of which place it is said:

It would seem that God's time for the awakening and conversion of that people is not yet. The congregation appeared to me about the same as when the missionaries were there. I had feared a diminution, and the enemy had predicted a total dispersion; but there were more than sixty present, both morning and evening, at Sabbath services. I baptized two children of church members.

It has seemed best to reduce considerably the number of employees of the station, and thus the expense. There are now only a preacher, a teacher of the boys' school and a teacher of the girls' school; and these, I believe, are as many as are desirable now. The British Consul and Mrs. Rassam express the strong desire that the station may not be abandoned by the American missionaries.

After leaving Mosul they visited Amadia and vicinity, and "spent a Sabbath with the few Nestorians of Nahrwan and Gerikibedro, who have not submitted to the Papal yoke." "As Hassan is but three hours distant," Mr. Walker writes, "I sent up to Bishop Yusef, and he came and spent the day with me, preaching in both these villages. I made arrangements that the bishop spend one Sabbath a month in these two villages, which are near to one another, and one in his native village, Shah. I was pleased with the respect for the bishop manifested by the Nestorians, and their high opinion of his character. 'A rare good man is our bishop,' said one of the women."

Condition of the Country.

Respecting the condition of portions of that region it is said: "The Christian inhabitants generally were feeling great solicitude for the future, as the Koords were showing much more boldness since hearing of the death of the Sultan, and committing greater atrocities. At one village which I passed, several men were, the day previous, badly wounded at their threshing floor by Koords, who told them the day for the Christians had passed, and their name was about to be blotted out." Having met with a very inhospitable reception at a Koordish village about eight hours from Sert, Mr. Walker says: "One of their number afterwards apologized for their incivility by saying that they were just now rejoicing in the hope of the return of their favorite chief, Beder Khan Bey. Woe to the poor Christians, when that infamous chief shall be returned to his place! You are aware that his inhuman cruelties gained for him, from the Turkish Government, a large pension from the first, and latterly a Pashalic. It is not at all improbable that he may yet come as the Pasha of Diarbekir or Mosul."

Sert—An Open Door.

I have often mentioned Sert as a place where there are hopeful indications. Several men there are interested in the truth, are constant readers of the gospel, and have for a long time desired that a teacher or preacher might be sent to them. Without doubt violent opposition would be experienced, and it is possible that those who now really desire the commencement of Protestant labors might, from worldly considerations, be deterred from open sympathy. But now our books are openly exposed for sale in the shop of one who, when anathematized in the church, said to the priest, "What can your anathema avail when you and your Catholicos are already anathematized?" (The Armenians of Sert are under the Catholicos of Achbemar, near Van, who, with all his churches, is under the anathema of the Patriarch at Echmiadzin.) But however wide the door and urgent the necessity, the present state of the Board's treasury would forbid us to enter and occupy.

Van—Delay Dangerous.

From Sert they went to Bitlis, where they passed a Sabbath, and then visited Van. Respecting this place Mr. Walker writes:

Messrs. Dwight and Wheeler have doubtless given you an account of their more important visit. They saw less perhaps of the *bitter, determined opposition* that will be made to the truth when a Protestant work shall be fairly inaugurated there, but this is no reason against the speedy occupation of so important a point. The Armenian community, so strong in numbers and wealth, are determined that no *second* Christian community, whether Protestant or Catholic, shall gain a foothold there. But while Protestants are delaying to enter Van, and carry into its vicinity correct ideas of the gospel and the way of salvation, the enemy is busy sowing tares, which will greatly hinder the good seed, whenever the sowers shall go forth. As an illustration—when returning from Van, and about half way to Bitlis, we overtook on the road an Armenian villager, and commenced talking with him respecting religious truth and the way of salvation. He was very free in conversation, quite religious in his way, and seemed glad to talk. At length he perceived that we were Protestants, when his manner completely changed. He seemed to regard us with horror, and exclaimed—"Oh! now I know who you are,—those who teach men the doctrine of Satan and lead them down to perdition! I will have nothing to do with you." Nor would he converse freely again, or listen either to what we could say or to the words of the Testament, which I tried to read to him; for *there was "no cross on the cover."* "You," he said, with great emphasis, "are surely the Devil's servants; for you neither make the sign of the cross, nor worship the saints, nor keep the fasts!" We soon fell back, that he might not be seen with us in entering the village which we were approaching. I loved the man, for he was another Saul in his zeal for the religion of his fathers. I have a hundred fold more hope for him, that he will yet by grace become a *Paul*, than for the great multitude of careless, infidel Armenians. But the case shows that though we are dilatory, the adversary is busy in prejudicing the minds of the people against us, throwing up earthworks which it will be difficult for us to take or destroy.

Conclusion.

Another Sabbath was spent at Bitlis, and then Moosh, Chevlik, and Hinee were visited, on the way back to Diarbekir, which place was reached September 9th, after an absence of forty-six days. In concluding his account of the tour our brother writes:

I had planned to be absent only eight or ten days, but was led to extend my journey from point to point. I have given you a record long enough to be wearisome, but brief in relation to the extent of my tour of more than one thousand miles, and through so many places of

interest. I have gained a much livelier impression than I before had of the 'much land' that remains to be possessed, and of the perishing need of these great multitudes who have so entirely departed from all truth and righteousness, and are so blindly, yet gladly, running the road to death. O that the work for their enlightenment and salvation might not be hindered! The news of the Manassas Sabbath defeat, so unexpected in *commencement* and *result*, reached me at Hinee, and has lent confirmation to my previous fears of a longer continuation of the war, greater outlay, and consequently a greater crippling of the resources of our Board. We are cutting off what helpers and schools are not indispensable, and in other ways endeavoring to lessen our expenditures; but we greatly fear, from present prospects, that the retrenching knife must yet be applied to more vital parts. Both for the love we bear our native land, and for the sake of Christ's work in this, we cry—"O that these days may be shortened!"

Nestorian Mission.—Persia.

Letter from Mr. Cochran, October 18, 1861.

A Missionary Company Robbed.

It is remarkable that missionaries in the interior of Western Asia, in the region of so many Koordish and other robber bands, so seldom have occasion to relate incidents like the following. Mr. Cochran and his family, when he wrote, had just returned from an excursion to Bitlis; to which place they accompanied Mrs. Thompson, widow of Rev. Amherst L. Thompson, on her return towards her native land. The journey, undertaken partly with reference to health, proved highly beneficial in this respect; but he writes:

When six hours out from the city of Oroomiah, on the open plain, where we had rode scores of times, at all hours of the day, and without the slightest apprehension, we were startled by the cry of our muleteers, "Robbers are upon us." Turning our eyes, we saw about twenty Koordish horsemen, not twenty rods distant, making towards us with all possible speed. Our party consisted of two muleteers and two family servants, besides my own family—(Mrs. Thompson and Mr. Ambrose had not yet joined us.) Of course any attempt at defense or escape was out of the question, and the only hope was that the robbers would be deterred from plundering by an appeal to our nationality, and reference to special governmental protection. Hoping that such an appeal might avail, I rode in front and quietly awaited their approach. The first man dropped his spear and passed on, at the cry "Englise." The second and third did the same; and as all our party cried "Englise; can't be robbed; the Shah would destroy your tribe," &c., the ruffians were brought to a moment's pause, and we gathered some hope of escape. But soon, one more daring than the others renewed the assault, by raising his spear and commanding me to dismount. Upon my refusal, spears, swords and pistols began a brisk play about the walls of my castle. It was in vain to persist, and in dismounting I instinctively grasped my saddle-bags, containing money. This of course was observed, and a fresh play of weapons soon made me disgorge that treasure.

The servants and family were next attacked, and here a more fearful scene ensued. Before my wife and children could be disentangled from saddles and panniers, many blows were given and some wounds inflicted. Fearing the worst, Mrs. Cochran tremblingly seized the arm of one of the fiercest of the ruffians, and begged him to spare the children; and our oldest daughter, thirteen years of age, frantically rushed before half a dozen spears, to protect our servant with his tender charge; swinging her riding hat and crying, "Yok! Yok!" the only Turkish she could command. But such entreaties availed. They were more potent than guns and threats. "Daughter, stand

aside; you shan't be hurt," was the response. And we were let off very easily, only the money and loose articles being taken. Our saddle horses were driven off, but were sent back; our chests, containing valuable clothing, were not touched. The exposed place, with harvesters and travelers in sight, forbade their lingering to take more than what was easily within reach.

Upon my return, after two months' absence, I find the son of the chief of the robbers in custody in the city, and yesterday the Governor sent word that the value of the property taken would be forthcoming.

PROCEEDINGS OF OTHER SOCIETIES.

London Missionary Society.

The "ordinary" income of this Society, for its last financial year, was £75,228, of which £15,976 were received at missionary stations. Other contributions, for several special objects, made the total income £85,363,—about $416,000. The Society has 119 ordained missionaries distributed as follows, viz:—In the Islands of the Pacific, 24; the West Indies, 18; South Africa, 21; Mauritius, 3; China, 13; India, 40. The Report presents the following statistical summary of the missions.

	Churches.	Communicants.	Juvenile, Day and Sabbath Schools, and Educational Institutions.	Scholars.
South Seas.				
Georgian, Society, and Austral Islands,	36	3,877	39	2,371
Hervey Islands,	9	2,385	12	2,221
Samoan Islands,	27	2,900	242	7,546
New Hebrides,	2	150	50	2,000
Loyalty Islands,	2	222	13	975
West Indies.				
Demarara,	9	1,915	12	1,183
Berbice,	13	1,617	15	1,039
Jamaica,	16	1,902	25	1,800
South Africa.				
Within the Colony,	20	2,913	24	2,309
Beyond the Colony,	8	2,178	26	1,842
Mauritius,	3	147	5	388
China,	8	400	5	74
India.				
Northern,	7	145	35	2,239
Peninsular,	16	561	90	4,402
Travancore,	7	1,175	192	5,748
Totals,	183	22,487	785	36,137

The December number of the *Missionary Magazine and Chronicle*, the publication of this Society, contains some narratives which serve to show how the truth, in its silent workings, may be accomplishing that for which it is sent, when its influence is unseen. The following extracts are of this cheering character, and will be read, the first especially, with great interest.

A Female Inquirer.

Mrs. Mullens, here mentioned, the wife of Rev. Joseph Mullens, of Calcutta, has recently commenced a work among Hindoo females, in which she is encouraged; visiting them in their secluded abodes, the "zenana," and teaching them to read, as well as giving religious instruction.

On Friday the 28th June, while Mrs. Mullens was sitting alone, taking a hasty breakfast, a singular letter was put into her hands. It bore unmistakable marks of being from a native, though it was anonymous. It ran thus:—"Madam—I have taken the liberty of introducing to you the bearer of this. She is a Brahmin widow, and belongs to a most respectable and wealthy family at B. She has visited all the chief shrines of Hindooism, seeking rest for her soul and finding none. For rest she now turns to Christianity. Madam, will you receive her into your asylum? Will you teach her what truth is? I will add one word for your encouragement. There are other widows besides this one; ay, and there are married women too, who are restless in, and dissatisfied with their own religion. They wish for something better.—Yours, a truth-lover and truth-seeker."

"Ask the bearer to come in," said Mrs. Mullens, hardly knowing what to expect. A gentle-looking, modest woman, entered the room. She seemed about four-and-twenty, and her every word and action showed the Hindoo lady, though she looked hot, wearied, and very much excited. "Was the letter I brought addressed to *you?*" she inquired. "Yes." "Then I will wait till you have finished breakfast, for I must see you alone; I can easily wait." The ayah showed her into the bed-room, where Mrs. Mullens joined her immediately. To try her, she said, "You must go away to-day, and come again to-morrow. I have an unavoidable

engagement; I am sorry, but I have not even five minutes to speak to you now." "Then I will wait, wait as long as you like; I have been waiting for this all my life. It would be hard to ask me to go away, just when I have found what I sought." Mrs. Mullens left her. Hopes, doubts, fears, in eager tumult rose in her heart, and but one prayer came to her lips again and again, and yet again, "Holy Spirit, is not thy promise pledged? Oh, breathe upon this soul, then shall it live, and bud, and blossom, and bear fruit." Mrs. Mullens was soon back. It took three hours to hear the Brahminee's strange, sad story, with all its thrilling interest. Hers had been eminently a life of seeking. Had she found at last the hidden treasure? Left a widow at fourteen years of age, her penances and austerities had commenced; though otherwise she was kindly treated. But, ever since she had thought at all, she had been dissatisfied with Hindooism, and when the death of her husband left her free, and comparatively wealthy, she had begun to visit the various holy places celebrated in Hindoo story, with a view to find out whether they could give her that soul-rest which was denied to her at home. Her account of this search after spiritual peace was often most touching. Once, when she was a little girl, she said her elder sister was dangerously ill, and her parents took her to a distant shrine, to join her prayers with theirs for the recovery of their child. The idol was propitious, the sister got well, and Boshonto believed in that idol. In after years, when God sent this longing for the truth into her heart, she bethought herself of the being who had once, as she considered, heard her prayer, and she again repaired to his shrine. They told her his most acceptable worshipers were those who approached him fasting. For two whole days she fasted, and her prayer was, "Teach me thy way, O God." On the third day she fainted, with that prayer for light and guidance still on her lips. "Now," she asked, "may not the unknown God to whom I then prayed have heard my prayer, and brought me here in answer to it?" The missionary's wife was silent; how could she tell? Though this she knew, that "God looketh on the heart." Not wishing to trust her own judgment merely, Mrs. Mullens asked two of the native preachers, who had been themselves Brahmins, to be present at this conversation. They saw nothing in her story either improbable or unworthy of belief; and, by a strange coincidence, it was found that Boshonto was distantly related to one of them. He knew her family, and could vouch for its respectability and its wealth. Boshonto was then asked about the writer of that strange letter. She was afraid it would bring him into trouble with his own people; therefore, it was with considerable reluctance she gave his name, and that only when she was assured it was absolutely necessary. He proved to be a Brahmin well known to the mission family. They were aware that he knew the truth, but not that he had felt its power, or that he had any love for it. Surprised, therefore, were they to hear that it was from *this man's wife* that Boshonto had first learned of Christianity. Her husband had taught her, and when her widowed friend told her of her doubts respecting Hindooism, and her longings for a religion that would satisfy the wants of her soul, she said, "Boshonto, Christianity is the religion for you; go and be a Christian. I only wish we could be Christians too; but, alas! we have too many ties of family and caste. You are free, do you go." And then the husband gave her that letter of introduction.

Such was Boshonto's account of herself. The next step was to try and discover whether it was all true. One of the native preachers kindly undertook this, and rode many miles for the purpose. The result was perfectly satisfactory.

At that time her state of mind was that of a humble learner. It was not that she knew much of Christianity; but it was as if what her heathen friend had told her had also been revealed to her by a far higher power, that Jesus was the only Savior of her sin-sick soul; and she sought after the Lord, if haply she might feel after him and find him.

Boshonto has now been nearly three months in the mission family at Bhowanipore, and every day increases their love and affection for her. Naturally very clever and intelligent, she has learned to read her Bible in an incredibly short time. It is rarely out of her hands; and each morning one may find her taking her place amid the girls of the native Christian boarding school, to get the benefit of their daily Bible lesson. Every now and then she looks up with extreme earnestness depicted on her bright face, and asks, "Oh, do you think that this blind one will ever see? Shall I ever understand it all?" She may know it not, but the Spirit has already taught her to behold wondrous things out of his law; for she said on one occasion, "I think I see the difference between the Hindoo shastres and the Book of God. Is it not this? The former is filled with outward ceremonies, which cannot make the heart better, while the latter has to do *chiefly* with the heart; how it can be purified and made fit to dwell with God." On being asked what made her first think that idols were not true gods, she replied, "Because I saw the glorious sun and moon, and stars;

not only so, but I saw that all these were governed by certain *laws;* the planets went round the sun, and the tides were influenced by the moon. Then I knew that there must be one Being in the universe greater than I had yet heard of."

But still this was not the feeling that brought her to the feet of Christ. To him she came on account of her *need*, her *want;* and Christians will understand her, though she often says, "I wish I could express myself better; but I do not know what else to say than that I have been *needing* the true religion all my life, and now I have found it."

Encouragement in China.

Rev. Hugh Cowie writes from a new station, Chefoo, or Yentai, a city in the province of Shan-Tung:

On Sunday, the 14th of July last, I, for the first time, administered the ordinance of baptism to a convert from heathenism. The case is an interesting one, and such as it would rejoice the heart of the missionary to see of more frequent occurrence. The man, whose name is Wong, is a native of Whang-'hien, a city about sixty miles from Yentai by the direct road, and twenty miles from Teng-chow along the coast. He is thirty-five years of age, of independent means, and not engaged in business of any kind. About the beginning of last month he called on me and requested me to baptize him. I was somewhat perplexed how to act, owing to the suddenness of the application, and all the more that I had no previous knowledge of him. However, after frequent interviews with him, in which I questioned him minutely as to his knowledge and personal experience, I had every reason to be satisfied. His knowledge of the Scriptures, and his understanding of gospel truth, I found more full and precise than is often met with in similar circumstances. Besides this, he is, what is far better, emphatically a *devout* man. Of his spiritual apprehension of the truth, and of its having become to him a saving power and a source of new life, I could not entertain a doubt. Naturally he seems to be a humble-minded, guileless man, but by no means wanting either in intelligence or in force of character. Of four missionaries who have seen him, and some of whom suspected that I had received him rather hastily, all now heartily entertain the same opinion as I do. May God grant him grace to go on as he has begun.

I learnt from him that he had heard Mr. Edkins preach here at Yentai, and had received a copy of the Scriptures; that, on his return home, he studied the New Testament for months; and that, as the result of his hearing and reading, he became fully convinced of the truth of the gospel. He did not, however, rest here, as the majority of our converts are disposed to do, but forthwith set about communicating the glad tidings to his friends and neighbors, and that, too, without having any intercourse with foreign missionaries in the meantime, or being prompted to it by any other than God's good Spirit in his heart. The result of this effort was that many became interested inquirers, and some, I trust, true believers. * *

I found him living at a village about four miles from the city. He seemed delighted to receive me at his home. Of those who had been brought under Christian influence by him, there were about forty sufficiently near to meet me; but he told me of others who lived at a distance scattered about the country. Of most of those I saw, I can only say that a favorable impression had been made, and a desire for further instruction excited. At the first hearing of the Word they received it with joy, but its issue in their hearts remains to be seen. Their knowledge is as yet very deficient; but their good will is very hearty, and, I believe, sincere. Twelve of these men made a formal profession of faith, and wished to be baptized; but I considered it prudent to delay for a time. With four of them, however, I was much pleased, and, if all goes well, I shall probably baptize them at my next visit, about three weeks hence. My assistant is at the place now, and I trust his instructions will be blest.

You will perhaps say, that there is nothing definitely accomplished in all this. Still there are two interesting features in the case; first, Wong's preaching and teaching of his own accord without remuneration, or even prior consultation with a foreign missionary; and second, the seeming readiness to hear, and willingness, I might say, eagerness in many cases, to know better, and to accept the truth. Does not the Spirit of God seem preparing the hearts of the people to believe in the Savior?

Just before setting out on my return, Wong and another man told me of two men, also named Wong, (no relatives of the other,) who, they said, believed the gospel as Wong himself did, and made an equally public profession. These men, who are both wealthy, were then, they said, in prison, on charge of being in foreign interest; but they maintained that the *real cause* of imprisonment was hatred of Christianity on the part of the magistrate, (the same whom I visited a few days before,) together with the hope of extorting ransom-money for their liberation; for he had offered to liberate them for a considerable sum, which they refused to give.

[ENGLISH] BAPTIST MISSIONARY SOCIETY.

THIS Society reports an income for the last year, for general purposes, of £18,871; an increase upon that of the previous year, of £2,853. Various other receipts made the *total* income for the year, £30,468, (about $149,000.) The Report gives the names of forty missionaries and male assistants in India, two in China, two in Ceylon, ten in the West Indies, four in Africa, and one in France. A large number of churches and stations seem to be under the care of native preachers, of whom there are about 170 connected with the missions. Seventy-eight day schools are reported, with 3,135 pupils. The mission churches number 456 European, and 5,118 native communicants.

The Report makes the following statements respecting

The Condition of the Negroes in Jamaica.

The Committee cannot but refer with gratification to the report of the deputation on the state of the churches and people of Jamaica. With some drawbacks, chiefly referable to habits and notions acquired in the time of slavery, the deputation report that the character of the people is such as to evidence the wide influence of religious truth. In the churches, discipline is vigorously maintained. The ministry of the Word is valued, and a commendable zeal is often displayed for the conversion of souls. The deputation visited nearly the whole of the seventy-seven churches which have originated with the agents of the Society. Over these churches twenty-two European and fourteen native ministers preside, having under their care 20,000 members, and upwards of 2,000 inquirers. The contributions, for all purposes, amount to £8,000 a year, an average of 8*s.* 2½*d.* a head for all the members. The ministers are assisted by a body of deacons and leaders, about 700 in number, who manifest a strong sense of duty, and a tenacious adhesion to those great principles of scriptural truth maintained by our denomination.

The progress of events has, however, scattered the people more widely than was formerly the case, while their improvement in knowledge, and their habits of independence, render the necessity of pastoral supervision the more imperative, but at the same time, more difficult to accomplish. There is, therefore, in the judgment of the deputation, an absolute necessity for a larger supply of ministers, both native and European, to reach the people in their mountain abodes, to look after the wanderers and the sick, to gather the young in Bible classes, and to extend the gospel to districts becoming occupied by an increasing population. The time has not yet come for the withdrawment of the intelligence and energy of the white man from the instruction and oversight of these young communities. They depend, and must for some years depend, for their elevation, on the stimulus afforded by connection with this country; and time must elapse for the production of a class of native born men, strong in numbers and intelligence, by whom the civilization and religious instruction of the enfranchised negro may be carried to their highest point of development. It was surprising to the deputation to find how very large is the element still existing in the population derived from slave times. Quite three-fourths of the adults now living were once slaves. The generation has not yet passed away which wore the fetter and endured the scourge, and which still retains, to a certain extent, the prejudices, superstitions, and habitudes of that dread and debasing time. More has, however, been accomplished than we had any right to expect. Generally speaking, the creoles of Jamaica constitute a peasantry daily increasing in intelligence; deeply interested in religious truth; possessing a very considerable amount of property, the gain of their own free labor; pressing into the culture of the staples of the island; well clothed and well housed; and moved by a spirit of emulation to acquire more of the arts and advantages of civilized life. The slave of yesterday is even now a peasant of whom no country need to be ashamed, and to whom freedom has been a boon of unmixed blessednes.

The churches of the Jamaica Baptist Union report for the year, an addition of nearly 700 members to their fellowship, not, however, the fruit of the revival, but as the result of the ordinary means of grace. It is during this year that the results of the revival will appear, in the enlargement of the churches from the 4,000 persons who have been admitted to the inquirers' class.

[ENGLISH] GENERAL BAPTIST MISSIONARY SOCIETY.

THIS Society reports ten stations, (in India,) seven ordained missionaries, one printer, ten female assistant missionaries, and seventeen native preachers. The number of members reported, in five churches, is 354. The receipts of the Society from contributions, last year, were about $13,500.

PROTESTANT EPISCOPAL BOARD OF MISSIONS.

THE last Report of the Foreign Committee of this Board, (October, 1861,) speaks of a "sad deficiency in receipts" during the year.

The receipts reported amount to $59,126.82; and the Committee say: "By comparing the Financial Statement with that made in the last Report, it will be seen that the receipts from contributions this year fall short of those for the year ending first of October, 1860, in the sum of about $23,000. This large diminution, entirely unlooked for at the beginning of the financial year, has resulted in the suspension of a portion of the work, and in the accumulation of debt. Of these, more particular account will presently be given; and the Committee take occasion here to remark, that in a work carried on at distances so remote, it is impossible, at once, to adjust the expenditure to an income so rapidly diminished.

"The results consequent upon the falling off of receipts, as stated above, are as follows: In China, the boys' boarding school, of forty pupils, has been disbanded; the superintendent of the school, Mr. James T. Doyen, a candidate for orders, and his mother, the matron of the school, have retired from the mission; the boys' school-house has been sold for 10,000 taels, (about $12,000;) $6,000 paid in cash, and $6,000 remaining upon bond and mortgage for one year; and the Foreign Committee have authorized the use of this money, and the pledging of the mortgage by Bishop Boone to meet current expenses. The pressure in money matters has moreover led to the resignation of Mr. Edward Hubbell, lay agent and candidate for orders, and of Mr. He Ding, an efficient native Chinese teacher. It has occasioned, also, the detention of the Rev. Mr. Nelson in this country, who was preparing to return to China. * *

"In the African mission, the deficiency in receipts has led to the dismissal of one half of the scholars in the Mount Vaughan high school, a reduction of several other of the stations, a suspension of the building of the chapel at Bassa Cove, and the accumulation of drafts on our treasurer here to the amount of $6,500, now past due, the same having been authorized by the appropriation for the year."

The missions of the Board are in *Greece*, (Athens,)—one missionary; *West Africa*,—three foreign and four colonist, (colored) missionaries; *China*, (Shanghai,)—eight missionaries, (one Bishop and seven Presbyters,) and one ordained native deacon; *Japan*, (Nagasaki,)—two ordained missionaries, and one physician; and *South America*, (Brazil,)—one missionary. Connected with the African mission there are reported 369 communicants, (of whom 211 are 'foreign and colonist,' and 158 'native';) 25 adult baptisms, and 57 confirmations during the year; 140 boarding and 383 day-scholars in the schools. There are 28 teachers and catechists, of whom 2 are foreign, 9 colonist, and 17 native. In China there are 15 foreign, and 82 native communicants. Thirteen persons were confirmed during the year. A girls' boarding school has 40 pupils; from the day schools, 'no recent returns.' Respecting the schools in Greece it is said, 'About the usual number have attended during the past year.' In Japan and Brazil, operations are but commencing, and no churches or schools are reported.

Hawaiian Missionary Society.

The Marquesas Mission.

This Society, a child of the Sandwich Islands mission of the American Board, expends its means mainly in supporting the mission to the Marquesas Islands, connected with which there are seven Hawaiian missionaries and their wives, and one Englishman, Rev. J. Bicknell; who is now at the Sandwich Islands, superintending the printing of some elementary books. The last annual meeting of the Society was held at Honolulu, May 27, 1861. The receipts for the previous financial year had been $3,224.66. Mr. Bicknell presented a report of the mission, from which the following extracts are taken:

Eight years ago, the Marquesas was emphatically a land of darkness. There was no knowledge of Jehovah there. There was no Sabbath, no church, no school, no missionary; and consequently there were no souls won to Christ. Since then, great changes have taken place. The true light has dawned upon the land; darkness is receding. There are Sabbaths there now, and schools—and, above all, the name of Jehovah is lisped by tongues which have been reclaimed from the power of evil. Tabus, superstitions, &c., which formerly stood up as giant obstacles to the progress of the mission, are becoming less formidable. To crown all, the hearts of your missionaries are being encouraged. They feel like saying, "Hitherto hath the Lord helped us," and so saying, they look forward with brighter anticipations.

Civilization is a subject which has been barely, if at all, touched upon by those who have visited us as delegates of the churches. Indeed, they could not speak intelligently upon it, being merely transient visitors. Sombre indeed was the aspect of things upon our first arrival at the Marquesas. The darkness was visible, and it proved a stunner to us. Previous to our arrival, and upon the strength of the glowing descriptions of the chief,

Matunui, and his associate, Puu the Hawaiian, we had been congratulating ourselves as happy mortals, whose lot was about to fall among the ripening harvest. Our anticipations of a rapid progress were raised to the highest pitch. We never dreamed of antagonistic opinions. All we had to do, we thought, was to open out our primer, and the people would flock to us like famishing doves to the proffered corn. But alas, we discovered that our corn had no attraction. We piped, but the people would not dance; we mourned, but it made no impression upon their hardened hearts. There and then the missionary life became divested of its former illusion, and stared us in the face as a sober matter of fact thing. When we first landed on Fatuiva, there was not an able-bodied native to be found that would act as a servant, and we had to be content with a cripple. At the present time a person may be supplied with scores. The hold of the tabu system upon the minds of the people is becoming weakened. This accounts for their willingness to do the work of servants. In general appearance the people are much improved. Their manners are softening, they are better clothed, and in some the sense of shame is beginning to manifest itself.

In general intelligence, the people have made considerable advances. The wild stare and the listless gaze are passing away. Their knowledge of foreign countries is increasing, and there is a thirst for more. The people have learned, also, to distinguish between the missionary and other foreigners. The distinction made is very marked, and holds good in parts remote from direct missionary influence. One thing which has given the missionaries a consequence is the periodical visits of the *Morning Star*. The people see that the missionaries have supporters, and are not mere wanderers, cast upon their shores to eke out an existence.

The Islands and People.

Rev. L. H. Gulick, of the Micronesia mission, recently visited the Marquesas Islands, and made a report to the Society, in which he says:

The romantic scenery of the Marquesas Islands has been the theme of many pens. It is certainly a rugged land, and presents as great variety of petrous formation and arrangement as could conveniently comport with its igneous origin. But it should be borne in mind that it is principally the romance of rock and rockiness. The points, headlands, cliffs, ramparts, ridges, chasms, towers, needles, cones, turrets and pinnacles, are nearly all bare, black, frowning, arid rock. A short yellow grass does indeed succeed in rooting itself over considerable portions; but the eye wanders restlessly, and with pain, to find a little relief from some patch of green. Such patches are indeed found in some of the valleys, and are all the more beautiful from the great, preponderating contrast; but they are of such comparatively limited extent they do not very materially change the general scene.

The Marquesas Islands are probably, with the exception of the Galapagos Islands, which are, however, uninhabited, *the most barren, unproductive, and commercially unimportant* of the basaltic groups of the Pacific Ocean. They furnish wood and water to ships, together with some breadfruit, cocoanuts, bananas, pigs and fowl, and objects of licentious desire. But it is hard to see what object of healthy commerce they can be made to produce; or how, as civilization dawns upon them, they will be able to purchase the few foreign wares and fabrics their limited population will need.

The Marquesans are one of the more sprightly and intelligent of the Polynesian tribes. Their free democracy, from earliest days, fostered by their sequestered valleys, has been the great outer obstacle to the gospel; but it has given them an independence, and a certain firmness of character, which renders them less impressible to foreign motives and influences, and has given a sub-soil to cultivate, from which we may hope for growths of some permanence. We see this in those who have been converted. The mien and conversation of several of them is that of men convinced, and ready to stand by their convictions, even in the face of the scoffer from foreign lands.

The Marquesas Islands were the earliest discovery of the civilized world in Polynesia proper; they were among the very earliest objects of Protestant Christian philanthropy; and they are the only Polynesian group yet unchristianized. During the long years of amelioration and advance which the other groups have enjoyed, the Marquesans have only been hardening under that horrible system of foreign licentiousness, the possibility of which is the great attraction there, one phase of which deposits its filthy ooze over the well-written but debauched pages of a Herman Melville.

The rapid decrease of the people, and the small number to which they are already reduced, is one of the saddest facts regarding those islands, and is intimately connected with the last. The figures reported in the last year are, I am satisfied, altogether too large. Those given me by various residents, missionaries and others, very nearly agree. The total is only about 8,000; Hivaoa numbering but 3,500, and Nuuhiva 1,600. In 1838, the Rev. Mr. Stallworth estimated Fatuiva at 3,000, Tahuata at 1,000, and Hivaoa at 8,000.

The Hawaiian Missionaries.

The very favorable impression made upon my mind by the Hawaiian missionaries, and the work they have accomplished, is, I hope, prominent in the narrative given of my visit. It seems to me that quite as much, or more, has been effected on Marquesas as on Kusaie and Ponape, where we of American origin have been privileged to labor about the same length of time, and where the circumstances have been perhaps the most favorable.

You have done well to send some of your strongest men there. It should, I think, be your policy to send none other; for though the Marquesans are heathen and savages, they are in many things very intelligent and discerning; more so, as I have already intimated, than many of the Pacific Islanders. Your missionaries should be men strong not only in mind and morals, but young, and strong in body.

Their *schools* I could not but almost unqualifiedly commend. The art of reading is more thoroughly imparted to about 100 Marquesans, principally females, than I was prepared to find true, notwithstanding all I had heard. I bade them continually strive to make their school-teaching subservient to the missionary's great business of imparting a knowledge of the way of salvation; and I was happy to find, that those reported as scholars are also regular attendants on Sabbath services, constituting, indeed, the stated congregation at each station;—so that the number of scholars gives also the average attendance on public Sabbath worship.

I cannot more appropriately close my report than by quoting the following voluntary testimony regarding your missionaries and their work, addressed to myself by Mr. T. C. Lawson, long a resident on the Marquesas Islands. "Your missionaries have a good report among the natives of these islands; they are nowhere disliked among them. * * I am fully persuaded they have done much good here. Already a great change is perceptible. * * The Hawaiian Missionary Society has sown the seed of the gospel truth, and there are living witnesses here to prove that God is not a liar. The seed has sprung up; the shoots are fair and healthy, but they are yet young and tender, and require much nursing, seeing they are surrounded by many rank and bitter weeds. If the fostering care of the husbandmen be withdrawn, the weeds will overrun the young shoots, before they have gotten sufficient growth to take care of themselves. * * I rejoice in the protestation of the missionaries against giving up their field; and I would advise the Hawaiian Missionary Society not to withdraw them."

A table given by Mr. Gulick shows 8 mission stations, in "parishes" numbering in all 2,089 inhabitants; 8 schools, with 217 pupils; and 12 church members.

MISCELLANIES.

Progress of Liberal Views at Smyrna.

Mr. Ladd wrote, October 22, 1861: "The influence of Protestantism on the Armenian church is manifesting itself pretty strongly in Smyrna, in opposition to the long established abuses and intolerance in the Armenian community. The same is true also at Constantinople; but there, the opposition has assumed, for the present, the form of a fierce quarrel about the choice of a Patriarch for Jerusalem. Here, the liberal party have formed a society, which embraces a large portion of the young and middle-aged men in the community, for the purpose of promoting principles which they advocate. Among these principles are the following: That no one shall be reproached or persecuted for his religion; that the modern Armenian language shall be more taught and cultivated; that the civil officers of their community must be chosen by the people, and not appointed by the priesthood and a few leading men, as formerly; and that all who hold church property in their hands, whether priests or others, shall be required to give a strict account of the use of it. This society is the result of the rising up of the people to claim their rights, against the usurpations of the priesthood and a few chief men in the community. There cannot be said to be any spiritual element in the movement as yet; but the principles advocated are favorable to the spread of the truth. The society has a reading room, and some of its members publish a periodical, which is, in reality, the society's organ.

"During the past summer, we of this station presented a selection of our missionary books to the society for their reading room, not feeling very confident as to

how far they might find a favorable reception. We were glad to find, however, that the books were eagerly read; (we never heard that any one spoke a word against them;) and were much gratified in receiving from the society a very friendly letter expressing their thanks for them. We also sent to their reading room some copies of our Armenian paper, printed at Constantinople, and they now send us their paper as a return for the favor.

"About a year ago, eight persons connected with this periodical were thrown into prison by the Turks without trial, and the publication of the paper was prohibited. But the Turkish authorities soon understood that they had acted inconsiderately in the case, and released them from prison; saying that they had imprisoned them for publishing the paper without a *firman*, that is, without liberty from the Porte. This liberty has now been procured, and the paper, after being stopped for several months, is printed again without hinderance, and the principles which it advocates are becoming more and more popular in the community.

"These facts show that the principles of the society bring its members much nearer to us missionaries, than the Armenians generally have hitherto wished to be; and we strongly hope that good will come out of this movement."

A Pleasant Sabbath in Syria.

Mr. Jessup wrote from Beirut, in October last: "Some time since, I spent a Sabbath in Ain Zehalty, where the majority of the people have become Protestants, and the old Greek-Catholic Church, once filled with pictures and all the paraphernalia of baptized paganism, is now stripped of all those trifles, the old altar transformed into a pulpit, and the people meet to worship God in the simplicity of the gospel. A few only of the people hold out in opposition, and the French priest at B'teddin is now trying to use them as a lever for recovering the church edifice to the old sect; but it is not probable that he will succeed. Of the old pictures, formerly in the church, some were burned by the Druzes during the war, some have been made into boxes to hold barley for the animals, and one or two are now used as trays to carry bread to the village oven. I have not spent a more interesting Sabbath in Syria than when I preached in that old church, with one hundred and thirty men, women and children, sitting around on the floor, listening to the word of life, and joining, though rudely, in singing the songs of Zion. They have their own native preacher and teacher, and they are sincerely anxious to train their children in the right way."

Prayer for America in India.

Mr. Tracy, of the American Board, writes from Pasumalie: "We have all been much gratified by the fact, that on the day appointed by President Lincoln for fasting and prayer, Sir Arthur Cotton, and some other English gentlemen in Madras, got up a meeting for special prayer on behalf of our country, in this her time of peril. Notwithstanding the inclement weather, a goodly number met together with united hearts; and we cannot but believe that their prayers were heard, and will be answered in due season in the bestowment of increased wisdom, courage and success to the counsellors and defenders of our native land."

A Wonderful Change.

Mr. Wheeler, of Kharpoot, mentions a recent visit to a Pasha at Erzroom, and his feelings in regard to Protestant Christianity as follows:

"Twenty-five years ago, any Mohammedan who should have declared himself a Christian would certainly have been put to death; but now there are many, especially in Constantinople, who are known to have renounced the false prophet, some of whom publicly preach Christ crucified as the only Savior, and no one molests them. Pashas have, in repeated instances, publicly acknowledged the right of Mohammedans to renounce their faith and become Christians. This we knew before, but were not prepared for the scene which has just occurred, on our visit to the Pasha at Erzroom. When we entered, he rose and received us cordially, shaking hands,

and ordering the usual pipes and coffee, with so pleasant a smile that it was hard to feel that we were looking upon one of those terrible men, the stories of whose bloody deeds have blackened so many pages of eastern history. Though Mr. Dwight knew Turkish quite well, we had an interpreter through whom the conversation was held. The Pasha spoke freely of the missionary work in Turkey, showing that he is well acquainted with it. He said: 'Here in Erzroom there are few Protestants, but in Constantinople there are many. Stepan Agha, the head man of the Protestants there, is my friend. There, *even Turks become Protestants*, and I have brought a Protestant Turk with me to Erzroom.' This he said laughingly, telling an attendant to call the man, who at once came. He is the Pasha's private secretary. 'This man,' said the Pasha, 'is a good Protestant, and he has tried to make me one;' at the same time saying to Mr. Dwight, 'If you will only learn Turkish well, you will persuade many Turks to become Protestants.' 'Yes,' replied Mr. D., 'I may learn it so as to persuade even you.' During this talk the Russian consul was present, and other persons were constantly coming and going, some of them Turks of influence. Thus for nearly an hour we talked freely and pleasantly with this high Turkish dignitary, about our work in different parts of the empire; the 'Protestant Turk' meanwhile standing by, and telling what he had seen of the different missionaries and their work. Said Mr. D., 'Had such a scene as this occurred at my visit here thirty-one years ago, both the Protestant Turk and the Pasha would have paid for it with their heads.'"

Murder of American Missionaries in China.

The *British Standard* of December 20, 1861, contains the following statement. Of the missionaries mentioned, Mr. Holmes was connected with the Southern Baptist and Mr. Parker with the Protestant Episcopal Board.

"Letters from Chefoo describe the assistance lent to that place by the French admiral, to save it from the rebels. The rebels had gone eastward, giving up every thing to fire and sword. The scene of their recent visit is said to be frightful beyond description. Their object is extermination, but they indulge in the most atrocious cruelty wherever they are victors. The most unhappy part of this story remains to be told:—It appears that two American missionaries had, at an early stage of the proceedings, gone away in the direction of the rebels, either to urge clemency, as some suppose, or to see after the safety of a gentleman, brother to one of the missionaries, who was expected to arrive about that time from Tientsin, whence he was traveling overland. He did arrive safely, but only to find that his brother and his brother's friend had been cruelly put to death by the rebels. The bodies were brought in on the 16th, and they bore undoubted marks of torture. The unfortunate men were Messrs. Parker and Holmes, and the unhappy widow of one of them was at Chefoo when the tragedy occurred."

Madagascar.

Efforts of Papists.

The *Missionary Magazine and Chronicle* for December, says: "The papers of the French Colony of *Bourbon*, or *Réunion*, inform us that among the first visitors to Madagascar, on the re-opening of the country, were M. Lambert and Père Jouan, shortly followed by two other priests. It is affirmed also, that M. Lambert holds a high place in the confidence and regard of the new sovereign, and that, under the influence and instruction of Père Jouan, he has become a Romanist. We are well aware that about the year 1856, this French ecclesiastic succeeded in obtaining for a while a residence at the capital. This he did by concealing his real profession and objects, and assuming to be a teacher of mathematics.

"At that time the views of the prince were in no degree favorable to Popery, nor has he since given the slighest indication that his attachment to the principles and professors of Protestantism has been changed. But we confidently anticipate the early appearance of a large body of Popish missionaries in Madagascar, and

that every effort will be employed to turn away both the king and his people from the right ways of the Lord. The Catholic authorities, not only in Bourbon, but in France, and throughout Europe, will doubtless make a vigorous effort to establish their system over the minds of a people just emerging from the darkness of Paganism; in proof of which, we give our readers the copy of a notice just posted on the doors of certain Catholic chapels in the city of Cork, in the following terms:—'*Young Men wanted for missionaries to Madagascar!*'

"The writers of the French Colonial press in Bourbon, boldly assert the right of France to the supreme political power in Madagascar, and would rejoice to make Radama a mere tributary to the Imperial Government; and in Paris the same pretensions are also put forth, and this course of policy strongly advocated. So lately as the 12th ultimo, an elaborate article appeared in the 'Journal des Débats,' from the pen of M. Jules Duval, maintaining the right of France to the sovereignty of Madagascar, and reflecting on the Imperial Government for its supineness in not having already adopted means to enforce its claim. These pretensions might well awaken the most painful forebodings, if they were likely to be enforced; but the Government of Britain will respect and maintain the independent sovereignty of the new King, and we have no apprehension that the Government of France will pursue the contrary course of injustice and dishonor."

Protestant Missionaries.

The Directors of the London Missionary Society, in view of the favoring change which has occurred, have at once taken measures to resume missionary operations in that island. The Magazine and Chronicle states: "Events under review left the Directors of the Society without hesitation as to their course of duty. Eight years since, when the prospect of deliverance for the persecuted Christians of Madagascar, and the admission of Christian teachers from Britain, appeared to be at hand, upwards of SEVEN THOUSAND POUNDS were raised by the members of the Society, to accomplish this object; and although the sanguine hopes then cherished were for the time disappointed, this fund has been held sacred, and is now happily available for the object designed. It appeared also to the Directors that their long-tried and beloved friend, the Rev. WILLIAM ELLIS, whose visit to Madagascar in 1856 was connected with incalculable advantages, would be *the man* to undertake another visit to the Island, with a view precisely to ascertain facts, which in their bearing may have great influence on the future progress of the gospel, and to prepare the way for the introduction of a new body of Christian laborers.

"Mr. Ellis embarked for Mauritius on board the 'Pera,' at Southampton, on the 20th ult. * * In the confident hope that the report of Mr. Ellis will justify the measure, the Directors in the meantime have resolved to use all practicable means to send forth, in the early part of the ensuing spring, a band of missionaries (not less than six in number) suitably qualified for the different departments of labor demanded by the new circumstances of the church in Madagascar, and by the favorable facilities likely to be afforded for the extension of the gospel among the multitudes who are yet the victims of impure habits and debasing superstitions. In addition to brethren directly bearing the missionary office, it is hoped that other devoted individuals may be found—one, at least, well instructed in surgery and medicine; a second, with qualifications for promoting general and Christian education, by training native schoolmasters; and a third, practically acquainted with the art of printing."

ITALY.

Rev. E. E. Hall, agent of the American and Foreign Christian Union, writes from Florence: "I need not urge the importance of the present moment for using all diligence in prosecuting the work of evangelization here. The simple fact that the gospel may be preached and the Word of God disseminated in all parts of Italy, save Venetia and the 'Patrimony of St. Peter,' and that this door, by some unexpected revolution, may be closed, furnish an incentive to work while the day lasts.

Every blow now struck falls with some degree of damaging force on the old and half-paralyzed body of Popery. There are many fields open for the laborer, but I dare not look for, or employ, evangelists and colporters, lest, after some encouraging words, I should not see my way clear to pay their services. The work in the island of Elba is going on with much prosperity."

Oahu College.

The prospects of this institution seem to be quite encouraging. During the term which closed in November last, the number of pupils was seventy-one. Of these, forty, a much larger proportion than formerly, were from "outside the mission families," and "not objects of charity." Six pupils made a profession of religion during the term. President Mills writes: "Since I wrote you before, $3,000 have been subscribed on the Islands towards the endowment of the College, and I hope $2,000 more may be obtained. The land granted by the Government has been sold for about $8,000, and the funds invested."

Embarkation.

Rev. I. F. Pettibone, of the mission to Western Turkey, left New York on the 14th of December last, in the "City of Baltimore," for Liverpool, on his way to Constantinople.

Death.

At Austerlitz, New York, January 2, Mrs. Sarah L. Powers, wife of Rev. P. O. Powers, of the Central Turkey mission.

DONATIONS.

RECEIVED IN DECEMBER.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Portland, 3d cong. ch. and so. m. c.		36 22
Franklin co. Aux. So. Rev. I. Rogers, Tr.		
Farmington, Cong. ch.		25 00
Kennebec Conf.		
Augusta, South cong. ch. and parish to cons. John Means an H. M.		269 90
Lincoln co.		
Thomaston, A friend,	5 00	
Waldoboro', Cong. ch. 7,90; la. asso. 9,50; individuals, 42;	59 40	—64 40
Penobscot co. Aux. So. E. F. Duren, Tr.		
Brewer, 1st cong. ch.		23 27
York Conf. of Chs. Rev. G. W. Cressey, Tr.		
Saco, P. Eastman,		10 00
		428 79
Bethel, Mrs. Grover,	5 00	
East Machias, Cong. ch. m. c.	5 00	
Eastport, Central cong. ch. and so. m. c. 22: Mr. W. 3;	25 00	
Machias, G. Longfellow,	3 00	
St. Stephen, N. B. cong. ch. and so. m. c.	85 00	
Woolwich, Cong. ch.	14 00	—137 00
		565 79
Legacies.—Augusta, Mrs. Elizabeth Sewall, by Amos Nourse, Ex'r, (prev. rec'd, 1,700;)		235 00
		800 79

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.		
Winchester, Cong. ch. and so.	71 11	
Hinsdale, do.	50 00	
Keene, Heshbon so. for loyal Ind. miss. 12; Mrs. A. W. 2:	14 00	—135 11
Grafton co. Aux. so. W. W. Russell, Tr.		
A lady,	25 00	
Campton, Cong. ch. and so.	18 50	
Hanover, College ch. m. c.	58 00	
Lebanon, Cong. ch. and so.	8 50	
Orford, West do.	29 05	—139 05
Merrimack co. Aux. So. G. Hutchins, Tr.		
Dunbarton, Cong. ch. and so.	28 00	
Franklin, G. W. Nesmith,	25 00	
New London, E. L. Trussell,	10 00	—63 00
Rockingham co. Conf. of chs. F. Grant, Tr.		
Kingston, Ch. and cong.		4 00
Strafford Conf. of chs. E. J. Lane, Tr.		
Dover, 1st cong. ch. and so. 51,76; m. c. 9,55;		61 31
		402 47

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.		
Middlebury, Cong. ch. and so.	110 63	
New Haven, do.	24 00	—134 63
Caledonia co. Conf. of chs. E. Jewett, Tr.		
Barnet, Cong. ch. and so.	13 00	
Peacham, Cong. ch.	35 00	
St. Johnsbury, South cong. ch. and so.	37 87	
South Hardwick, Daniel French to cons. Mrs. Mary G. Smith, of Montpelier, an H. M.	100 00	—185 87
Chittenden co. Aux. So. E. A. Fuller, Tr.		
Underhill, Two friends,		10 00
Franklin co. Aux. So. C. B. Swift, Tr.		
Bakersfield, Cong. ch.	15 00	
Fairfax, Indiv.	4 00	
Sheldon, Cong. ch. and so.	20 51	—39 51
Orleans co. Aux. So. Rev. A. R. Gray, Tr.		
Barton, Mrs. M. B. P.	1 00	
Derby, Cong. ch. 6; Rev. J. F. 2;	8 00	
Greensboro', A poor widow, a thank offering,	5 00	
West Charleston, Mrs. B. and fam.	2 25	—16 25
Rutland co. Aux. so. J. Barrett, Tr.		
Castleton, Cong. ch. and so.	12 00	
Poultney, do.	8 85	—20 85
Washington co. Aux. So. G. W. Scott, Tr.		
Waterbury, Cong. ch. and so.		35 64
Windham co. Aux. So. F. Tyler, Tr.		
Brattleboro', Central ch. and so. m. c.		43 98
Windsor co. Aux. So. J. Steele, Tr.		
Sharon, Mrs. M.		1 00
		487 73
Bennington, 1st cong. ch.		23 11
		510 84
Legacies.—Peacham, Miss Abigail Chamberlin, by E. C. Chamberlin, Ex'r, 200; less int. 4,50; (prev. rec'd, 300;)		195 50
		706 34

MASSACHUSETTS.

Barnstable co. Aux. So.		
Sandwich, Cong. ch. and so. m. c.	35 00	
West Barnstable, W. Crocker,	5 00	—40 00
Berkshire co. Aux. So. H. G. Davis, Tr.		
Glendale, S. P.	5 00	

Otis, Cong. ch. and so. 36 50
Williamstown, Williams Coll. m. c. 6 00—47 50
Boston, (of wh. fr. an aged lady, 10; S. J. K. for African miss. 10;) 265 78
Brookfield Asso. W. Hyde, Tr.
Dana, Cong. ch. and so. 16 69
Essex co.
Lawrence, Central cong. ch. m. c. 14,70; Lawrence st. ch. m. c. 15; 29 70
Lynn, 1st cong. ch. and so. m. c. 17 00
Wenham, Cong. ch. and so. 41 00—87 70
Essex co. North Aux. So. J. Caldwell, Tr.
Groveland, Cong. ch. and so. 21 60
Ipswich, South ch. and so. 82 56
Newburyport, No. cong. ch. 39,50; a mother's thank-offering, 10; 49 50
West Amesbury, A friend, 2 00
West Newbury, 2d par. m. c. 35 78—190 84
Essex co. South Aux. So. C. M. Richardson, Tr.
Lynnfield, Cong. ch. m. c. 5 84
Salem, Tab. ch. and so. m. c. 18 06—23 90
Hampden co. Aux. So. J. C. Bridgman, Tr.
A friend, 5 00
Chicopee, 1st church, 60,05; m. c. 58,14; wh. cons. NATHAN MOSMAN an H. M.; 3d ch. m. c. 58,43; 176 62
Ludlow, Cong. ch. 32 93
Mittineague, do. m. c. 5 94
Springfield, Oliver ch. m. c. 17 00
West Springfield, 1st ch. m. c. 17 21—254 70
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, L. H. 2; College ch. m. c. 12; South cong. ch. and so. 18; 32 00
Cummington, CLARISSA BRIGGS, 50, wh. with prev. dona. cons. herself an H. M.; Village ch. 17; 67 00
Hadley, Russell ch. m. c. 90 29
North Hadley, Cong. ch. 43 65
Northampton, 1st do. m. c. 144,76; Edwards ch. m. c. 42,42; 187 18
Norwich, Cong. ch. 13 25
Southampton, La. asso. 44 07
South Hadley Falls, Cong. ch. 40 00
Westhampton, Cong. ch. to cons. Rev. E. C. BISSELL an H. M. 88 09
Williamsburg, Cong. ch. 88 03
Worthington, do. 75 33
768 80
Ded. ex. 44—768 36
Middlesex co.
Auburndale, Cong. ch. and so. 149; m. c. 139,08; 288 08
East Cambridge, Evan. cong. ch. m. c. 9 60
Groton, Union ortho. ch. and so. 35 75
Littleton, Cong. ch. and so. 50 00
Lowell, John st. cong. ch. m. c. 8 70
Medway, 1st cong. ch. and so. m. c. 10 72
Needham, Cong. ch. and so. 8 50
Reading, Old South ch. and so. 36 85—448 20
Norfolk co.
Roxbury, A friend, 4; Eliot ch. and so. m. c. 6,45; E. F. 5; Vine st. ch. m. c. 30,36; 45 81
West Roxbury, South evan. ch. and so. m. c. 50,02; bal. of coll. 18,40; 68 42
Wrentham, 1st cong. ch. 45 00—159 23
Plymouth co.
Duxbury, Capt. Weston, 10 00
Hingham, Evan. cong. ch. 20 00
Marshfield, 1st cong. ch. 1,50; m. c. 10; 11 50—41 50
Taunton and vic.
Berkley, Fem. cent so. 16 16
East Attleboro', 2d cong. ch. 12 00—28 16
Worcester co. Central Asso. W. R. Hooper, Tr.
Leicester, Cong. ch. and so. gent. 147; la. 75,25; m. c. 40,93; 263 18
Paxton, Cong. ch. and so. 52 26—315 44
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Winchendon, North ch. 15 65
Worcester co. South, W. C. Capron, Tr.
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Uxbridge, Evan. do. 100 00—190 00
2,893 65

A friend, 2; do. 1; Chelsea, Winnisimmet ch. and so. m. c. 70,50; Broadway ch. m. c. 28,10; 101 60
2,995 25
Legacies.—Cambridge, Miss Betsey Bates, by S. T. Farwell, Ex'r, 200 00
3,195 25

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CONNECTICUT.

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Brookfield, Cong. ch. 33 00
Danbury, do. and m. c. 114 10
Huntington, Cong. ch. gent. 33,19; la. 25,94; 59 13
Newtown, Cong. ch. 34 11
Stratford, G. Loomis, 4 00—294 34
Fairfield co. West, Aux. So. C. Marvin, Tr.
Greenfield, Cong. ch. coll. and m. c. 57 00
Greenwich, 2d do. 50; fem. miss. so. 28; 78 00
Southport, Cong. ch. m. c. 10 00
Stanwich, Cong. ch. 51 00—196 00
Hartford co. Aux. So. A. G. Hammond, Agent.
Bristol, La. 7 50
Canton Centre, Gent. 17,25; la. 16,40; 33 65
East Windsor, Cong. ch. 18 63
East Avon, do. 46 86
Glastenbury, Gent. 250; la. (of wh. to cons. Mrs. ELECTA TALCOTT an H. M. 100;) 110,40; m. c. 79,16; 439 56
Hartford, Centre ch. and so. (of wh. fr. Calvin Day to cons. CHARLES SEYMOUR, of Hudson, Ohio, an H. M. 100;) 1,752; m. c. 8,87; North cong. ch. 248,25; m. c. 4,60; South cong. ch. 343,88; Pearl st. ch. (of wh. fr. Rev. William Turner, to cons. CHARLES P. TURNER, of Philadelphia, an H. M. 100;) to cons. MARIA G. PITKIN, ELLEN M. CASE, ELIZA A. CRANE and JUDSON H. ROOT H. M. 599,11; 2,956 71
Wethersfield, Cong. ch. 188 30
West Hartford, Cong. ch. and so. 166 99
Windsor, do. 42 17
Windsor, do. 100 00-4,000 37
Hartford co. South, Aux. So. H. S. Ward, Tr.
Berlin, Cong. ch. and so. 64 64
New Britain, South ch. and so. to cons. Mrs. CORDELIA H. STANLEY, HENRY B. BUCKLAND, HUBERT F. NORTH and WILLIAM S. BOOTH H. M. 440 00
Westfield, Cong. ch. and so. gent. and la. 25,82; m. c. 24,18; 50 00—554 64
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Milton, Mrs. J. G. R. 5 00
Roxbury, Cong. ch. and so. 21 00
Winstead, 1st do. 71 40
Woodbury, North cong. ch. 100 00—197 40
Middlesex Asso.
Chester, Cong. ch. and so. 25,43; m. c. 51,33; 76 76
Higganum, Cong. ch. and so. 69,65; young people's prayer meeting, 1,10; 70 75
Middle Haddam, m. c. 14 45
Millington, Cong ch. and so. 10 00—171 96
New Haven City, Aux. So. F. T. Jarman, Agent.
New Haven, A friend, 10; Centre ch. 8; Henry White, 100; North ch. m. c. 9,75; Chapel st. m. c. 4,06; South do. m. c. 4,51; Yale coll. m. c. 2,78; College st. ch. 61,97; 201 07

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Windham, Cong. ch. and so. 42 00—351 50

6,378 41

Legacies.—East Hartford, Mrs. H. Bigelow, by A. G. Hammond, 15 00

6,393 41

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Niagara Falls, Pres. ch. 112 00
Suspension Bridge, Cong. ch. 16 00—129 00
Geneva and vic. Aux. So. W. H. Smith, Agent.
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Oneida co. Aux. So. J. E. Warner, Tr.
Whitesboro', Pres. ch. 51 00
Otsego co. Aux. So. D. H. Little, Tr.
Cooperstown, Fem. miss. so. 17 80
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Brasher Falls, Pres. ch. 13; H. M. H. 10; L. H. 5; 28 00
Syracuse and vic. S. Mead, Agent.
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Marcellus, Pres. ch. 8 15
Syracuse, 1st do. 128,97; a friend, 50c.; 129 47
154 42
Ded. ex. 70—153 72

2,417 69

Bethany Centre, Mrs. H. 1 00
Binghamton, A friend, for debt, 5 00
Corfu, Pres. ch. 16 50
Dexter, do. 7 19
East Bloomfield, 1st cong. ch. 130 00
Homer, A friend, 40 00
Hornellsville, 1st pres. ch. coll. and m. c. 21 00
Ithaca, Pres. ch. 35 38
Jefferson, do. m. c. 7 14
Lyons, N. Taft, 20 00
Ludlowville, A friend, 10 00
Malden, Pres. ch. 18 00
Miller's Place, m. c. 35 00
Mount Morris, Pres. ch. 19,41; m. c. 20,27; 39 68
New York State, Avails of quilt, 150 00
Orient, Cong. ch. 40 00
Oswego, O. J. H. 10 00
Ovid, 1st pres. ch. 47 00
Palmyra, Pres. ch. 107 00
Pekin, Miss A. Peck, 5 00
Poughkeepsie, Rev. T. S. Wickes, 50 00
Rocky Point, Cong. ch. m. c. 22 58
Schodack, J. Griffin, 10 00
Southold, Pres. ch. m. c. 27 00
Truxton, Rev. C. Clark, 5 00
Waterford, H. G. 25 00
York, Cong. ch. bal. 5 75—890 22

3,307 91

Legacies.—New York city, Int. on legacy of Anson G. Phelps, by Wm. E. Dodge, Ex'r, 1,276,66; Mrs. Catharine Brown, by W. L. Weed, J. R. Hopkins, and J. R. Hovey, Ex'rs, 3,000,00; 4,276 66
Norwich, Isabel Sheldon, by Warren Newton, Ex'r, 6,000 00
Palmyra, Mary D. Warner, by Oren Warner, Ex'r, ack. in Dec. Herald from Cummington, Ms. $50.
Springfield, B Rathbun, 43 64
Troy, Benjamin Talmadge and Mrs. Maria Talmadge, by Mrs. M. J. Cushman, (prev. rec. 1,130,21;) 367 25
10,687 55

13,995 46

NEW JERSEY.

Bethlehem, Pres. ch. 2 00
Beverly, do. 13 31
Bloomfield, H. G. B. 25 00
Fairton, Pres. ch. 20 00
Morristown, 1st do 10 00
Newark, Job Haines, wh. and prev. dona. cons. Rev. ALONZO P. JOHNSON of Newark. and Rev. JAMES F. BREWSTER of Chester, H. M. 20; South Park pres. ch. m. c. 43,92; 2d pres. ch. young people's miss. so. 78,76; 142 68
South Orange, Pres. ch. 83,80; m. c. 12; 95 80
Springfield, Rev. O. L. Kirkland, 10 00
Suckasunny, 1st pres. ch. 20 00—338 79

PENNSYLVANIA.

By William Work, Agent.
Gibson, Rev. E. Allen, 2 00
Hartsville, Neshaming ch. J. L. 6 00
Philadelphia, Calvary ch. M. W. Baldwin, 400; m. c. 92,33; I. B. L. 10; Pine st. ch. m. c. 35,39; Tabor miss. 1,49; J. D. L. 10; 549 21
York, Pres. ch. 229 64—786 85
Carbondale, Mrs. J. 1 00
Edinboro', Pres. ch. 4 00
Gettysburg, W. W. 10 00
Montrose, Pres. ch. m. c. 11 50
Pleasant Retreat, Mrs. S. 2,69; Brownback's Charge, Ger. Ref. ch. 7,31; for Rev. Dr. Schneider, Aintab, 10 00
Wattsburgh, Pres. ch. 12 00—48 50

835 35

DELAWARE.

By William Work, Agent.
St. Georges, Pres. ch. 60 00
Wilmington, Hanover st. ch. m. c. 64 48—124 48

OHIO.

By G. L. Weed, Tr.
Cincinnati, 2d pres. ch. m. c. 8,81; 3d do. 3,35; L. E. A. 1; 13 16
Columbus, 2d pres. ch. 36; m. c. 7,50, wh with prev. dona. cons. D. T. WOODBURY an H. M.; Mr. and Mrs. J. S. Hall, 25; 68 50
Georgetown, Pres. ch. 4 00
Walnut Hills, Lane sem. ch. 5 56—91 22
Chester, Mrs. H. T. Reed, 9 00
Chillicothe, Indiv. by Rev. J. E. Chandler, 3 50
Clarksfield, Eber Jones, dec'd, 10 00

Granville, T. M. R. 5; a widow's mite, 5;	10 00	
Kelloggsville, F. S.	2 00	
Lyme,	10 00	
West Williamsfield, M. L.	1 00	
Willoughby, L. L.	10 00	—56 50
		147 72

INDIANA.

By G. L. Weed, Tr.		
Danville, Mrs. J. Foote,	5 00	
Mishawaka, Pres. ch. m. c.	5 00	
North Madison, Sharon pres. ch.	3 00	—13 00
La Porte, 2d pres. ch. to cons. Rev. GEORGE C. NOYES an H. M.		166 25
		179 25

ILLINOIS.

By Rev. C. Clark, Agent.		
Belvidere, Pres. ch.	46 00	
Como, Cong. ch. m. c. 3,36; Mrs. S. 1;	4 36	—50 36
Bloomington, A few friends,	4 00	
Chicago, 2d pres. ch.	50 00	
Elmwood, Cong. ch.	7 00	
Macomb, do.	5 00	
Newcomb, Jersey pres. ch.	4 00	
Rosemond Mrs. H. H. P.	3 00	
Springfield, Mr. and Mrs. L. C. Boynton, 25; Mrs. R. P. A. 10; 2d pres. ch. 35;	70 00	
Verden, Pres. ch.	10 00	
Woodville,	10 00	—163 00
		213 36
Legacies.—Marengo, Theron Linsley, by F. Linsley, Ex'r, 50; less ex. 50c.;		49 50
		262 86

MICHIGAN.

By J. S. Farrand, Agent.		
Detroit, N. D. S. 5; 1st pres. ch. 147,01;	152 01	
Mt. Clemens, L. S. 6,88; Rev. Mr. Bissell, 3,12;	10 00	
Nankin, Rev. R. Armstrong,	21 00	
Northfield, H. B.	5 00	
Southfield, Cong. ch.	11 00	
White Lake, Pres. ch.	16 00	—215 01
Cold Water, Pres. ch.	11 00	
Detroit, 1st cong. ch. and so.	40 00	
Hillsdale, Pres. ch. B. Hammond,	15 00	
Jonesville, S. B. Vrooman,	20 00	
Kalamazoo, 1st pres. ch. 230; P. L. H. 1;	231 00	
London, Rev. H. Hill,	2 00	
Raisin, 1st cong. ch. and so.	8 00	—327 00
		542 01

IOWA.

Denmark, Miss B. M. White,	10 00	
Grinnell, Cong. ch. and so.	10 00	
Kossuth, 1st pres. ch.	7 40	
Iowa City, Cong. ch.	7 00	
Muscatine, do.	17 00	
Nevin, Ch. and so. m. c.	5 00	—56 40

WISCONSIN.

Beloit, 1st pres. ch. 28,50; Mrs. J. C. N. 10;	38 50	
Caledonia, 1st pres. ch.	4 00	
Kenosha, 1st cong. ch. m. c.	11 60	
Milwaukie, Plymouth cong. ch.	125 63	
Richland Centre, Cong. ch.	6 00	—185 73

MISSOURI.

St. Louis, Mrs. I. Z. Smith,	20 00

MINNESOTA.

Cannon Falls, S. S. C.	1 00

OREGON.

Oregon City,	8 75

FOREIGN LANDS AND MISSIONARY STATIONS.

Eaton, C. E. Cong. ch. m. c.		34 00
Madura, India, Coll. (of wh. by Rev. G. T. Washburn, 30;) 86,06; Rev. T. S. Burnell, 25; do. marriage fee, 1; Mrs. Burnell, 10; Malur, m. c. 4,06; Pasumalie, Rev. W. Tracy, 10; C. Tracy, 1; J. Tracy, 1;		138 12
Montreal, C. W., T. M. Bryson, 10; J. Redpath, 10; P. Redpath, 10; unk. 2,50;		32 50
Mosul, Syria, Shemmas Anton, avails of a Syriac book,		1 50
Syria, A missionary,		50 00
		256 12

MISSION SCHOOL ENTERPRISE.

RECEIVED IN DECEMBER.

MAINE.—Albany, s. s. 3; Bangor, Hammond st. ch. s. s. 27;	30 00
NEW HAMPSHIRE.—Concord, Myrtle miss. sch. 9,32; Greenfield, cong. s. s. for sch. in Madura, 2,65; Littleton, Mrs. Milliken, 5; West Northwood, little Grace, a dying gift, 1;	17 97
VERMONT.—Brattleboro', s. s. 26; Derby, s. s. 6; Enosburg, A. E. S. 1; Georgia, s. s. for Miss Abbott's sch. 5; Hardwick, cong. s. s. 27,02; Pittsfield, Rev. O. H. 1; Poultney, cong. s. s. 1,50; Royalton, Lucy A. Kendall, dec'd, 2; Williston, T. Hough, 1;	70 52
MASSACHUSETTS.—Cambridgeport, 1st evang. cong. s. s. 25; Grantville, cong. s. s. for a sch. in Madura, 25; Groton, Union ortho. ch. s. s. 7,39; Leicester, cong. s. s. 4,82; Reading, Old South ch. s. s. 15,76;	77 97
CONNECTICUT.—Bridgeport, Jeannie, 50c., Georgie, 50c.; Colebrook, Miss Rockwell's Bible class, 2; New Haven, Mrs. M. A. H. for Mrs. Bridgman's sch. 5; Stonington, 1st cong. ch. s. s. for sch. in Madura, 6,60; West Hartford, cong. s. s. 8,03;	22 63
NEW YORK.—Auburn, a boy, 1,01; Commack, cong. s. s. 2,50; Lakeville, pres. s. s. 5; Lafayette, cong. s. s. 2,75; LeRoy, a little giver, 50c.; Poughkeepsie, 1st pres. ch. inf. class, 11,35; Brooklyn, Armstrong juv. miss. so. (of which for Bebek sem. 50; Mrs. Bridgman's sch. Shanghai, 25; Miss Fisk's sch. Oroomiah, 25; Miss Agnew's sch. Ceylon, 20; Dr. Winslow's sch. Madras, 25; Mrs. Walker's sch. Gaboon, 15;) to cons. Miss ELVIRA M. K. FERRIS an H. M. 160; Vernon Centre, Pres. ch. s. s. 12; Watertown, a s. s. scholar, 1; a widow's only son, 19c.;	196 30
PENNSYLVANIA.—Honesdale, s. s. for schs. at Beirut, 25; Philadelphia, North Broad st. ch. s. s. 30; West Philadelphia, Walnut st. ch. inf. sch. 5;	60 00
OHIO,—Cincinnati. 1st Ger. pres. s. s.	6 00
INDIANA.—Bloomington, 2d pres. s. s.	8 00
ILLINOIS.—Payson, Cong. s. s.	6 45
MICHIGAN.—Corunna, Juv. miss. so. 1,50; Medina, pres. s. s. 6; McClelan, chil. for miss. to Syria, 12,50;	20 00
WISCONSIN.—Lodi, Pres. s. s.	6 75
IOWA.—Kossuth, Infant s. s.	2 60
OREGON.—Oregon City, Sab sch.	2 30
	527 49

Donations received in December,	**17,608 12**
Legacies,	**11,382 55**
	$28,990 67
☞ TOTAL from September 1st, 1861, to December 31st, 1861,	**$78,203 25**

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LVIII. MARCH, 1862. No. 3.

REV. H. G. O. DWIGHT, D. D.

The Christian public has already been startled by intelligence of the very sudden death of this eminent and excellent missionary.

Harrison Gray Otis Dwight was born at Conway, Massachusetts, on the 22d of November, 1803. Not long afterwards the family removed to Utica, in the State of New York, and there, when fifteen years of age, he was hopefully converted in a revival of religion; and became, in the same year, 1818, a communicant in the Third Presbyterian church. He was graduated at Hamilton College in 1825, and obtained his theological education in the Seminary at Andover. While in that favored institution, his attention was strongly drawn to the missionary work; he offered himself to the American Board and was appointed one of its missionaries. Even then he could say, that he regarded a missionary of the cross as a "highly privileged person," and that it would be a severe trial to him to be prevented from engaging in the work.

Having completed his studies, he entered upon an agency for the Board among the churches, which he continued for a year and four months. His ordination as a missionary took place at Great Barrington, Mass., in July, 1829. He was married to Miss Elizabeth Barker, of North Andover, Mass., January 4, 1830, sailed from Boston on the 21st of the same month, and arrived at Malta, February 27.

The Prudential Committee having resolved to establish a mission among the Armenians, and as a preparatory measure to explore the country, they devolved this laborious and responsible task upon Mr. Dwight and the late Dr. Eli Smith. Their instructions required them to extend their researches to the utmost verge of Turkey on the East, and to the Nestorians inhabiting a district beyond the Koordish mountains, in the north-western province of Persia. This exploration occupied the year 1830 and half of 1831, and was one of the most important and useful missionary explorations ever

made. The results were afterwards embodied by Dr. Smith in two volumes, of standard excellence, which were quickly republished in England.

After this exploration, Mr. Dwight took up his residence at Constantinople, which continued to be his station to the time of his death. During these thirty years, the mission to the Armenians has grown from the occupancy of that one station to be three missions, with 23 stations, 81 outstations, 44 ordained and a still larger number of assistant missionaries, and occupying a very wide extent of country.

When he made his exploration, and when he went to reside at the metropolis, not a single convert was known in the whole land. But when he finished his earthly labors, there were 42 churches, with a membership of about 1,600 ; 12 ordained native pastors ; and between 40 and 50 native licensed preachers.

In 1837, that terrible scourge, the plague, visited Constantinople, and on the 8th of July numbered Mrs. Dwight, a devoted and excellent woman, among the many thousands of its victims. One of their children also died of the same disease. In the autumn of 1838, Mr. Dwight came on a visit to the United States, and on the 16th of April, 1839, he married a second wife, whose home was then in Washington city, and who, greatly to his happiness and usefulness, was spared to him more than a score of years. She died November 16, 1860. Dr. Dwight left six children living, all now in the United States ; two sons by the first, and one son and three daughters by the second wife. Two of the sons have recently entered the service of their country, with his full concurrence,—the youngest as a soldier, the eldest as chaplain of the sixty-sixth New York regiment.

In his qualities as a missionary, Dr. Dwight belonged to the very first class. He was made for a leader in the Lord's host, and his missionary brethren will feel that one of their main pillars has fallen. He possessed a rare combination of sound common sense, intelligence, piety, resolution, firmness, candor and courtesy ; and withal an honest simplicity, a godly sincerity, and practical tact, that seldom failed to secure for him a commanding influence ; and the mission, of which he was so long a member, was sufficiently eventful to give full exercise to all his powers.

But the grand, prominent trait in his character, was eminent PIETY. This in him resembled the morning light, shining more and more unto the perfect day. From morn till even and from day to day, from month to month and from year to year, from his commencing the missionary life until his death, he was wholly given to the kingdom and service of his Redeemer. He walked with God, and suddenly he "was not, for God took him."

In January of last year, Dr. Dwight's family being broken up by his afflictive bereavement, he commenced a tour which he designed to extend over the ground traversed by himself and Dr. Smith, thirty years before. His companion in that tour was no longer living to accompany him, and he went alone, the greater part of the way, and over even more ground than in the former journey. Looking back upon his completed tour, in September last, he wrote, in the language of Christian triumph : "I have now com-

pleted my work. I have visited every station of the Board actually occupied, in the Turkish and Persian empires, excepting those among the Bulgarians. It has been my privilege to see all the missionaries and their families,—a rare body of men and women, of whom our churches and our country may well be proud; and also to become personally acquainted with hundreds and thousands of the dear Protestant brethren and sisters of this land—God's lights in the midst of surrounding darkness—God's witnesses where the very seat of Satan is."

During this extended revisiting of that missionary field, which occupied about eight months, and respecting which he has said, "If ever I undertook a tour under a sense of a call from God, it was this," he was kept in safety; and then the ocean was again crossed without accident, and he was permitted to meet children and friends in his native land. During the greater part of his life, spent abroad, he had been "in journeyings often, in perils of waters, in perils of robbers, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." But he had made his last tour, in Turkey; had given his last words of counsel and encouragement to his missionary brethren; and came here to be taken in a moment, and in a manner most unexpected, to his Home above. He had addressed, here, a few congregations, had attended several missionary meetings, and on Saturday, January 25, was on his way to spend the Sabbath at Middlebury, Vt., expecting on Monday to continue his journey to Montreal, there also to speak in behalf of Christian missions. He had reached a point a few miles north of Bennington, Vt., in the town of Shaftsbury; and now, "the stormy wind, fulfilling His word," tossed the car which carried him from the track, and down a high and steep embankment; and his sanctified spirit at once awoke to those visions of his Savior, and those songs of praise around the throne, which had so long been the desire of his soul.

REV. ELIJAH C. BRIDGMAN, D. D.

Dr. Dwight, after thirty-two years of devoted labor in Western Asia, has been called, most unexpectedly, from earthly labors; and Dr. Bridgman, the father among the missions of the American Board in China—indeed the father among *American* missions there, the first appointed of the Board's missionaries to that empire, also after thirty-two years of devoted labor, has gone to his reward. Dr. Bridgman sailed from the United States about three months earlier than Dr. Dwight, and very nearly three months earlier was he called away;—a little in advance on the journey to the field of earthly labor, a little in advance before the Throne.

Elijah C. Bridgman was a native of Belchertown, Massachusetts, born April 22, 1801. He graduated at Amherst College in 1826, at Andover in 1829, and sailed from New York for China on the 14th of October, the

same year, with Mr. Abeel; who went under appointment from the Seamen's Friend Society, to labor one year among seamen at Canton, but with a conditional appointment from the Committee of the Board, if at the end of that year he should think it his duty to become a missionary to the Chinese. They arrived at Canton, February 19, 1830. Mr. Bridgman was married in China, in June, 1845, to Miss Eliza Jane Gillett, of the American Episcopal mission, who survives him. He was a member of the Canton mission until 1854, though he had spent much of his time for some years previous to that date at Shanghai, engaged, with others, in the great work of translating the Word of God into the language of the Chinese. In that year a new mission of the Board was commenced at that city, of which Dr. Bridgman was the senior member, still engaged mainly in the work of translation, to the time of his death, which occurred November 2, 1861.

A letter from Rev. S. R. Brown, (now of the mission of the Reformed Dutch Church in Japan, and for many years an intimate friend of Dr. Bridgman,) with inclosed extracts from Mrs. Bridgman's notes respecting the few last days of her husband's life, furnish the particulars of his sickness and death, and a very just tribute to his worth.

Mrs. Bridgman returned to Shanghai, after a fortnight's absence, on Friday, October 25, and found her husband not well. He however delivered a sermon on the following Sabbath, in the chapel of the London Society's mission, according to previous arrangement, the other services of the occasion having been performed by Rev. Mr. Muirhead. His disease, called chronic dysentery, under which he had been suffering for several days, now pretty rapidly increased in severity. On Friday, November 1, still 'keeping up hope, and struggling against the disease with patience,' but evidently feeling that his death might be near, he remarked,—thus showing how his heart was in the missionary work,—"I should like to see threescore years and ten, if it would be for God's glory; there are so few laborers and the work is so great. But God's will is best; *we* do not know what *is* best." Again, after lying with his eyes closed for some time, and apparently without knowing that any one was beside him, he exclaimed, "Will the churches come up to the work?" About three o'clock on Saturday morning, having left messages of parting Christian love not only for immediate friends and relatives, and the different missionary families, but for the Board and other Missionary Societies, the Bible and Tract Societies and the native church, he "concluded by expressing his desire to recover, if it pleased God, but said, I bow with submission to his will." Soon after, taking an affectionate farewell of his wife, he remarked, "I think I shall be with you; I do not know now, but I think so." She said, "In the great cloud of witnesses?" to which he answered, "Yes."

Mrs. Bridgman then writes, in her notes:

"During an interval of composure he said, 'O death, where is thy sting; O grave, where is thy victory!' We had prayer by his bedside, and he said, 'Now commend my spirit to God.' His mind rested on Christ with a firm and steady grasp. Closing his eyes, he remarked, 'I shall not speak much more, except to

Jesus. God will never forsake those who trust in him.'" "With great care, under God's blessing, he had enjoyed, for thirty-two years in China, a good degree of health; this was his first severe sickness; but not a murmur escaped his lips." "At length, as the contest with the great enemy grew sharp, he said, 'A pain in my heart.' He now turned upon his breast,—a favorite attitude with him when composing himself to rest; raised his eyes to heaven with the expression of unwavering faith; moved his lips, evidently in prayer, though no sound was heard; and without a struggle or a groan, breathed his life away, in shorter and shorter respirations, as sweetly as a child composes itself to rest upon the bosom of its mother. 'Precious in the sight of the Lord is the death of his saints.'"

Not only Mr. Brown but other missionary friends—Bishop Boone and Mr. Keith, of the American Episcopal, and Dr. D. B. McCartie, of the American Presbyterian mission—were much with him, ministering to his comfort during his last days. Mr. Brown writes:

"I arrived at Shanghai from Japan the evening before his illness compelled him to take his bed permanently, and it seems a singular providence that brought me here to watch beside his death-bed. Bishop Boone and myself are the oldest friends he had in this part of the world. My acquaintance with Dr. Bridgman commenced in February, 1839, when I first came to China in the service of the Morrison Education Society, of which he was the President till the day of his death. Our intercourse was always of the most agreeable kind, and a mutual attachment was formed between us, that has continued without the smallest interruption from that day to the day of his departure. Frequently, during the days of his last illness, he said to me, 'I am very thankful to you, my brother, for all your kind attention, and it is a great gratification to me to have you and the Bishop at my bedside now.' It was a melancholy satisfaction to me to be able to minister to his wants in his illness, and to close his eyes in death. He died as such a man might be expected to die. His end was the fitting conclusion of such a life as he had led. He died at his post, with his armor on.

"Dr. Bridgman was thirty-two years in China, and has been more intimately connected with, and known by the foreign community here and at Canton, than any other missionary. I may say, in truth, that no man could have been taken away whose loss would be more sincerely mourned by all. He was a man of most amiable disposition, the friend of all, of the greatest simplicity of purpose and purity of mind. Interesting himself in whatever could in any way conduce to the welfare of China, he was always ready to perform his part in every enterprise that aimed at that object. Thus he labored in connection with the Morrrison Education Society, and the North China Branch of the Royal Asiatic Society, in both of which he was a working member and officer.

"But his great work, for fourteen years past, has been the translation of the Scriptures, in which he and the Rev. Mr. Culbertson were engaged together. This he has left to be finished by his surviving brother. I know not exactly how far the work is advanced, but certainly not more than the Old Testament prophets remain to be translated. Dr. Bridgman's Hebrew Bible is open on the table before me in his study, at the 30th chapter of Isaiah, where he, probably, was called to end his work.

"He has left behind him, without a pastor, a native church of twenty members, and his teacher, who desires to profess his faith in the departed missionary's Savior, and will probably be baptized when Mr. Culbertson returns from Amoy, where he now is, on a visit.

"At Dr. Bridgman's repeated request, I conducted his funeral services at the Mortuary chapel in this city, on Monday last, at half-past four o'clock, P. M. A very large number of the foreign residents, besides Chinese, followed him to his last resting place. A leading merchant, the head of one of the firms here, remarked that he did not know how much he loved Dr. Bridgman till he was surprised by the intelligence of his decease. No doubt he expressed the feeling of very many in this community.

"Your loss, and that of the American Board, is great. I feel it myself, as if I had lost a much-loved brother. Very pleasant has he been unto me, and his death, which in the providence of God I was privileged to witness, was to me a most solemn lesson. I could not but pray, 'Let me die the death of the righteous, and let my last end be like his.'"

ITEMS OF INTELLIGENCE.

MAHRATTAS.—Mr. Fairbank wrote from Wadale, November 23, 1861: "I have special cause for thankfulness in reviewing the events of the week that is just closing. I shall always remember it as the week in which the churches of Newase and Sonai were organized. I have now the care of five churches. They are at Shingave Tukai, nine miles south of this; Chande, five miles south-east; Dedgav, ten miles east; Newase, nine miles north; and Sonai, seven miles west. I shall have need of 'more grace' to keep me from the pride and arrogance into which 'bishops' are apt to fall when they oversee several churches.

"The members of the Chande church, from which the new churches were principally colonized, were scattered over a region twenty-six miles long. It was very difficult to gather them all, even for meetings of special importance; and they were unable to fulfill their covenant vows, watching over and helping each other in spiritual things; so it had become necessary to divide them. We hope this generation may see the time when each village shall require its church, but that time is not yet. The thirteen members of the Newase church, and their twelve baptized children, are scattered in five villages, and the thirteen members of the Sonai church, with their four baptized children, are also scattered in five. The largest number of communicants in any one of these ten villages is four; but this number is likely to be increased before the close of the year from those who are candidates for membership.

"A special interest attaches to our meetings in these days—a savor of the sacred influence that rested on the anniversary meetings at Ahmednuggur. May it prove its connection with the kingdom of Christ by its permeating, leavening power."

MADURA.—Mr. Tracy, of the Pasumalie Seminary, writing October 4, mentions the death of the catechist at that station. He was hopefully converted while in the school, and his classmates and others speak, "to this day," of his unusual earnestness as a Christian. "In private and social prayer, in endeavors to win the impenitent students to Christ, and in laboring at his leisure hours among the people, he was indefatigable," and he "won the confidence of all who knew him." "During the continued delirium with which his disease terminated, the bent of his mind and the state of his heart were plainly manifest, for he was constantly preaching to the people or engaged in earnest prayer, until he became insensible to all earthly things." At the last communion season, four of the students were admitted to the church, and several others give evidence of a change of heart.

No "preparandi class" was received at the commencement of the Seminary year, as no suitable candidates offered. This is expected to be "an exceptional case." A class of six catechists was admitted in June; but one, who was likely to lose all his property if he continued in the service of the mission, and "could not make up his mind to endure the loss of all things," had left. Yet he earnestly, and with apparent sincerity, declared his purpose to continue to live as a Christian, though not in mission employment. "The teachers and scholars of the Seminary," Mr. Tracy says, "even to the youngest, manifest a deep interest in the present contest in America, particularly in regard to its bearings on the welfare of the Board; and very seldom is a prayer offered by them without reference to the subject, and earnest petitions for the blessing of God upon the country and the Board. Will not He who, in his providence, takes up the waters of a remote ocean and pours them out upon the parched land of some distant continent, hear the prayers which go up from Christian hearts in this and other heathen lands, and in answer to them bestow blessings upon our beloved country, in this time of her peril."

Ceylon.—Mr. Hastings mentions some donations received from Europeans and natives in response to the request of the mission for aid, referred to in previous letters, and other very gratifying manifestations of interest. A public meeting had been called in Colombo, to be held November 21, in behalf of the mission. Mr. Hunt, native pastor at Chavagacherry, reports the restoration of two suspended members to the privileges of the church, and the reception of three new members on the 22d of September. Two others were to have been received at a subsequent communion season, but were prevented from being present. Mr. Hunt remarks: "All our people look with concern on the civil war in America. Our Christians wish and pray that the best of Governments may not be deprived of its strength and glory, and that the noblest of missionary societies may not be disabled in its angelic work. Some of the heathen are concerned in an opposite direction. They sometimes inquire of us, in a sneering way, whether the missionaries will not now be recalled from Jaffna."

Central Turkey.—Mr. Goss, of Aintab, wrote in December, giving a gratifying account of benevolent movements among the members of the church there. The native pastor Krikore, and his family, have formed a family society, undertaking to support a teacher for three months, at the out-station Birijik; the members of the theological class and the pupils in Baron Alexander's school, determined to pay the wages of the native preacher in the same place,—1,315 piasters; three brethren assumed half the expenses of a helper in Giaour Dagh for a year; a society, of twenty members, proposed to support a teacher; and still another society was forming, composed mainly of young men, who hoped to commence the support of a helper at the beginning of the new year.

Western Turkey.—Mr. Trowbridge mentions a tour to Bandurma, and the organization of a church there. Three persons were found at that place, and three also belonging to a village near—Edinjuk—who gave satisfactory evidence of piety. "The examination was peculiarly interesting. Their answers were very clear, and indicated a thorough acquaintance with the Scriptures." These six persons, with two members of the Broosa church, and the native preacher and his wife,—ten in all,—were organized as a Protestant church on the 8th of December. "The Lord's work in the region of Bandurma is making progress, notwithstanding the violent opposition from enemies of the truth."

LETTERS FROM THE MISSIONS.

Shanghai Mission.

TIENTSIN.

LETTER FROM MR. BLODGET, AUGUST 27, 1861.

Mr. BLODGET, at the date of this letter, had been eleven months at Tientsin, and he continues to urge the importance of making that place a permanent station of the Board, to be occupied by more than one laborer. In this communication he briefly adverts to several topics of some interest. The summer is spoken of as having been oppressively hot, the mercury standing "many days at 108° in the shade, and at 96° or 98° in the coolest places within the house." "The heat was unusual," and there was much sickness; "but no ague, as at Shanghai." Among the deaths was that of Mrs. Edkins, wife of a missionary of the London Society.

A Second Convert.

Since writing my last letter, I have received another member to the communion of the church. The name of this individual is Liŏh Yü San; or, writing the surname last, Yü San Liŏh. He is sixty-two years of age, reads quite well, and is of a prepossessing personal appearance. When I came to Tientsin, I found him reading the New Testament, which he had obtained from one of the Shanghai junks. He heard me preach and soon attached himself to me, coming frequently to read the Scriptures and pray, and often bringing others with him. He was baptized in infancy by the Roman Catholics, but for a long time has had no connection with them. He has a competency for a frugal way of living, and at present does no business, his whole time being given to religion. He sits in the chapel from morning till night, receives those who come, and reads and hears the word. Of course he receives no money for this. He is of a zealous, impetuous temper, but seems really to love the Savior and to follow him with all the heart. I received him to the church on the 4th instant, having delayed more than six months, to prove him. He has a rapid, confused manner of speaking, and lacks in clearness of thought, so that I have little hope of assistance in public teaching from him, valuable as he may prove in other respects. The blind man Chang, who was baptized June 9, runs well, has much fervor and zeal, and grows in knowledge. There are others under instruction, who may yet be gathered in.

Peking and Other Places to be Occupied.

An unsuccessful attempt is spoken of, made some months since by a missionary of the English Baptist Society, to locate at Peking. The mandarins were much opposed to his remaining, and in the end he was obliged to leave. But Mr. Blodget says:

The attempt to make a station for Protestant missions there is about to be renewed, under the most favorable aspects. Dr. Lockhart, the excellent and well known medical missionary of the London Missionary Society at Shanghai, has returned to China, and is now at Tientsin. He will leave nothing undone to effect his purpose of establishing a hospital in Peking. This once accomplished, the entrance of Protestant missionaries is almost certain.

Beside Dr. Lockhart and Mr. Edkins, the London Missionary Society are to send other missionaries into this field at an early day. They decide to occupy both Tientsin and Peking, in much the same way as I proposed to you, last winter. They also will occupy Nankin, which the Chinese describe as the "heart of the whole empire." Messrs. John and Wilson have gone there already. They give up Shantung.

Help Wanted — Emperor's Death — The Insurgents.

I do not see but that I am to be left alone this winter, as I was the last.

I marvel that no one comes to join me. I would not have you feel that the London Society, active as are their missionaries, can occupy all the ground. The field is immense on every side. There is room enough for all, and need enough of all.

The forces [English and French] are to remain here during the coming winter. The Emperor's death is an affair of little moment. He was one of the most miserable of men, by his vices. The son, a small boy, will be Emperor, with regents who manage state affairs. The desperate and irrevocable corruption of the rulers of this dynasty is everywhere spoken of. On the other hand, no one supposes the insurgents will succeed. Their affairs are becoming worse and worse daily. With the blasphemous pretensions of their chief,—which altogether are more like Mohammedanism than Christianity,—with the cruelty of their leaders, and the want of any constructive power in their Government, they never can accomplish the task of ruling these eighteen provinces. It ought to be known that the chief *persists* in his errors, and will not listen to foreign teachers who resist his pretensions. There never will be any good and stable government in China until it is organized on a Christian basis. The English have more and more power here, year by year, and the country may pass into their hands, as India has done.

Another letter from Mr. Blodget, dated October 8, has been received since the foregoing was prepared for the press. He had received two other men to the church, one in September and one in October, and says: "Let God be praised for what he has wrought. These are but babes, yet we hear the sound of prayer from their lips, and hope they are born into his kingdom as living children, and will one day become strong for the gospel. The aged man Lïoh improves continually. He keeps the chapel open all day long, and there is seldom an hour when some one is not within, reading the Scriptures or conversing with him. This is purely a labor of love. The blind man Chang is full of zeal, and exhorts the inmates of the hospital, where he is still retained, to cast away their idols and embrace the gospel."

Fuh-Chau Mission.

Letter from Mr. Baldwin.

An Appeal for China.

This letter, recently received, is without date. Mr. Baldwin says: "I write to make an appeal for our missions in China. I am deeply anxious, (more so than words can express,) that our labors should succeed, and that the glory of our blessed Redeemer should be manifest in them. My missionary life is swiftly passing away. It is about fourteen years since, buoyant with hope, I first bade adieu to friends and native land; but alas! my success seems little proportioned to so many years of labor. I ask myself, in grief of soul, Why is this? Have I had faith, and wisdom, and pure zeal? And have the dear churches where I once worshiped interceded for me at the throne of grace?" Proceeding to his appeal he writes:

In what I now say you will not for a moment suppose that I overlook the trying position into which the Board has been brought by the unforeseen events of the past year. On the contrary you need, at such a time, warm appeals from the missions. Our beloved Board and churches seem to be in the very crisis of their trial. The song of jubilee dies away, and the voice of sadness goes through the land; yet we *dare not* intermit our calls for aid. We must advance if we would prosper. Progress is alike our watchword and our salvation. He that sows sparingly shall reap sparingly; let us count well the cost and beware. Disband Armenian schools; dismiss Nestorian helpers; fail to strengthen the struggling missions of China; and who can guarantee that our operations will not retrograde twenty-five years, in what is most essential to their life and efficiency? It must not, O! it must not be. May Jesus, the fountain of grace, "who walketh in the midst of the seven golden candlesticks," avert such a disaster from the church! She is indeed in perilous circumstances. Her members,

both rich and poor, may be straitened in their means. What then? While we sympathize, we must still beg. Because the churches are in this strait as to their benevolent operations, therefore must we redouble our efforts and intensify our appeals. Here is one reason why we should,—that "the abundance of their joy (over numerous converts) and their deep poverty (so far as it exists and deserves such an appellation) may abound unto the riches of their liberality." We appeal to this settled law of the Master's kingdom—the poverty and weakness of his people, through his blessing, are liberality and strength.

I have arguments to offer in behalf of this land.

1. *Here, if any where in our sin-smitten world, is a great work to be done.* Its difficulties can scarcely be over-estimated. The picture—ground and background—may be drawn in colors of the darkest hue, with only here and there a penciling of light. The people are immersed in superstition, addicted to idolatry in multiplied forms, and (the better classes especially) entrenched in *pride*,—pride of intellect, pride of country as the central land, pride of numbers and wealth, pride of learning, pride of morals and politeness (as taught in the classics). More than almost any nation on earth, they yield unhesitatingly to the power of ancient custom. We say to them, "Why do you thus? Why teach you thus?" The ready reply is, "*Seng neng cho hain neng tiong.*" "The ancients instituted, their successors hand down," i. e., We do so because the ancients did. Their language, at the best, is an imperfect vehicle of religious truth till it becomes Christianized. Do our friends in America fully appreciate the greatness of the work to be accomplished here? Do they sit down and attempt deliberately to cast up the sum of difficulties, so that prayer, faith and zeal may rise to the gigantic undertaking?

2. *But little has hitherto been effected, in proportion to what must yet be done.* Is it asked, Why? One reason is, that the laborers are too few. A few, weak, straggling soldiers can never take Sebastopol. Make large allowance for want of wisdom and faith on the part of missionaries, (which none are more ready to admit than themselves,) and there still remains the deplorable fact, that the church at large has not been awakened to perceive the vastness of her work in China, and the large demands which it must make upon her sympathy and aid. Over against God's sovereign right to bless as seems to him good, rise in majestic grandeur, his promises and his providences; and these now bid the church, in trumpet tones, to *go forward.* The Board, the churches supporting it, the laborers, are a part of the one church of God, and all alike share in the solemn responsibility of praying, giving and doing.

After making every allowance for imperfection in instrumentalities, and for the inherent difficulties of the work, the question still presses upon us, Why is there no greater success? We need the *Holy Spirit.* We, here, and all at home, need to bear the teeming millions of this vast empire on our hearts, and at the throne of grace to wrestle in faith for the baptism of the Holy Ghost. Then might we reasonably hope that present instrumentalities would be successful; and that the vast field would soon be occupied, as it ought to be, by hundreds of devoted laborers.

3. *The empire is now open to the Gospel*, as it never was before. At *this juncture*, when the hearts of God's people in America fail from fear; when commercial disasters hang over the land; China, in the orderings of Providence, stretches out her hands for the bread of life. What does God mean by this? Man's necessity is his opportunity. Perhaps he intends, by such developments here and throughout the heathen world, to save the church from herself,—to introduce an era of missionary zeal unknown in her past history, and thus secure her

universal triumph. Perhaps each individual church may thus be led to commence in earnest the work of making regular contributions of men and means. The objects on which such zeal would operate are now ready. Not thousands only, but millions are accessible, at the old and newly opened ports of China; and extensive tours have actually been made through the interior, in regions populated by *tens of millions* more. While, in the United States, twenty millions struggle for constitutional freedom, in China, twenty times twenty millions wait for gospel freedom!

4. Another significant fact must not be overlooked in this connection. *Revolutions, or insurrections, exist in various sections of the empire.* God seems to be "overturning," and preparing the way for the coming of Him whose right it is to reign. Yet, amid all these commotions, missionaries find safe abodes, and freely preach Christ to the people; and *both parties*, imperial and rebel, seem disposed, whatever may be their motives, to guarantee protection to them, so far as it is in their power. Here then the friends of our missions in China have a series of facts, constituting a three-fold argument for courage,—(*a*) revolutions, leveling the way of the gospel; (*b*) experience of safety in the work; and (*c*) the apparently friendly disposition of those in authority.

5. *The church must remember that it has ground in China to be maintained.* "Strengthen the things that remain." Here are infant churches, on the seaboard, which must be watched over and nourished. This, to say nothing of progress, requires constant additions to the missionary force, that there may be fresh laborers to take the places of those who fall. We need *yearly* reinforcements, because our numbers are *being constantly diminished by removals.*

6. *Notice the encouraging signs.* I have already remarked that our success has not been great; but I wish now to add that success has, on the whole, been great in proportion to the means employed. Look at the fewness of the laborers. Think of our many sad bereavements. Think, too, of the insufferable pride of the Chinese, and their inveterate prejudices against foreigners, all strengthened by a consciousness of immeasurable superiority to surrounding barbarous races, and then behold what God has wrought. After years of painful effort, the gospel seems to have gained a firm footing in the empire. Churches, chapels, schools, books, have been multiplied, and now the whole machinery of missions is at work. Notice also this cheering fact—the bearing of the people seems to be improving; they seem disposed to listen to the truth with less prejudice. Multitudes, we think, feel that Christianity is not so foolish and unimportant a matter as they once fancied it to be. Their consciences are being awakened, and are becoming more impressible. Those precious parables about the "leaven" and the "mustard-seed" rebuke our unbelief, save us from despair, and indicate the future glories of the gospel in the "land of Sinim."

We ground our appeal, then, on all these varied arguments; and not less on the "difficulties" and "trials" and "partial failures," than on the "encouragements." The former are among our most weighty arguments. You help the Armenian missions because prospects are bright; help us because here they are comparatively dark. We need "mercy," not "judgment."

7. *God has greatly blessed the American churches with revivals.* We expect to see the fruit of these revivals in an increase of zeal for Christ. The strength thus gained, when consolidated, must manifest its influence. One third of the race for which Christ died will surely receive prompt attention from that consecrated host whose numbers have been so rapidly replenished. Are there zeal and love and faith? Let their vitality be shown by effort for these perishing

millions. But the means! Have not those converts silver and gold, which will, in part at least, make up the deficiencies occasioned by temporary losses and failures? Let the church, filled with God's Spirit, and led by his providence, will to do, and difficulties will vanish before her divinely directed energies.

Even so, come Lord Jesus; come quickly.

Mahratta Mission.—India.

BOMBAY.

LETTER FROM MR. HARDING, DECEMBER 5, 1861.

THIS letter is dated at Sholapoor, where Mr. Harding was making another missionary visit, and where, he says, "I find many indications that our visit one year ago was not in vain." He feels, more than ever before, the great importance of occupying that place very soon, as a permanent station. References in his letter to the benevolent and spiritual quickening which has been experienced both at Ahmednuggur and Bombay, and to the addresses and the Christian character of native pastors and others, are well calculated to interest the supporters of missions, and to stimulate them to more of grateful and cheerful effort.

The Meetings at Ahmednuggur.

You will have heard of the recent meetings at Ahmednuggur. We all went there expecting a blessing, yet the heavenly gift was greater than we had dared to hope for. There was much genuine Christian feeling manifested, and it brought before us those precious revival scenes in America, more vividly than anything we had before witnessed in India. It was a season which none will forget; and on the part of some at least, it was the beginning of a more earnest consecration to the work of the Lord. I saw many indications of progress, since the annual meeting that I attended two years before. This was manifest not only in the increased number of churches and church members, but in the more correct views of Christian duty, as brought out in the anniversary exercises. Some of the speeches from the native brethren evinced as high a tone of Christian sentiment, as much genuine devotion to Christ and his cause, as we often witness in any assembly in any land.

A Blessing also at Bombay.

You will rejoice to learn that a blessing, similar to that vouchsafed to us during the meeting at Ahmednuggur, has since fallen upon the church in Bombay. Several who attended the former meeting had returned to Bombay, and were present at the next monthly concert. I will quote from a letter received from the native pastor there. He writes: "I had previously given notice that this would be a special meeting, and invited all to come, so there were more present than usual. I had received letters containing full details of the meeting at Ahmednuggur, and I read these, showed *our* duty to give, and told them how much I had determined to do. Then others began to give very liberally. I said but little, and asked others to take a part. Vittoo, who had just come from Ahmednuggur, made an address which was very stirring, and others also spoke. That evening 272 rupees were contributed—that is, promised—for very few came prepared to give. They had no mind to give so much. One had determined to give one rupee, but then he promised twenty. One had thought of giving at the most five, but he gave ten, and afterwards increased it to twenty. The meeting was much prolonged, yet we were not satisfied, and so it was proposed to have another the next evening. At that time many more came, more addresses were made and more contributions given. The whole amounted to 335 rupees. I am afraid those who put down large sums will not be able to pay soon. But it matters little whether they pay soon or not; they have shown a very liberal spirit indeed, and this, in some

cases, against a determined purpose not to give very much."

I am happy to add, that a blessing more precious than this spirit of benevolence was granted to that church. Feelings of jealousy and unkindness, which had been cherished for some months, were swept away by this tide of heavenly influence; and a spirit of prayer was awakened, so that immediately they commenced prayer-meetings, to be held four times a week.

Nestorian Mission.—Persia.

Letter from Mr. Cobb, October 17, 1861.

The Mountain Work.

In this letter, Mr. Cobb first gives some account of arrangements made by the mission for carrying on the work in the mountain districts of their field mainly by native helpers. One happy and important influence of this, it is believed, will be the more full development of active, enterprising piety, and a missionary spirit, among these helpers and the pious Nestorians generally. They are already, it is said, "beginning to take a deep interest in the mountain work, and to express a willingness to give of their means, and some of the best of them to give themselves to its prosecution." "The remarkable manifestation of a spirit of benevolence in the spring, had its origin, and derived its greatest impetus, humanly speaking, from this idea of sending the gospel to the mountains." On the 31st of August, three new helpers started; Priest Oshana, for many years teacher in the male seminary, for Amadia; Eshoo, for Bass; and Yonan, formerly teacher in the female seminary, who was to "take with him from Gawar, Deacon Tamo and Sego, or one of them, and visit different districts, penetrating to Tiary, and if possible finding a house and place of abode for the winter." Another, Shlimon, was also with them, returning to his field in Amadia. On arriving at Gawar, Deacon Tamo was found mourning the death of his wife, and prevented by this affliction from going.

Return and Pleasant Report of Helpers.

Yonan and Sego returned last Saturday, October 12, bringing the most encouraging tidings, and filled with joy and gratitude for what they regarded as the pleasantest journey they had ever made in the mountains. They report great willingness to hear the gospel in Bass and Tekhoma. The people of Bass were very kind, and welcomed them cordially. They preached in each village, and were listened to with respectful and apparently interested attention. From Bass they passed into Tekhoma, and leaving Oshana and Shlimon there, to pursue their way to Amadia, Yonan and Sego passed over into Tiary. Though the mountains are in a very disturbed state, and the Tekhomians and Tiarians are at war, they met with no molestation.

In Tiary an equally cordial welcome was given them. They report several of the Maleks as inclined to submit to the Turkish Government, and mention the remarkable fact, that men are allowed to enter the village to collect taxes. Heretofore it has been no uncommon boast, among the fierce Tiarians, that they have put to death soldiers, and even parties of soldiers, that had come among them for this purpose.

They visited Ashitha, where still stand the ruins of Dr. Grant's "Castle," as it is yet called. The former owner of the ground assured them that it is still ready for the missionaries, or any one they might send. It is still regarded as their property, this former owner saying, "It is yours. Come and take possession whenever you will. Though you have no paper, still there is a God in heaven, and he knows that it is yours." One promised a large tree for building; another promised to work, &c. They also visited Priest Dunkha, the deputy of the Patriarch, for Tiary, and regarded as really the head of the old religion, since the death of the late Mar Shimon. He received them as his guests, and though at first not inclined to have it known who they were and what was their business, he invited one of them to preach on the Sabbath, in his own house. The other went out

into the streets of the village, and "preached as freely as he would have done in Geog Tapa." Ashitha is regarded as the head of Tiary, and Tiary as the head of the mountain Nestorians. There is perhaps more attachment to the old forms and superstitions remaining in Tiary than any where else in the mountains; yet even there the light is beginning to shine.

Former Pupils Visited.

Our brethren found four persons in Tiary of whom they hope "that they have the fear of God." Three of them were once members of the female seminary, who were rather violently reclaimed many years ago, and carried back by their relatives, and of whom little has been heard since till now.

One of these, Helene, they found at a gathering of the people for a feast. "She first recognized her old teacher, and saluted him joyfully." The others they visited at their homes, "much to their mutual delight and satisfaction."

A young man was also found, of whom Helene gave testimony that he seemed to be a Christian, and our brethren have a good hope of him, as well as of the three girls, now all married, that "they have kept the love of Christ in their hearts." Upon parting with the young man, they could only find place and opportunity to pray thus;—they stood in the road, with their arms upon each other's shoulders, and there commended one another to God. The remembrance of that strange season of prayer seems to be very precious to them, and well it may be. For the first time in ten or eleven years have those lambs of the flock been visited by a shepherd, and heard gracious words of encouragement.

Visit to the Young Patriarch.

From Tiary they ascended to Kochanis, and spent a Sabbath in the family of the Patriarch. He received them with the greatest cordiality, even running to meet them before they could enter the house, and saluting them before they could offer him their salutations. This young man is not regarded with very much favor by those who are zealous for the old way. They do not hesitate to express their disapprobation of his conduct. On the Sabbath, Sego accompanied him to the church, where he went through the customary prayers. "Was it good, Sego?" said he, when he had concluded. "No! it was not good. How many of these poor women understand you? You might better have spoken five words to them that they could understand." "You are right," said Mar Shimon. He then read from one of their ancient religious books. "Was it good, Sego?" "No! it was not good. You had the wheat and the chaff, wheat and tares together. The New Testament is all wheat. Why do you leave the wheat and take up with the tares and the chaff?" "Right again, Sego." The old men, Dunkha and Benjamin, uncle and father of the Patriarch, are bitterly opposed to the gospel, but the young Patriarch himself seems to retain his former friendly disposition. He is said to have still a great affection and reverence for his uncle, Deacon Isaac, who resides with the mission in Oroomiah.

Mar Slewa—A Reformer.

From Gawar they report that the old bishop Mar Slewa, who has always been a violent opposer of the truth, has become very friendly the past year, at least to Sego and his family, and even reproved the people of the village in which Slewa resides for not giving him a better house. They report Gawar also as infested, at present, by a band of armed Koords, under the Pasha of Bashkala, who have been guilty of great exactions. Deacon Tamo was severely beaten by some of them, and had fled from his village.

I forgot to mention a monk, Deacon Yonan, who has been preaching for

some time past in Tiary and those regions, who, if accounts be true, would seem to be a sort of John the Baptist, preaching repentance to his own people. He preached in Mar Sawa during the feast of which mention has been made, denouncing the fasts, the worship of the cross, and saints, &c.; and created an excitement which resulted in the wounding of fourteen men. He is spoken of as a learned and enlightened man, thoroughly versed in the Scriptures. Whether a converted man or not, does not appear from any thing I have heard.

Mission to Eastern Turkey.

KHARPOOT.

Letter from Mr. Barnum, December 7, 1861.

Respecting the ultimate results of the very interesting movements among the people to aid in the support of helpers, and the reduction of helpers' salaries, mentioned in this letter, Mr. Barnum confesses to some solicitude. Though the helpers have consented to the reduction very cheerfully, 'in view of the distress of the Board,' he fears they will find it difficult to go on in this way. Some features of the present plans, also, are contrary to the customs and prejudices of the people, especially when board is given by families; and some of the obligations assumed may be found so heavy as to occasion reaction. Yet the missionaries have ever endeavored to make the people feel that they must strive to help themselves, and be as little as possible dependent upon others; and they hope it may prove to have been one of the good designs of Providence, in bringing the Board and its missions into so straitened circumstances, to educate the native churches and congregations—though they are emphatically congregations of the poor—to more self-reliance. Mr. Barnum first refers to, and gives a gratifying account of,

The Theological School.

Another year of study in our theological school has closed, and the students have dispersed to their various places of labor for the long vacation. We are more and more satisfied with the arrangement of eight months of study, and four months' vacation in the winter; as the winter is, emphatically, both seed time and harvest in this region. It is true that the interest in the villages flags during the summer, but with a regular Sabbath supply, the retrograde movement is not serious; and taking the whole year into the account, we can see proofs of decided progress. The examination of the school occurred on Monday and Tuesday of the present week. It was well sustained. The students have applied themselves very faithfully to their books, and their progress is manifest not more in the enlargement of their stock of knowledge, than in the increase of mental discipline and the power of consecutive thought. The school has now been in operation for two years, and the progress has been, I think, all that we anticipated at the outset. The number of students at the close of the term was twenty-one, three of whom support themselves. We have had more in attendance during the year, but some of the least hopeful have been dismissed. All the present members give good promise of usefulness, and we hope the churches will allow us to receive them back again in the spring, with a new class in addition.

The Support of Helpers.

Three months ago we greatly feared lest, by this time, we should be compelled, through lack of funds, to dismiss every helper in our employ. But for our belief that this is Christ's work, and that while he is not dependent upon such agencies, they are nevertheless of his own appointment, we should have nearly settled down into the conviction that our helpers must return to their trades, and we toil on alone till this storm be overpast. We had fully expected to be obliged to follow up the process of retrenchment commenced in the summer, and to dismiss one half or more of those we had employed, and were endeavoring to decide whom we could best spare, and which of the out-

stations, not already surrendered, we could abandon with the least damage to the cause. At length a Protestant brother, from a village which we were expecting to leave unsupplied, called on us, and deploring the prospect, said that if it would be any assistance to us, he would willingly board a student, if we would send one. The student was willing to go for $1.60 a month, and we felt that it would never do to abandon a really hopeful field for the lack of funds when it cost no more than that. In another large village, which we had decided to give up, the only Protestant in the place offered to board the teacher, and furnish a room for the school and Sabbath services in his own house. These examples gave us new encouragement, and made us feel that Providence was perhaps showing us a plan by which we might avoid the necessity for very disastrous retrenchments. We then proposed the plan to all our outstations, and in nearly every case we secured a pledge for the board of the helper, or its equivalent. We had succeeded, in previous years, in having the incidental expenses at the out-stations, such as fuel, lights, &c., borne by the people; and now, with a reduction upon each man's salary—they were all small before—and with so large an item as board taken also from the salaries, we have been led to retain sixteen helpers. Of these, ten are married, having each from one to five children, and the *average* salary of all these men is $4.60 a month. Under such circumstances, do the American churches wish us to continue the work of retrenchment? Dare they take the responsibility of saying to us, "Cut off more of those men; these are hard times, and we cannot afford to support them?" Or what is the same, will they take the responsibility of compelling us to cut them off by withholding from us the means of employing them? It is true the times are hard, but they are not so hard as to justify us in relaxing any effort which we have yet put forth to save souls from death. And then, the harder the times, and the greater the sacrifice for Christ, the greater the reward to the church, if she remains firm to duty.

We have been greatly encouraged by the account of the meeting of the Board at Cleveland, which has recently reached us. Although the shadows rest as darkly as ever upon our native land, for aught that we can gather from our latest advices, the hopeful spirit of that meeting, and the manifest determination of the churches, as expressed by their representatives there, not to relax their efforts in the missionary work, have given us new courage; and now, dismissing our forebodings, we enter more cheerfully and heartily than ever into this glorious work.

Mission to Central Turkey.

ALEPPO.

LETTER FROM DR. PRATT, DECEMBER 18, 1861.

MOST of the incidents mentioned in this letter,—the new effort to support their own schools by the people at Killis, which place Dr. Pratt had just visited; the continued faith and zeal of the Eybez cripple, and the firmness of other Protestants of that village; and the somewhat improved prospects at Aleppo, will awaken emotions of gratitude; while the notice of opposition and persecution at Eybez will call forth prayer, that all may be overruled for good.

Good News from Killis.

The new preacher, Tomas, had been there three months, and had already done much in organizing and concentrating the little community; he and his valuable wife going *together*—a new thing in the country—from house to house, visiting the people. One fruit of his influence, and of the embarrassments of the Board, was particularly gratifying. The people had received from Aintab, in consequence of our difficulty about funds, an offer of help for their schools. The question immediately arose, why they

should not help themselves; and they determined to do it. At first they thought they would dispense with one school; but finally concluded that they needed two, and would have them. I was therefore informed, very much to my surprise, that they had assumed the burden of their schools, from the first of November. We found them quite earnest and hopeful in this new work; and as usual when people do their own business, they had engaged teachers at a lower rate than we had been compelled to pay. Our people generally, once on the basis of self-support, and our difficulties about the salaries of helpers will settle themselves.

The Cripple of Eybez.

I cannot refrain from adding a word about the Eybez cripple, whom Mr. Dwight spoke of visiting in Killis. No one can visit him without a new view of God's grace in election. An abandoned, reckless robber on the mountains, "it pleased God to reveal his Son in him"; and although he lies now like a forsaken wreck upon the waters, seemingly helpless and useless, he is a lesson to many. No complaints or murmurs, but faith and love to Christ. Our helper recently went to see him, and the only complaint he had to make was, that a party of his old friends, who had just been listening to his reading of the story of Balaam, had been called away just as they came to the place where the ass spoke; and so they missed it and missed having their interest in the Bible increased. Could some Christians see that outwardly wretched man, and in his bony, withered hand, the only book he reads, and remember how little they prize it, surely a twinge of conscience, if not a blush of shame, would follow.

Persecution.

Respecting Eybez (Aebez of Mr. Goss's letter) we have to tell of temporary repulse, outwardly, but of steady and most cheering inward progress. The Turkish feudal Bey has been stirred up by the Armenians to persecution, they having promised 2,000 piasters for the expulsion of our helper. He thereupon demanded 2,000 from him, as the price of remaining. Orders were obtained from Marash, Killis, and Aleppo, in favor of the helper, but after much delay, he was forcibly driven from the place, and the little community left destitute. The Bey is too independent to be reached by authority, and we can only wait for a change in his own feelings.

A Boy Preacher.

Meanwhile those six months of instruction have borne good fruits. One boy in the school, beginning at the alphabet, read through the New Testament and Deuteronomy; others did nearly as well, and many learned to sing our children's hymns. When their preacher and teacher left them we feared their meetings and school would be broken up, but they did not forsake the assembling of themselves together, and though no adult had learned how to pray in public, this boy could do so; and he became the preacher, and also teacher of the little school. The ten men who, with their families, are Protestant, all stand firm as a rock, and declare that nothing shall separate them from the truth. One of them, Manook, was a leading man in robbery, and many a Koord has mourned the loss of his sheep, stolen by this daring man, probably for the last time. His brother, the cripple, was asked if he thought Manook was renewed, and he answered by saying, "He found a basket and pick in a field some time since and carried them to their owner; he would not have done it a year ago." We have hope also of one or two others, on that wild mountain.

Prospects at Aleppo.

Yet here, in refined Aleppo, after ten years of effort, hardly ten are hopeful

Christians. Does not 'the wind blow where it listeth?' Our community here are, as last reported, more united than for some years past. There is also among Armenians more willingness to hear, and access to many families is very easy. Many of them have the Scriptures in their houses, and only yesterday I heard of one house in which the father and mother make it a practice to teach their young children in the New Testament. There is an enlightened priest here from Arabkir, who disseminates much truth, and has sold as many as six or eight New Testaments for us, to various families.

Mission to Western Turkey.

PHILIPPOPOLIS.

LETTER FROM MR. MERIAM, DECEMBER 11, 1861.

MR. MERIAM, making statements respecting the work at Philippopolis, mentions the dismission of the helper who had been employed at the out-station, Tatar Bazarjik, principally because the missionaries had become dissatisfied with him; and remarks, "One of the first wants of our field is a suitable native helper." Within a couple of years they hope to have at least two good Bulgarian helpers, trained in their school, but at present they must look to the Protestant Armenians for a supply. Four boarding scholars, now under Mr. Clarke's care, "have made excellent progress." "Their zeal in their studies," it is said, "and especially their earnest desire to preach the gospel to their people, encourage us much." Mr. Clarke has a Bible class of Bulgarian young men, meeting Sabbath evenings, which "is increasing in numbers and interest from week to week." From twelve to fifteen persons attend on the preaching services quite uniformly.

In connection with such references to the work at his station, Mr. Meriam gives, in this letter, some account of two missionary tours among the villages around, from which he had returned convinced of two things: "1st, That in villages and towns where colporters have penetrated with the Word of Life, the people are no longer afraid of Protestants, but respect them, and confide in them; while, at the same time, they venerate and cling to their own form of religion. 2d, That the plain way to benefit the people, spiritually and temporally, most thoroughly and quickly, is to have suitable native helpers quietly settled down in such villages." A few extracts from his account of incidents on these tours will be read with interest.

Hospitality—Conversation with a Priest.

Upon reaching Tatar Bazarjik, the family of one of our boarding scholars would not permit me to go to a public khan, but insisted that I should go to their house. I accepted the kind invitation, and while with them, at their request, conducted family worship, morning and evening. Visited a dozen families and was cordially welcomed by all. In walking the street one morning, I heard a voice from a shop inviting me to come in. Upon entering, I found a company of Bulgarians, with their faces all aglow with the questions they had to ask. A number of persons collected from other shops, and after an hour, all seemed still unwilling that the conversation should be broken off. Their questions showed an intelligent desire for enlightenment, as to the true way of salvation. One prominent man said, "Our priests teach us nothing. Pray go to Priest —— and teach him to do his duty to us."

Incidents and Encouragements at Otlukkeoy.

Early Sabbath morning a number of Bulgarians came to our room at the khan, [at Otluk-keoy,] and began to ask questions about Christ, the Virgin Mary, the New Testament, Popery, Protestantism, the ceremonies of the Greek church, &c. &c. The number of persons increased until we had an audience of forty. They gave us no time to eat until nightfall; and in the evening nine more came, and seemed convinced of the truth. We spent a week in this village. Wine is drank largely, and most of the young men are very wild; but we found some whose conversation encouraged us much. For example,

there are three young men in the village who hold regular meetings for the study of the New Testament on Sabbaths and fast days. Such questions as they cannot solve for themselves they reserve, until some one who can answer them passes through their village. They have become fully aware, by their study of the New Testament, that the Greek church is not the church established by the Apostles. One of their earnest questions was,—"Can we find salvation in the Greek church?" We found one enlightened and unbigoted priest in this village, and spent a half day conversing with him. He informed us that he was endeavoring to have all the church service given in the vulgar tongue, so that all might understand. He quotes Scripture readily, and is doing much good. All the other priests are miserable wine drinkers. On my refusing the invitation of one of these to drink with him, he exclaimed, in astonishment, "What! are you not a Christian?" We endeavored to show him how he was injuring himself and others by indulging in drink, but he had no ear for advice. We found all classes eager to receive the Old Testament in the Bulgarian language.

The Government of the Greek Church.

Everywhere, on the tour, the poorer classes were found in much distress on account of a forced loan by the Government, and many were ready to say, "We can endure this no longer. It is better to go to Russia than to be eaten up by the Turks." But though some villagers, in the vicinity of Widdin, have abandoned their possessions, in accordance with invitations from agents of the Czar, and emigrated to Russian territory, Mr. Meriam says, "We cannot think this movement will be a general one." Respecting the relations of the people to the Greek church he writes:

Although the Bulgarians have remained very quiet for several months, and have seemed to be sinking back again under the control of the Greeks, yet I fully believe that this state of things is but a temporary expedient forced upon the people, because they are not yet prepared to act powerfully, by acting together. A nation cannot consolidate its opinions and work them out in a day. Since April 27, when the Metropolitan Bishop here was hurried away into exile, by the Turkish authorities, at the instigation of the Greeks, because he favored the cause of the Bulgarians, the latter have learned a very important lesson. Refusing to acknowledge the new Greek Bishop, they have discovered that it is possible to get along without a Bishop. They have found that they are able to conduct their affairs without paying large sums to a Bishop, and new church edifices have been consecrated by a simple priest, a thing thought impossible a year ago. We pray God that they may make the right improvement of these lessons.

PROCEEDINGS OF OTHER SOCIETIES.

Moravian Missions.

According to the latest published "list of the missionary stations of the United Brethren, and of the missionaries employed in them," the Brethren have in *Greenland*, 4 stations and 20 persons, male and female, employed; in *Labrador*, 4 stations, and 29 persons; among *North American Indians*, —*Delawares* and *Cherokees*—4 stations and 9 persons; in the *West Indies*, 39 stations and 105 persons; on the *Mosquito Coast*, 5 stations and 12 persons; in *Surinam*, South America, 13 stations and 63 persons; in *South Africa*, 10 stations and 59 persons; in *Australia*, 1 station and 6 persons; in *Tibet*, Central Asia, 1 station and 6 persons:—Total, 81 stations, 309 laborers. The whole number of communicants reported in the mission churches is 19,848; of whom more than 13,000 are in the West Indies.

Financial Statement.

The last statement of income and expenditure, for the year 1860, published in the

Periodical Accounts for December, 1861, presents some facts worthy of note. The total amount of receipts is £15,304 7*s.* 3*d.*, not far from $76,000. This amount was received as follows:—"From members of the Brethren's congregations, and societies connected with them," on the continent of Europe, £1,734 15*s.* 7*d.*; in Great Britain and Ireland, £1,213 15*s.* 5*d.*; in North America, £133 17*s.* 9*d.*; total, £3,082 8*s.* 9*d.* The "contributions from Societies and friends of other Christian denominations" amount to £7,010 10*s.* 7*d.*, more than twice as much as is credited to "members of the Brethren's congregations." There is given, however, as another item, "III. From the Brethren's Society in Pennsylvania, for Propagating the Gospel, £1,890." The balance of receipts was from "legacies" and "interest on endowment funds." The expenditures also are remarkable. The total given as "expended for the several missions" is only £8,546 18*s.* 5*d.*; while the amount expended "for sustentation," i. e. "pensions to retired missionaries," and "education" (of the children of missionaries) was, from the general income, £5,009 9*s.* 6*d.*, and from the interest of sustentation fund, £1,416 18*s.*;—total, £6,426 7*s.* 6*d.* The Surinam mission, with its 63 laborers, it is stated, "provides for itself." The expenses of the missions in Australia and Tibet also, with the exception of a small portion of "journey expenses," were met by extraordinary contributions; and so, it would seem, or by personal labor, must have been, to a large extent, the expenses of other missions. The whole expense for the year charged to the Labrador mission is but about $40, "for journeys and maintenance of missionaries abroad." Many of the male laborers—how many is not known, probably not far from one half of the whole number—are laymen.

State of the Missions.

The following statements in regard to the missions of the Brethren are gathered mainly from the "Circular Letter of the Synodal Committee," and from editorials and letters in the December number of the *Periodical Accounts*.

In *Greenland*, arrangements have been made for establishing a new station at Umanak, more than forty miles from New Hernhut; a measure rendered necessary by the considerable number of Greenlanders residing there, and by "the difficulties and dangers connected with even occasional visits to such remote places." The poverty of the people is spoken of as increasing, which is attributed to "the continuous diminution of the number of seals." The Circular Letter says: "Missionary effort in Greenland, as is generally known, is greatly impeded by the occupation of the natives in providing for their maintenance by fishing and catching seals. The missionaries can therefore hold but little communication with many of their flocks, who live scattered along the coast; and even the inhabitants of the stations disperse for the purpose of hunting, during the summer. Hence the dispensing of the word and sacraments, and the care of souls, cannot be so regularly attended to as is the case among us elsewhere. We have therefore the greater cause to rejoice at the blessing which, notwithstanding these hindrances, evidently attends our labor."

Communication is kept up with the *Labrador* mission by the yearly sending of a vessel, the "Harmony," from London, which takes supplies for the missionaries and brings back whatever articles may have been collected for export. The old "Harmony," after serving twenty-nine years, has been replaced by a new vessel of the same name, which returned from her first voyage in October last. "Latest accounts from the mission," it is said, "are on the whole cheering, though the dangers attending on the increasing intercourse of the converted Esquimaux with civilized, but in many cases ungodly Europeans, are a frequent source of anxiety to the missionaries." "The summer of 1860 proved very favorable to garden-culture, and the supply of vegetables was therefore abundant, especially of potatoes, ordinarily a very uncertain crop. The prospect for the present year was but indifferent. Of reindeer and ptarmigan, there was no lack during the season. Notwithstanding the partial failure of the seal, particularly at Okak (at Nain many were taken in nets), the Esquimaux cannot be said to have suffered actual want. In fishing they were generally successful; and the quantity which they secured provided them with wholesome food, or enabled them to obtain it by barter." "In the Esquimaux dwellings, a marked improvement is observable, at the two southern stations."

"In the mission among the *Indians of North America* the aspect of things is very distressing. By the latest accounts the mission among the *Cherokees* does indeed still exist, but, in the present state of the country, the prospect for the future is very dark. Among the *Delawares* it is yet worse. The congregation at *Westfield* had been compelled, by the conduct of their white neighbors, to leave their home, and had found a friendly reception among the Chippewas, about sixty

miles farther to the south-west. But the chief of that tribe conceived a dislike to the mission, and refused permission to Br. Oehler to settle on his land; and, in consequence, he had to restrict his activity to visits among his people, which, owing to sickness, induced by over-fatigue, had also soon to be discontinued. The little congregation at *New-Fairfield* had hitherto enjoyed peace, but the evil effects of intercourse with their white neighbors were becoming daily more perceptible."

On the *Mosquito Coast*, the Brethren have been obliged to discontinue one station, because of the abandonment of the protectorate by England, 'giving over the territory to the Catholic Republics of Honduras and Nicaragua.' "The latest reports state, that a Romish priest had been sent by the government to visit the whole of the coast, and to baptize, without instruction, any who would offer themselves, of whatever age; an invitation which many, to whom the preaching of repentance and faith was distasteful, had gladly accepted. Our brethren look forward therefore with anxiety to the future, yet still with confidence in the Lord."

Respecting the *West Indies* the Letter of the Committee says: "The most prominent event in the history of our missions during the past year, is the great awakening in the island of Jamaica, reports of which have already reached our readers through the usual channels, but to which we must again allude, with feelings of sincere joy and gratitude. We are thankful to learn, that, at the present time, the blessed results of that visitation still remain. And, lest our joy should become boastful, we would not overlook the humiliating circumstances connected with the work; in the confessions of sin made by many members of our congregations, under deep compunction for their transgressions, both to the missionaries and in public, before the assembled congregation. Such revelations of existing depravity are indeed most painful, but should above all things suggest the inquiry; How is it elsewhere?" "In the other West Indian Islands the work has proceeded in blessing, though unmarked by such striking occurrences."

In *Surinam* the mission has been afflicted by the death of several of its members. "The emancipation of the slaves in the colony, which has been so long promised, and which many Christian men in Holland have zealously advocated, has not yet taken place. * * It fills the missionaries with grief to see their converts often removed from their care, from one plantation to another, or Christian husbands and wives violently torn from one another. On the other hand, they are thankful to see that many plantations are thrown open to them by the managers, and that thus an opportunity is afforded for the proclamation of the gospel to great numbers of poor slaves. Nor do they forget the claims of the free negroes beyond the limits of the colony." Pleasant and surprising indications of spiritual awakening among these free negro tribes, "the heathen dwellers in the dense forests of the interior, at a great distance up the Surinam and Saramanca rivers," are mentioned in the most recent letters from that field.

In *South Africa*, "the older congregations have edified themselves in peace, though there is much to be desired of advance in spiritual life. The knowledge of saving truth is in many cases but scanty, when compared with the opportunities afforded to the people; and, in other instances, the language of the lips is at variance with the life." But "a growing dissatisfaction with this state of things is felt, and a spirit of prayer begins to prevail," and the latest intelligence gives indications of a special work of the Holy Spirit at two of the stations.

The *Australia* mission has been "permitted to receive the first fruits of a degraded nation, after years of fruitless toil," in the hopeful conversion and baptism of one young man.

In *Central Asia*, three missionaries and their wives are laboring among the Tibetans at Kyelang, in the Western Himalayas, far from all Christian society, in the face of great obstacles, and with little as yet to encourage them, aside from their trust in God. "Their principal grief is, that hitherto no fruit whatever has resulted from their labors. The minds of men appear absolutely closed to their preaching. The Tibetans present a great contrast to the wild aborigines of Australia. They are a comparatively civilized people, occupied in agriculture, and firmly wedded to the Buddhist system of religion, with its priests, its sacred writings, its religious dogmas, and its idol-worship. The Lamas pride themselves on their acquaintance with their sacred books; and the laity are satisfied with the form of religion they already possess. They readily confess that they are sinners, but think that they have a better knowledge of the way of salvation than the missionaries." A boys' school has been opened, but the boys are wild and unmannerly, caring little for instruction.

This brief review is sufficient to show, that in their missionary operations, the United

Brethren still act very much upon the principle "especially to seek out those for whose souls no man cares." Most of their missions are in localities and among tribes of men where residence and Christian effort can hardly fail to be attended with great self-denial; and where any results which can be attained in the conversion of individuals would seem to promise very little in the way of an extending and powerful influence, hastening on the world's salvation.

FREE CHURCH OF SCOTLAND.

THE receipts of the Committee for Foreign Missions of this church, for the last financial year, were £14,952; an increase of £2,161 on the income of the previous year. The missions are six in India, (viz: *Madras*, 6 stations, 2 out-stations, 6 ordained European missionaries; *Bengal*, 9 stations, 6 missionaries; *Chinsurah; Nagpore*, 3 stations, 3 missionaries; *Poonah*, 1 station, 3 missionaries; *Bombay*, 3 stations, 3 missionaries;) and one in Africa,—*Caffraria*, with 5 ordained European missionaries. There are 8 ordained native laborers, 4 licensed preachers, and 93 other native helpers. The total number of communicants in the churches is 904, and of pupils in the schools, 10,020. A prominent object of the missions has always been to raise up, by the schools, native pastors and teachers from among the heathen themselves, and the Report states that "some throughout the Church are under the impression that the native laborers thus raised up are employed rather in scholastic than evangelistic capacities, and, by consequence, that the missions are too exclusively educational." To meet this impression the Committee say:

Some of our missionaries have always itinerated. Two of them, at least, for upwards of thirty years, as well as several others, have made long missionary tours, from season to season, and all places of public resort have thus been visited by them. But more recently such tours have become, and are more and more becoming, systematic things at all our stations; and it is the purpose of this Committee to watch over this development with care, and promote it as rapidly as right agents are raised up.

Carrying out this purpose, it will be seen from the Report that we have projected a purely Rural Mission, in addition to the branch missions already formed. We propose, farther, that each new missionary appointed to India shall, without loss of time, proceed to acquire at least some one of the vernaculars spoken in his sphere of labor. Again, we are making inquiries regarding the best location for mission stations. Add to all this, what is well known, that at each of the Presidency seats an European educationist is now laboring, along with the ordained missionaries, setting them free, so far, from merely educational work; and the Committee believe that the Church may feel assured, that her missions are both expanding and deepening in their influence on India. Holding as they do, that the preaching of the gospel is God's appointed means for subduing the nations under him, by the constraints of his love, this Committee, in common with the Church at large, would make that the undoubted terminus of all their endeavors. Whatever comes short of that they would deem a frustration, or a failure of the great work intrusted to their management. Education they prize and widely employ as a means, or an instrument, for promoting that end. At the same time, they would bless God for the agents already raised up, and seek, with ever-increasing assiduity, in prayer, in faith, and hope, to promote the direct preaching of the gospel in all possible ways, and along all possible channels.

Again, in the conclusion of the Report it is said:

Instead of the one seminary with which our missions began—at least as regards India—we can now report that, according to the original design of our missions, evangelistic operations, in the direct preaching of the gospel, are carried on far and wide round all our institutions. To this the Committee once more invite the special attention of the Church, as it is the complement or completion of our scheme of missions in so far as regards agency. And all the *native* laborers whom our missionaries sanction can, of course, preach the gospel in the native tongues, and are employed in doing so. The returns embodied in this report indicate that at Bombay, Madras, Calcutta, Nagpore, Poonah, and, in short, all our stations, this direct preaching of the gospel is acted on as the terminus of our doings. At Bombay and Poonah the endeavors have long been unceasing in that respect. At Calcutta there has been more of it in the streets and lanes of the city, as well as the suburbs, than is commonly supposed. At Madras the work of itinerating is carried on upon a system, and with a perseverance, which is truly admirable. The latest accounts from that mission, and indeed the communications by every mail, describe preaching tours made over a wide tract of country, where many hundreds of the people are addressed, in Telugu or Tamil, as the case requires. These things we cannot too often repeat, till the whole Free Church become alive to the important facts.

And, finally, there are the following *European* members of our mission staff who can preach to the natives, or converse with them in their own tongue, with more or less facility:—At Madras, at least 2; Bombay, 3; Poonah, 2; Nagpore, 3; Calcutta, 5; in Caffraria, 6 or 7.

As the results or fruits of these labors, we have now three native congregations presided over by their own pastors, chosen and called according to the rules of the Church, as well as the germs of other congregations in process of formation; for example, at Nellore in the south, Poonah in the west, and Nagpore in Central India.

London Society for Promoting Christianity among the Jews.

The Fifty-third Report of this Society, presented in May, 1861, presents a prosperous condition of its finances, the receipts for the year, (amounting to £35,460,) having been £3,000 in excess of those for 1860, and £4,000 above the average for the five previous years. The number of missionaries and others employed by the Society is as follows: "Ordained missionaries, 29; unordained missionaries and other agents, 26; colporters, Scripture readers, depositaries, and assistants, 34; schoolmasters and mistresses, 27;" total, 116. The larger portion of these are at stations in Europe, but 6 ordained and 16 other laborers are in Asiatic Turkey, and 2 ordained and 9 unordained, in Northern Africa. The conclusion of the Report says:

The Jews and their land have been brought most singularly into prominence of late in a variety of ways; and if for many years the interest and curiosity of the traveler have been over-ruled to place their country more distinctly before the public mind, the fearful events of which Syria has lately been the theatre, have tended to make it an element in the complicated political considerations of the day. The question of the restoration of the Jews to their own land has come to the surface, more than once of late, quite independently of prophecy; and it is therefore neither unnatural, nor needless, to attempt in some measure to anticipate what might be the result to our work of such a solution of a great political problem. Great numbers of the Jews are verging fast towards infidelity; and if they should still adhere to any hope of a Messiah, we can have little doubt that they would readily accept as such, any one who would most warmly advance their worldly interests, neither obtruding, nor expecting them to insist on, any great amount of religious conditions. In such a case, any religion,—such as it would be under these circumstances,—or none at all, might prove no inconvenience to any of the parties; but unmitigated intolerance must surely prevail towards the true faith, and the aggressive preaching of the gospel would either be stopped altogether, or must go on under circumstances in which the faithful missionary would always be carrying his life in his hand. The inference from all this seems to be of a decidedly practical character, and of immediate bearing upon our work. If there be any possibility of this, not a moment is to be lost. And it seems to us that doors, of late so providentially opened, urge us to the same conclusion. We cannot contemplate the circumstances of Italy, for instance, as promising a long term of uninterrupted labor, but as a tide of which instant advantage should be taken, inasmuch as it may recede as unexpectedly as it set in. And we cannot but feel that our friends will even warmly encourage the carrying out, while we possess the opportunity for doing so, of those exploratory journeys, which form a marked feature in the last year's operations. You will remember a visit, which in former years Mr. Stern paid to the Caraite Jews in the Crimea; and few here will not have read the deeply interesting account of the travels of the same enterprising missionary in Arabia. Mr. Brühl has in the course of the past year visited Bombay, where he found many Jews of the Beni-Israel, though, in the providence of God, the failure of his health very much curtailed his efforts. Mr. Ginsburg has, as has been stated, made an excursion from his station at Constantina to the Jews in the Desert of Sahara, and very affecting were his interviews with many of them, though the numbers altogether were not very large.

While then we would not neglect the old fields of missionary effort, we feel it is our duty, and that we have great encouragement, to scatter the seed as it were broadcast, wherever we can find and reach the dispersed of Israel; and we ask your cheerful contributions, and your unceasing prayers, for every department of our work,—whether in old or new fields of missions,—that many may be gathered unto Christ.

Methodist Missions in India.

The *Methodist* publishes the following extract from the Bombay *Guardian*:

"The Methodist Episcopal Church of the United States, if it has taken up the work of missions in India at a later day than other bodies, has, it must be admitted, made amends by the vigor of its operations. The energy displayed by it is almost unexampled. It is but three years since its missions in Hindostan were or-

ganized, and now it has 10 stations; 14 American missionaries, (with 13 female missionaries;) 24 native preachers and teachers; 10 chapels; 93 communicants; 105 orphan children; 57 baptisms during the last year; 7 school-houses; 457 scholars; a printing-press; and a Christian farm! The Rev. Dr. Butler is the superintendent of these missions, and it is doubtless to his wisdom and energy, under God, that this success is chiefly to be ascribed. We doubt not, however, that the same spirit of earnestness is largely present with his coädjutors. By the favor of God they have made an admirable beginning; we trust that it is but a mustard seed in comparison with what they are yet to see."

MISCELLANIES.

English Provocations.

Almost every body in England, seems to feel that the Government and the people of the United States have done much of late to provoke their Government and people. And this feeling has been fully reciprocated, perhaps even with interest, in the United States. Much has been said here of the irritating course of the English papers, people and Government. Let us hope that a better state of things is arising now, on both sides of the Atlantic, and that we shall not only have no war but shall soon witness a full restoration of the former, and much more than the former, good understanding and friendliness.

But some provoking things, it must be confessed, are done by some Englishmen; and even an Apostle once exhorted, in substance, 'Let us provoke one another.' As a specimen of this English provocation, the following circular has reached the Missionary House, the initials at the end being those of a most generous friend, who had within a few weeks sent to the Treasurer of the American Board, as his own donation, no less than £600 ($3,000.)

The American War.

TO THE EDITOR OF THE " ."

Sir,—Will you allow me, through your columns, to lay before my fellow British Christians, the imminent danger of losing the gospel, to which the promising land of Turkey is exposed, in consequence of this terrible civil war.

In that "fruitful field" the American Board of Missions has expended about £30,000 a year, and this, as most of your readers are aware, has been supplemented by very considerable contributions from British Christians, who have nobly chosen rather to aid their American brethren in the work than enter upon ground where other men had effectively labored. But now it is truly a time of need in the United States: the profits of trade are stopped by this war, and their resources are drained to supply its expenses. The result is but too plain: the American Board can no longer support the missionaries, hitherto maintained by its own immediate funds, and "fields white unto the harvest" must be left unreaped.

Christians of Britain, shall it be so? Can we be content to dwell amid comforts and luxuries, while devoted men, whom God has greatly blessed, are withdrawn from their labors because no funds can be had to sustain them?

Let us rather make sacrifices, great sacrifices, to carry on these missions during this temporary crisis. Then, when, under God's good providence, the cloud of distress has rolled over our American brethren, and the sun of prosperity shall once more shine upon them, they will lovingly appreciate Britain's succor, and again take up the missionaries, whom now they cannot support.

Thus shall we carry out the exhortation of the Apostle, when he besought the Gentile Christian to make special effort for the help of the Jewish believers, "that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want."

I propose, therefore, that for the Turkish Missions Aid Society there be raised a fund, to be called *The American Crisis Fund*, and that all sums given be considered as donations only. Surely there are Christians who will make noble efforts for such a cause. Many probably in the higher or more wealthy ranks would give largely, if they who move among them would solicit their aid; but over and above all this, are there not in every town some one or two who will organize a Ladies' Committee, and, by united effort, collect the many small sums which may be had for asking.

May there not be found some spirits kindred to a lady in Dublin, who by her unwearied efforts has placed that city so high in the scale of contributors to this Society, the Ladies' Committee alone collecting nearly £300 per annum.

Let us give not only out of income, but

even from capital, for such a necessity, remembering the promise, that 'if we seek first the kingdom of God and his righteousness, all other things shall be added unto us.'

I am not connected with the Society otherwise than as a subscriber and an admirer of its Christian simplicity; and, while beseeching others, am willing myself to give £100 towards this American Crisis Fund, and am grateful to add a like sum from a Christian lady.

Yours respectfully, W. R.

To this circular there is appended a statement of sums already contributed towards the Crisis Fund, amounting to nearly $7,000. Thus are English Christians 'provoking' Christians in the United States, not to unhallowed anger, strife and war, but to better things.

They provoke us, first, to Christian sympathy and love. At the very time of all this recent excitement, *here* against England and *there* against the United States, while the Trent affair remained unsettled, these disciples of Christ, in the spirit of the Master, were thinking of 'the cloud of distress which had rolled over American brethren,' were praying for them, and ministering to their wants in the prosecution of their missionary work. There is a lesson here of great importance. Let us not judge England hastily. The ties of friendliness binding together two such nations should not be lightly sundered. Have we duly appreciated the feelings and conduct of British *Christians* in all this 'crisis'? We have attended to the utterances of politicians and of newspapers, — and certainly we must admit that on our side such utterances have not been always the most conciliatory; but have we recognized as we should the indications, of which there have been not a few, that many in England were not only counseling forbearance, but cherishing a Christian spirit, and exerting themselves, privately and in public gatherings, by addresses to the people, petitions to their rulers, and prayers before the throne of grace, to allay excitement, and prevent a war the evils of which it would be difficult to over-estimate? Must it not in candor be admitted, that the good people of England have in such ways made more effort than has been made in our own land, to maintain international peace and brotherly unity and love? "All we are brethren." Let there be no strife between us; and let not their good example be lost on us.

And, secondly, they provoke us to 'good works.' Aside from what they have been accustomed to do for the Turkish Missions Aid Society, through which Christians of different denominations in England have heretofore chosen to aid American brethren in Turkey rather than establish new missions of their own "upon ground where other men had effectively labored," they now make a special effort and say, "Let us make sacrifices, great sacrifices, to carry on these missions during this temporary crisis." "Let us give not only out of income, but even from capital, for such a necessity." When English Christians, *at such a time*, forgetting and forgiving real or supposed injuries, make such effort to sustain American missions, will not Christians here be provoked to like earnest effort, and say, The missions must be sustained.

United Presbyterians.

The published statistics of the United Presbyterian Church of Scotland, for 1860, present a total of 540 congregations, with a 'membership' of 163,554. The amount of contributions for missionary and benevolent purposes for the year, was about £40,000; not quite an average of five shillings for each member.

A Good Example.

The pastor of a church in Indiana writes to the Treasurer of the American Board, (inclosing a draft for $166.25, the contribution of his church:) "It is a matter of great gratification to me, in these times of war and consequent distress in all departments of industry, to be able to remit to you an amount larger, by more than sixty dollars, than this church has ever in any one year before, contributed to the cause of foreign missions. We adopted the plan recommended at the meeting in Cleveland, of carrying the cause to every individual in the church,

except the ten of my members who are away in the armies of the country. I trust that the same plan will be carried out, and with like results, in all our churches, and that we shall be spared the sorrow of seeing the abandonment of any missionary posts through the failure of adequate pecuniary support. We shall give new proof that we deserve the heavy chastisements under which the nation now suffers, if we permit the surrender of any ground now occupied in the name of Christ."

A Brahmin Convert.

Mr. Abbott, of the Mahratta mission, in a letter dated September 7, 1861, gave an account of a young brahmin who had recently died in a village not far from his station, which, as he rightly judged, is calculated to interest the friends of missions. Atyaba, the person referred to, was born in 1836, was married at the age of fourteen, and was partly educated in the school of the (Scotch) Free Church mission at Poona. His father died while he was in this school, and his mother, alarmed at the influence Christian truth was having upon his mind, insisted upon his leaving the institution. He obtained a situation as teacher in a government school in the Satara district, and afterwards, on the death of a brother, returned to live with his mother. Mr. Abbott writes:

"It was about this time that I first met Atyaba. He was very quiet and respectful in his behavior, and acknowledged himself to be a deist. 'He had no faith in the Hindoo religion; the Christian religion was the most perfect system, and was therefore well worthy of our acceptance; and nothing but the fear of losing wife and mother, and other friends, hindered him from following the precepts of the gospel.' He, and a companion of his, would come to my tent in the evening, alone, his object appearing to be, to lead his companion to a knowledge of the truth. When urged to make an immediate consecration of himself to Christ, he would stifle his convictions by expressing his doubts about the inspiration of the Bible, or of some truth of the Bible. The next time I visited this place and met him, he seemed unhappy; and as I began to inquire about his spiritual welfare, he became agitated, and said 'he wished I would never speak to him again on the subject of religion. He knew that the Christian religion was true, and that there was no salvation elsewhere; but he could not make up his mind to forsake wife and mother, and it only made him miserable to talk or think on the subject.'

"After this he was employed by Mr. Dean as a teacher or pundit, and continued to manifest an interest in religious truth. When convinced of any truth about which he had felt doubt, he would frankly confess it, and never bring up the same objection again. About this time he commenced going out into the fields to pray; and this habit he continued as long as he lived. The last work he did, in connection with the mission, was to make out a clean copy of a new tract, called 'Vicarious Punishment.' He became much interested in it, and could with difficulty read some parts of it without having his voice betray a good deal of feeling. He took the manuscript home and read it to his wife, and about this time he began to teach her to read.

"In the Providence of God they were called to part with their only child. This affliction seems to have led them both to think more of professing Christ before the world, and they finally agreed that as soon as opportunity occurred they would be baptized and unite with the people of God. They were in the habit of reading the Christian Scriptures daily and uniting in prayer. Before they had an opportunity of being baptized, he was suddenly taken with fever, and felt the premonition that he should not recover. At first he had great fear of death, and became very importunate in prayer. He could not bear the thought of dying without being publicly baptized into the name of Christ. He said to his wife—'O that my friend Mr. A., or some Christian minister were here; but here we are without even a Christian friend.' His wife had never witnessed a Christian baptism, but he explained to her the rite. The next day, the Sabbath, a number of brahmin friends had called to see him. In their presence

he asked his wife to bring some water, and said to his friends, 'If God is pleased to raise me up from this sickness, I will openly embrace the Christian religion. If he is pleased to take me to himself, I am ready to go. O Lord, not my will, but thine be done.' He then asked his wife to baptize him. As she seemed to hesitate he said, 'I have taken pains to give you instruction, now let this be my reward. Dear one, do not hesitate.' She sprinkled a little water upon his head and offered prayer. He then called for some bread, broke it into small bits, and having prayed, attempted to eat it. It was with difficulty that he could swallow anything. His mother told him to spit it out, but he persisted till he had swallowed it. The mother did not understand what this meant, nor could she remember just what he said, 'but he said something about a body, several times.' After this he appeared very happy. A burden had been rolled off his mind, and he had no fear o death.

"A native doctor was sent for, but he told him that he should not take his medicine—he was going to the kingdom of his Father. 'Jesus Christ is always near me,' he said. 'I am now his, I am not yours. I now pray in the name of Christ. O Jesus, I am a great sinner. Until this day, I have, through the fear of the world, denied thee; but I will never deny thee again. Forgive me this my sin. Whatever loss or persecution I may suffer from the world, I will not deny thee. O Lord, save me.' His brahmin friends interrupted him, saying—'Atyaba, what are you doing so for? Say Ram, Ram.' Others would say, 'He is not in his right mind. His fever affects his head.' He seemed grieved, and said, 'Shall I now reject Him who has shed his precious blood for me, and destroyed his own body for me? I will never reject him, I have no fear of you now. Why should I take the name of Ramkrishna? I am Christ's, and he will take me to his Father's home where there are eternal joys. I will never deny him.'

"From this day he was incessant in preaching Christ to all who called to see him. He was baptized on the 2d of June and died on the 5th. Just before his death, he said to his mother, 'The angels of God have come to take me; I now leave you. Do not mourn for me. If I was about to receive some high Government situation, how great would be your joy; but I am going to receive an infinitely higher situation. Return home, and God will provide for you.' The mother burst into tears and said, 'Atyaba, what will become of your wife?' He replied, 'She will be cared for.' He then requested to be left alone with his wife, and said to her, 'Do not any longer remain a Hindoo. You will have to suffer a great deal from them. Go to Mr. A., at Rahuri, and at once profess Christ openly. Why remain among your people only to suffer. Mr. A. will care for you.' He then called his mother and other friends, asked for water, and uttered a few words in prayer. There was a sudden convulsion and the spirit fled. A smile was left upon the countenance, which struck all present as very remarkable. Several brahmins have reported, in different places, that they never saw a death like that."

China.

Dr. Lockhart, of the London Missionary Society, has succeeded in reaching Peking. He wrote from that place, September 18, 1861. He was then a guest at the British Legation, but would make every effort to secure a residence, which he thought he should accomplish, and be able soon to report that he had entered on his work in the capital.

Rev. Griffith John, of the same Society, has made a voyage up the Yang-tsi to Hankow, with a view to form a permanent missionary station in that great emporium of commerce, which has now a population, it is stated, of not less than one million. The Roman Catholics are busy there, as in other parts of China. They have twelve foreign missionaries and thirteen ordained natives in the province, and 15,000 converts. Mr. John writes: "Men have been dispatched [by the Papists] to all parts of the empire. They are determined to have China, if men, money, talent, and devotedness can secure it."

A sad case of persecution has occurred

at Pok-lo, a town of about 15,000 inhabitants, in the Canton province. Within a few years, mainly through the efforts of a single zealous Chinese convert, Ch'ea, not less than 125 persons there had professed Christianity—had been, apparently, baptized by missionaries of the London Missionary Society. A house had been purchased for a chapel, and it was hoped that a missionary would soon be stationed at Pok-lo. In October last intelligence was received of increasing persecution of the Christians by the higher classes. Dr. Legge twice visited the place, the second time accompanied by a special officer deputed by the Governor-General of Canton, to secure the observance of treaty stipulations and the safety and rights of the Christians. The native authorities were now as compliant and obsequious as possible, making the fairest promises; but as soon as Dr. Legge and those with him were gone, every promise was violated, and the authorities themselves became parties in a series of bitter persecutions, terminating in the cruel torture and murder of the faithful Ch'ea, and the dispersion of the other Christians and their families; several of whom had arrived at Canton before the close of October.

A SCENE AT MADRAS.

Rev. Edward Chester of the Madura mission, but now at Madras, writes respecting a communion season there: "At our last communion, the first Sabbath in October, we had a peculiarly interesting season, the memory of which will ever be to me a pleasant one. Two families, the heads of which had been Roman Catholics, presented themselves, parents and children, to leave forever all other forms of faith and worship, and to be hereafter of us and with us. Five adults, in addition to a young man, one of the village school-teachers, united with the church on profession, and at their own request were re-baptized. These kneeling in a row,—and, side by side, nine of their children, with two others, too young to kneel, but held in their mothers' arms,—kneeling to receive the sacred rite of baptism,—presented a scene which would have rejoiced the hearts of God's people, even if witnessed in a Christian land. But here, in a heathen land, with a dark back-ground of heathenism, Mohammedanism, and the Romish church, the simple yet sublime rites which the followers of the Redeemer in every land observe, in obedience to and in memory of their Lord and Master, stand forth in beautiful and effulgent prominence. Jesus is in the midst of this little group of his disciples; the beams of the Sun of Righteousness illume the place; and the Lamb is the light thereof."

TURKISH REPARATION.

The Sultan of Turkey has ordered that an annual allowance of 20,000 piasters shall be paid to Mrs. Graham, (widow of the Rev. Mr. Graham who was murdered at Damascus during the disturbances in Syria in 1860,) and to her daughter, during the term of their natural lives. To this act of justice he has been constrained, doubtless, by the British Ambassador and British power.

DEATH OF MR. BREATH.

In addition to the decease of two eminent missionaries of the Board, noticed in the first pages of this number of the Herald, and since those pages were put to press, intelligence has been received that yet another mission, that to the Nestorians, has been deeply afflicted by the sudden removal of one of its oldest and most honored members. Mr. Breath died at Seir, near Oroomiah, of cholera, after a very brief illness, on Monday, November 18, expressing his readiness to go if such were the will of God, and casting himself and all his cares upon a Savior. Particulars will be given next month.

DONATIONS.

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Freeport, Cong. ch. and so.	36 65	
Gorham, do.	20 00	
Mechanics' Falls, m. c.	6 42	
North Yarmouth, D. S.	10 00	73 07
Kennebec Conf. of chs.		
Gardiner, J. W. D.		2 00
Lincoln co. Aux. So.		
Bath, Central ch. m. c.		30 00

Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, Hammond st. cong. ch. 54 90
Dedham, Cong. ch. and so. 28 26
Lincoln, A. E. H. 2 00
Monson, A friend, 20 00—105 16
York Conf. of Chs. Rev. G. W. Cressey, Tr.
Eliot, Cong. ch. and so. 34 00
Kennebunkport, South cong. ch. m. c. 5 00—39 00
219 23
Anson, T. P. 5 00
Calais. Cong. ch. and so. 26,22; m. c. 46,16; (rec'd in July, 77,51;) 72 38
Camden, Cong. ch. and so. 25 65
"Machias," 1 51
North Belfast, m. c. 2 00
Searsport, 1st cong. ch. and so. 37 00—143 54
392 77

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.
Fitzwilliam, Rev. L. Townsend, 10 00
Jaffrey, Cong. ch. 6 00—16 00
Grafton co. Aux. So.
Bristol, Cong. ch. m. c. 18 22
Hanover, Dartmouth Coll. ch. and so. wh. with prev. dona. cons. Mrs. FAITH W. HUBBARD an H. M. 53 00—71 22
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Bedford, Pres. ch. and so. 36 00
Hillsboro' Centre, Rev. J. Adams, 3 00
Nashua, Pearl st. ch. 122,01; m. c. 19,37; 141 38—180 38
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, South cong. ch. and so. to cons. Mrs. MARY ANN ESTABROOK an H. M. 100 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Candia, Cong. ch. and so. 35 00
Derry, 1st do. wh. with prev. dona. cons. HENRY L. BOLTWOOD, of Lawrence, Ms. an H. M. 60 00
Exeter, 1st and 2d chs. m. c. 14 21
Greenland, Mrs. E. W. M. 3 00
Stratham, Cong. par. 5 20—117 41
Strafford Conf. of chs. E. J. Lane, Tr.
Farmington, Cong. ch. and so. 12 00
Laconia, J. K. Young, 10 00—22 00
507 01

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Middlebury, A friend, 3 50
Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, 2d cong. ch. and so. m. c. 64 55
Franklin co. Aux. So. C. B. Swift, Tr.
Georgia, A friend, 4 00
St. Albans, 1st cong. ch. and so. 143 60—147 60
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Newbury, Cong. ch. and so. 60 00
Thetford, J. Pratt, 10 00
W. Randolph, Cong. ch. and so. 17 66—87 66
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Coventry, Cong. ch. and so. 17; P. H. W. 3; 20 00
Derby, Cong. ch. and so. 4; Rev. J. Fraser, 2; 6 00—26 00
Rutland co. Aux. So. J. Barrett, Tr.
Castleton, Cong. ch. m. c. 38 01
W. Rutland, Cong. ch. 90 50—128 51
Windsor co. Aux. So. J. Steele, Tr.
Hartford, H. A. H. wh. with prev. dona. cons. Rev. RICHARD CORDLEY, of Lawrence, Kansas, an H. M. 25 00
Springfield, Cong. ch. and so. m. c. 10,03; four sisters, 4; 14 03—39 03
Washington co. Aux. So. G. W. Scott, Tr.
Berlin, Cong. ch. and so. m. c. 46 79
Montpelier, do. do. 23 41—70 20
567 05

Alburgh Springs, Friends, 2 00
Cambridge, Mr. and Mrs. J. W. Turner, 10; Rev. E. W. 2; 12 00
Lunenburg, A. H. D. 1 00—15 00
582 05

Legacies.—Castleton, James Adams, by B. F. Adams, Ex'r, 175 00
Underhill, Alpheus Eaton, by Elliot Frink, Ex'r, (prev. rec'd, and incorrectly ack. as from Swanton, 685,71;) 300 00—475 00
1,057 05

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.
Williamstown, 1st cong. ch. m. c. 50; R. R. Clark, 12; 62 00
Boston. (of wh. fr. S. L. R. 20; a friend, 16; do. 6; F. S. M. 5; H. D. 3;) 4,677 91
Brookfield Asso. W. Hyde, Tr.
Ware, A friend, 2 00
Essex co.
Andover, Rev. P. Barrows, 30; Miss S. Tuttle, for Ahmednuggur m. 10; South cong. ch. m. c. 27; Edward Taylor, 75; North par. a friend, 5; 147 00
Lawrence, A friend, 1 00
Marblehead, 1st cong. ch. and so. 30 00—178 00
Essex co. North Aux. So. J. Caldwell, Tr.
Ipswich, 1st cong. ch. and so. 112 77
Newburyport, United m. c. 20 00
Amesbury and Salisbury, Union evan. ch. and so. 9 00—141 77
Franklin co. Aux. So. L. Merriam, Tr.
Bernardston, Miss M. L. Newcomb, wh. with prev. dona. cons. WILLIAM D. NEWCOMB, of Beloit, Wis., an H. M. 50 00
Buckland, Cong. ch. and so 28 00
Conway, Gent. 89,75; la. 76,81; 166 56
Greenfield, Mrs. S. F. Blodget, 20; 2d cong. ch. and so. 67,75; 87 75
Montague, Cong. ch. and so. wh. with prev. dona. cons. RICHARD CLAPP an H. M. 51 58
583 89
Ded. for printing reports, 12 50—371 39
Hampden co. Aux. So. J. C. Bridgman, Tr.
Monson, Rev. Dr. Ely, 10; Rev. D. N. Coburn, 10; 20 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, North cong. ch. 50 00
Easthampton, Payson ch. and so. coll. and m. c. 234 52
Enfield, A friend, "first fruits of income," to cons. EDWIN WARD, M. D., an H. M. 100 00
Hatfield, Cong. ch. and so. 42 00
Haydenville, Mrs. A. D. Sanders, dec'd, by A. D. Sanders, 100; cong. ch. m. c. 45; 145 00
Middlefield, Cong. ch. and so. 14 21
Northampton, A friend, 50 00
Southampton, S. L. 5 00—640 73
Middlesex co.
Cambridgeport, 1st evan. cong. ch. m. c. 24 41
Charlestown, 1st par. cong. ch. m. c. 31 44
Concord, Ortho. cong. ch. and so. to cons. Rev. CHARLES B. SMITH an H. M. 75 00
East Cambridge, Evan. cong. ch. m. c. 14 07
Fitchburg, Calv. cong. ch. m. c. 22 00
Holliston, 1st cong. ch. and so. 50 06
Lincoln, La. miss. circle, 50 00
Lowell, Kirk st. so. m. c. 45,45; High st ch. and so. 20,33; 65 78
Malden, Trin. ch. 60 00
Melrose, Mrs. H. H. 1 00
North Cambridge, Holmes ch. and so. m. c. 30 00
North Chelmsford, A friend, 5 00
Natick, 1st. cong. ch. and so. 15 81
Reading, Bethesda ch. and so. wh. with prev. dona. cons. Rev. WILLIAM H. WILCOX an H. M. 25; Old South ch. and so. 24,16; 49 16—493 73

Norfolk co.
Brookline, Miss E. P. 10 00
Dorchester, Miss Winifred Atkins, to cons. Mrs. MARY A. COOK an H. M. 100 00
Milton, 1st cong. ch. and so. 79 83
Roxbury, Vine st. ch. and so. m. c. 35,92; Eliot ch. and so. m. c. 7,74; 43 66
South Dedham, Cong. ch. and so. coll. and m. c. 44 84
West Roxbury, So. evan. cong. ch. and so. m. c. 20,28; S. J. J. 1; 21 28—299 61
Old Colony Aux. So.
Cohasset, 2d cong. ch. 30 00
Palestine Miss. So. E. Alden, Tr.
Abington, 1st cong. ch. m. c. 35 00
Braintree, do. coll. and m. c. 108 00—143 00
Taunton and vic.
Dighton, Cong. ch. and so. 1 23
Fall River, 1st do. for 1856, 44 00
Sekonk, Fem. miss. so. 2 00—47 23
Worcester co. Central Asso. W. R. Hooper, Tr.
Holden, Gent. 21,95; la. 26,05; m. c. 22,71; 70 71
Oxford, Gent. 68,40; la. 54,60; m. c. 104; 227 00
Rutland, Gent. and la. 48,28; m. c. 12,95; 61 23—358 94
Worcester co. North, C. Sanderson, Tr.
Westminster, Cong. ch. and so. 21 37
Worcester co. South, W. C. Capron, Tr.
Millbury, 1st cong. ch. (of wh. fr. Samuel A. Small and wife, to cons. NYMPHAS LONGLEY, NEWELL WOOD and Miss ELIZA WATERS, H. M. 300) 382 26
Upton, Mrs. R. C. Fisk, a birth-day gift, 10 00—392 26
7,879 94
A friend, 1 00
Chelsea, Winnisimmet ch. and so. m. c. 41 00
7,921 94
Legacies.—Ashby, William Johnson, by William Johnson, Exr. 50 00
Lowell, Income of legacy of the late Norman Mason, by Samuel Kidder, Jr. (prev. rec'd, 120;) 24 00—74 00
7,995 91

CONNECTICUT.

Fairfield co. East, Aux. So.
Bethel, Cong. ch. 17 87
Redding, do. 17 57—35 44
Fairfield co. West, Aux. So. C. Marvin, Tr.
Black Rock, Cong. ch. 31 47
Greenwich, 1st do. 14 75
New Canaan, Dorcas St. John, 10 00
Stamford, 1st cong. ch. 76 34
Westport, Cong. ch. and so. 58 38—190 94
Hartford co. Aux. So. A. G. Hammond, Agent.
East Glastenbury, Friends, by Dr. Perkins, 17 00
Suffield, A friend, 50 00—67 00
Hartford co. South, Aux. So. H. S. Ward, Tr.
Cromwell, Gent. and la. 68,76; m. c. 21: 89 76
Middletown, 1st so. m. c. 17 78
Portland, do. gent. 99,25; la. 55,63; 154 88
Westfield, Gent and la. bal. 4 00—266 42
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Norfolk, Cong. ch. and so. 175 00
North Cornwall, Benev. asso. 32 00
North Canaan, Cong. ch. and so. 28 72
Salisbury, do. 71 54
Sharon, Cong. ch. and so. (of wh. to constitute Rev. D. D. F. MCLAUGHLIN an H. M.) 96 00
Terryville, Cong ch. and so. m. c. 10 00
Torringford, Indiv. 8 00
Torrington, B. D. 1 00
Watertown, Cong. ch. (of wh. from John De Forest to cons. BENJAMIN M. PECK an H. M. 100;) 137 81
West Winsted, m. c. 17 04
577 11
Ded. ex. of Centennial Cel'n, &c. 70 00—507 11
Middlesex Asso. J. Marvin, Tr.
Hadlyme, Cong. ch. and so. gent. and la. 39,75; m. c. 30,25; less disc. 18c.; 69 82
Westbrook, Cong. ch. m. c. 16,90; H. B. 7; 23 90—93 72
New Haven City, Aux. So. F. T. Jarman, Agent.
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3,915 87

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Lawrence, do. 3 65
Ogdensburg, E. H. L. 1 00
Parishville, Dea. Flower, 8 12
151 94
Ded. for exp. of County so. 11 21—140 73
1,844 12
A friend, 2 00
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Aurora, 1st ch. m. c. 50 00
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Canandaigua, 1st pres. ch. gent. F. and G Granger, 40; Rev. Dr. Dagget, 19; Canand. acad. 10; H. W. Taylor, 10; W. S. Hubbell, 7; W. Antis, 6; H. B Gibson, 5; J Paton, 5; Mrs. J. Greig, 25; Ontario, Eem. sem. 25; Miss B. Chapin, 15; Mrs. T. B Johns, 15. Mrs. A. E. Pierce, 10; Mrs. G. Granger, 10; Mrs. C. Coleman, 10; Mrs. C. H. A. Bulkley, 5; Mrs. J. A. Granger, 5; Mrs. C. Gage, 5; Mrs. W. S. Hubbell, 5; Miss Upham, 5; Mrs. A. B. Field, 5; others, 61,50; m. c. 142,95; miscell. coll. (of wh. fr. sexton, findings in ch. for J. Duke, Inanda, So. Africa, 1,55.) 53,83; 500 28
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3,681 64

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Pottsville, J. S. Harrison, 20 00—178 36
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Elyria, 1st pres. ch. and so. 10 00
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Hudson, Cong. ch. 5 00
Mineral Ridge, Welch cong ch. 5 00
Putnam, Pres ch. 80; m. c. 20; 100 00
Springfield, 1st cong ch. m. c. 3 93
Vienna, 21 45
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Windham, m. c. 5 00
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835 10

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1,097 75

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Indianapolis, 2d do. 21 01
Logansport, M. M. Post, 10 00
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Terre Haute, Two friends, 3 00
Van Buren, Coll. 2 40—110 40

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Chicago, Salem st. cong. ch. m. c. 8 06
Ottawa, A friend, 1 00—25 06
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Bunker Hill, Cong. ch. 20 00
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Warsaw, Pres. ch. 20; (prev. ack. 10;) 10 00—308 70

333 76

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Eckford, Pres. ch. 7 00
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Kalamazoo, P. L. H. 1 00
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Racine, Pres. ch. 23 75—48 75
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Sparta, J. Avery, 4 00—136 24

184 99

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Wamaninga, do. 2 00
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Corisco, W. Africa, Rev. W. H. Clark, 20 00
Edgeworth, Can., M. Mineus, 5 00
Fingal, Can. W., E. D. Johnston, 30 00
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Kharpoot, Turkey, Miss. contrib. 75; m. c. 1,50; 76 50
Markham, C. W., Rev. W. H. A. 3 00
Montreal, C. W., La. miss. asso. 100 00
Sandwich Islands, Rev. Lowell Smith, 100; George E. Beckwith, to cons. Rev. I. N. LINCOLN, of Williams College, an H. M. 50; Rev. E. Bond, 100; 250 00
Taunton, England, W. R. 2,466 67

2,964 29

MISSION SCHOOL ENTERPRISE.

RECEIVED IN JANUARY.

MAINE.—Calais, Centre s. s. of cong. so. 24,66; Camden, s. s. 13,13; Norridgewock, cong. ch. and so. s. s. a new year's gift, 18; Orono, cong. s. s. 8,94; Saco, 1st cong. par. s. s. 7,20; 71 93

NEW HAMPSHIRE.—Fitzwilliam, Maryanna Townsend, 1; Nellie Jenkins, 1,12; New Castle, cong. s. s. 5; Washington, cong. s. s. 8; 15 12

MASSACHUSETTS.—Boston, Essex street ch. s. s. for native pastor, Madura, 80; Old South so. Robert Hunkins, dec'd, 1; Billerica, cong. s. s. for sch. in Madura, 8; Great Barrington, cong. ch. juv. miss. asso. 32; Haverhill, West ch. s. s. for sup. of a teacher at Madura, 25; Hollliston, cong. s. s. for Mr. Webb's schs. Madura. 15; Lawrence, Mrs. T.'s Bible class, C. C. ch. 2; Millbury, 1st cong. ch. and so. s. s. 30,74; Newburyport, Belleville juv. miss. so. for sup. of a sch. under Rev. D. C. Scudder, Madura, 25; for sup. of a pupil in fem. sem. at Oroomiah, 20; Shelburne, cong. s. s. inf. class No. 1, 1,10; South Danvers, cong. s. s. 1,40; 241 24

CONNECTICUT.—Columbia, s. s. 4; Harwinton, s. s. 6,10; Portland, s. s. 1,25; Torringford, s. s. for sup. of a teacher at Madura m. 25; 36 35

NEW YORK.—Almond, pres. s s. 10; less exc. 10c.; Brooklyn, City Park miss. ch. s. s. 20; class Lily of the Valley, 5; little boys' class, 2,09; Chestertown, Mrs. Clapp's s. s. class, 1; Haverstraw, Central pres. ch. s. s. 22,95; Le Roy, pres. s. s. for sup. of pupils in the girls' sch. Oroomiah, 50,20; Lockport, 1st pres. ch. s. s. 7,13; 118 27

PENNSYLVANIA.—Philadelphia, J. D. L. to sup. a student at Bebek sem. 6: Montrose, pres. s. s. for miss. schs. at Beirut, 57,58; 63 58

DELAWARE.—Glasgow, Pres. ch. inf. class for Mr. Coffing, Aintab, 2 00

OHIO.—Cincinnati, Eighth st. pres. ch. s. s. 28 16; s. s. concert, 17,44; West end miss. s. s. class No. 32, 10,51; College Hill pres s. s 13; Kinsman, pres. s. s. 5; Springfield, pres. s s. for sup. of a catechist in India, 8,08; 82 19

ILLINOIS.—Birmingham, Pres. ch. s. s. 10,13; Woodburn, cong. s. s. 4; 14 13

MICHIGAN.—Homer, Inf. s. s. 3 00

IOWA.—Maquoketa, Cong. s. s. for miss. schs. in India, 12 00

FOREIGN LANDS. — Montreal, C. W., Zion ch. m. c. 30; Umvoti, S. Africa, s. s. 28,16; 58 16

717 97

Donations received in January, 23,411 93
Legacies, 811 65

$24,223 58

☞ TOTAL from September 1st, 1861, to January 31st, 1862, $102,426 83

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LVIII. APRIL, 1862. No. 4.

THE MONTHLY CONCERT.—No. 1.

THE fathers who have had "a perfect," or even a partial "understanding of all things from the very first," respecting the origin and early history of the Monthly Concert of Prayer, even in the United States, are fast passing away; and very many now upon the active stage of life, it is believed, would be glad to see some account of the "rise and progress" of this development of Christian interest in the advancement of Christ's kingdom upon earth. Thirty-three years ago an "Historical Statement" of this kind was published in the Missionary Herald, and others have been published in different ways, and at sundry times; but most, if not all, even of the pastors who now feel much interest in the regular return of this season of united supplication and of Christian conference respecting the religious aspect of the world, would be unable to answer many of the questions arising in their own minds or addressed to them by others, respecting this meeting. Indeed, *if any man* can answer all such inquiries, he would perform a very acceptable service to many by doing so, through some channel of communication with the public.

Dr. Pond, in a work published in 1845, "The World's Salvation," says: "There is something remarkable in that spirit of prayer, which began to exhibit itself at the very commencement of the missionary movement of modern times. * * The manner in which the monthly concert of prayer came into being and was adopted, is evidence that the spirit of prayer was then very generally diffused. * * No sooner was the plan of the present monthly concert, (which originated in a small circle in England,) proposed, than it was generally and cordially welcomed. No book was needed to urge its adoption. As fast as it became known, it was received with almost universal favor, and for a long course of years, its monthly return has been greeted as an occasion most grateful to the people of God. In every land where the gospel is preached—in many lands where, till

recently, the midnight of heathenism was unbroken—the monthly concert is now observed, and we hope will continue to be observed, till the great object prayed for is fully realized, and the earth is filled with the knowledge and love of God." This general statement is doubtless in the main correct.

There is apparently no uncertainty as to the origin of the concert in that "small circle in England," (which will be referred to more particularly soon,) but other points of interest are not so clear. When and where did the observance of the concert first commence among the churches of the United States? How general is its present observance among churches of different denominations? When and with whom did the custom of taking contributions at the meeting, for missionary purposes, originate; and how general is that custom now? How far is the concert observed in other Christian lands; and do those who there attend, *give* as well as pray at the meeting? How is it even at the missionary stations of different denominations and societies, European as well as American? How far has this now become a Concert of Prayer throughout the world?

It is proposed in this and some subsequent numbers of the Herald, to make some *contributions towards* an answer to such inquiries. More than this the editor cannot do now, and he would very gladly receive information from others, in this or in other lands.

EARLIEST MODERN CONCERTS.

The earliest attempt in modern times to secure a *general* concert among Christians, in prayer for any one object, is supposed to have originated in Scotland about the middle of the last century. In October, 1744, a number of Scotch ministers engaged to observe in their own practice, and to propose for the observance of others, for a period of two years, special seasons of prayer for the general effusion of the Holy Spirit on "all the churches of the Redeemer and on the whole habitable earth." For this purpose they agreed to set apart some season on Saturday afternoon and Sabbath morning of each week; "and more solemnly, the first Tuesday of each quarter, beginning with the first Tuesday of November then next ensuing." This plan they engaged to strive to commend to the observance of others, not by publishing, but in a more private way, by conversation and correspondence. The plan was entered upon extensively in Scotland, England, and to some extent in North America, and very soon there were many "praying societies" in various places. Before the two years expired, a memorial was agreed upon, to be printed and sent abroad, not in Scotland only but to other lands, proposing a continuance of this method of united prayer. About five hundred copies of this memorial, it appears, were sent to New England, and following the suggestions made in it, Jonathan Edwards soon published his "Humble Attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion, and the advancement of Christ's kingdom on earth;" an essay which occupies one hundred and forty octavo pages in his Works; in which he quotes a minister of Boston as saying, that the motion seems to have come from above, and to be wonderfully spreading in Scotland, England, Wales, Ireland, and North

America. It would seem, however, that the observance of this concert never became general, and did not long continue in many places; but Dr. Pond, in a note on page 245 of his little work, "The World's Salvation," already referred to, says: "It is an interesting fact, that in some congregations it *was continued* till the establishment of the present *monthly* concert." In confirmation of this statement he now writes (January 31, 1862): "The old Quarterly Concert was observed in my native church, North Wrentham, Mass., all along through my childhood and youth. Good old Mr. Cleaveland used to appoint it regularly, and the old people used to attend it. I do not know how it was conducted, but think that Mr. Cleaveland used to preach. My impression is, that it was observed by Dr. Emmons's church in Franklin, and in most of the churches of the Mendon Association, which at that time was very large." Dr. Ide, of Medway, also writes: "The old Quarterly Concert was observed in Franklin when I first came into this region. Dr. Emmons always preached on the occasion. I believe he continued to preach at these lectures until the time, or near the time, when the present concert began to be observed." And Dr. Samuel M. Worcester, of Salem, says: "My mother told me that when she was a little girl, say as early as 1792, there were meetings of prayer at Hollis, N. H., held regularly, for the promotion of the gospel in all the world. The same was true, she believed, of other churches."

ORIGIN OF THE PRESENT MONTHLY CONCERT.

The present Monthly Concert originated with an Association of Baptist ministers, at Nottingham, England, in 1784. The son of Andrew Fuller, in the Memoir of his father, refers to his intimacy at that period with "those excellent men, Messrs. Sutcliff of Olney, and Ryland of Northampton," and says: "A pamphlet written by the celebrated President Edwards, on the importance of a general union in prayer for the revival of true religion, having found its way into their hands, was printed and diligently circulated. This was followed by a small publication, entitled, 'Persuasives to extraordinary Union in Prayer for the Revival of real Religion,' appended by Mr. Fuller to a sermon which he published about this time." "Resolutions were also passed at a meeting of the Association at Nottingham, and subsequently at similar meetings in other districts, recommending the setting apart of the first Monday evening in every month for prayer for the extension of the gospel." This was eight years before the formation of the Baptist Missionary Society, that pioneer among modern foreign missionary associations. Some extracts are then given "from Mr. Fuller's private memorandums," among which we find the following:

"May 11, 1784. Devoted this day to fasting and prayer, in conjunction with several others, who have agreed thus to spend *the second Tuesday in every other month*, to seek the revival of real religion and the extension of Christ's kingdom in the world." "July 9, 1784. Read to our friends this evening a part of Mr. Edwards's Attempt to Promote Prayer for a Revival of Religion; to excite them to the like practice." "July 12. Found earnest desire this morning, in prayer,

that God would hear our prayers, in which the churches agree to unite, for the spread of Christ's kingdom."

Dr. Ryland, in his Life of Andrew Fuller, in a note connected with these extracts from his memoranda, states that the copy of Edwards's "Humble Attempt," &c., was received from Dr. Erskine, by a friend of Mr. Fuller, April 23, 1784. He also says: "The meetings of prayer, for the revival of religion and the success of the gospel, on the first Monday in every month, had been *first* set on foot this year, at the Nottingham Baptist Association, June 3, 1784. They were recommended by the Warwickshire Association, in 1786, and adopted by some of the Independents in their neighborhood. The Western Association recommended the same practice, in 1790, which has since spread extensively through the kingdom." A writer in the Missionary Herald, for March, 1839, remarks:

"At the commencement of the present century, twelve dissenting congregations were united in a monthly meeting of this kind in London. The meeting was movable through the twelve chapels, as they are there called, or churches, being held in each successively; and it was customary to publish a table in the December number of the Evangelical Magazine, containing the place of each meeting through the ensuing year, the name of the minister who was to deliver the address, and the name of him who was to offer the prayers. After fourteen years, there were two distinct circuits through twelve churches in London. Three years later, the number of union meetings was increased to five, each revolving, as before, through twelve churches."

Its introduction and extension in the United States.

The same writer in the Herald also says: "We have discovered no trace of the meeting in this country previous to the year 1815." But such "trace" may be discovered in the publications of the American Board. In an "Address to the Christian Public," which forms a part of the Board's third Annual Report, and is dated October, 1813, it is said:

"We take the liberty of stating in this place, that many Christians in Great Britain have, since missions were fitted out from that country, observed the first Monday evening in each month as a season of peculiar prayer, both social and secret, for the success of missionaries and the spread of the gospel. The same time has been devoted to the same purpose by Christians in some of our towns, since the mission was fitted out from this country to Asia. Concert is pleasing in the pursuit of any desirable object. Let Christians who are accustomed to assemble for social prayer, consider whether this concert may not be further extended."

In the "Life and Labors of Dr. Worcester" we find it stated:

"Soon after the sailing of the missionaries," [i. e. the first missionaries of the American Board,] "the Tabernacle Church, Salem, commenced the regular observance of the Monthly Concert of prayer for foreign missions, specifically and specially in imitation of those Christians in Great Britain who, 'since missions were fitted out from that country, had observed the first Monday evening in each month, as a season of peculiar prayer, both social and secret, for the success of missionaries and the spread of the gospel.'"

It is obvious, however, that the observance of the concert had not very much extended among the churches previous to 1815. In January of that year, a writer in the *Panoplist* definitely proposed its observance, and urged it upon Christians and churches. He stated that it was then known to be observed "by many Christians in Europe, by some in America, and by missionaries and their families and congregations in Asia and Africa." In the Panoplist for March, of the same year, the same writer says:

"The proposal for a *Concert of Prayer*, which was stated and explained in the Panoplist for January, page 19, has been received by many Christians, both ministers and private members of our churches, with great interest. A similar proposal had been communicated by letters, to a considerable extent; and I have the pleasure of stating, that a large number of churches will commence the observance of this concert, on the first Monday of the present month."

This would seem to have been, in the United States, the inauguration of a new movement in this direction, and from that time the number of churches observing the concert very rapidly increased. An address to the patrons of the Board, published in January, 1818, says: "In the devout observance of this appointment," [for special united prayer on the first Monday of every month,] "hundreds of churches and thousands of Christians, in our land, statedly join with myriads of their brethren and sisters of other lands, in presenting their humble requests and grateful acknowledgements, through their one High Priest, to the God and Father of all." A letter published in the Herald in January, 1824, says: "Assemblies for this purpose," [the concert of prayer,] "are becoming more and more numerous throughout the Christian world;" and twenty years later Dr. Pond wrote, beautifully:

"One of the most interesting views of the world which the Christian can now take, seems to me to stand connected with this sacred concert. Suppose some angel were commissioned to travel with the great sun, in his apparent diurnal circuit around the earth, on the first Monday of every month, (and we read of an angel standing in the sun,) as he retired from the different regions, and the shades of evening followed on, what could he witness more deeply interesting to him than the little companies of Christians, here and there, assembling for their concert of prayer? In the remote East, he would first see our missionary brethren, with their native converts, gathering together in China, Borneo, and New Holland; then in Burmah, Siam, and the Indian Archipelago; then at the different stations all over India; then in Persia, and Armenia, and Syria, and along the eastern coast of Africa; then in Turkey, in Greece, and in some of the Islands of the Mediterranean Sea. In different parts of Germany, Holland, Switzerland, France, and more especially in the British Isles, he would see numerous assemblies of Christians moving spontaneously together, and uniting their prayers for the same great object. Casting his eye far southward, along the western coast of Africa, from Sierra Leone to the Cape of Good Hope, he would see little groups, of different colors, assembling to pray for the salvation of the world. Crossing the wide Atlantic, he would find numberless praying circles already convened, along the eastern shores of America, from Greenland and Labrador, through the extent of the United States, and at the mission stations in the West Indies. At numerous

points in Western America, he would see the poor natives coming together, with their teachers, to prolong the grand concert of prayer and praise. And with the various islanders of the Northern and Southern Pacific, the long, the blessed prayer-meeting would come to a close.

"Here then would be a whole day of prayer! Here actually *is*,—month after month, through the whole year, and from one year to another,—an entire twenty-four hours of *united concert prayer!* The retiring sun scarcely leaves one prayer-meeting before he lights upon another! Yes, month after month, this great globe of earth may be said to be encircled, belted with prayer; rising up like one vast cloud of incense, offered up together for the same grand object,—the evangelizing of the nations,—the conversion of the world to God! What Christian can conceive of a spectacle more deeply interesting! What view of the world can possibly be taken, more touching to the pious heart!"

MR. EDWARD BREATH.

The death of Mr. Breath, for many years past the printer of the Nestorian mission, at Oroomiah, was announced in the Herald for March. Edward Breath was born in the city of New York, January 22, 1808, but in 1819 the family removed to the State of Illinois. He received only a common English education, but learned the art of printing; and before he entered upon his missionary life had been editor as well as printer of newspapers, at several places in Illinois. In 1837, he was the printer of Mr. Lovejoy's paper at Alton, and though not then an anti-slavery man, determined to maintain the liberty of the press, he stood by Mr. Lovejoy's side when he was shot down by the mob. At that time he was not a professing follower of Christ, but "that sorrowful event," writes Dr. Perkins, long his associate in the missionary work, "instrumentally made him both a Christian and an anti-slavery Christian—the latter, however, of no bitter, denunciatory type." He became hopefully pious, and united with the Presbyterian church (at Alton?) in 1838, and appears to have removed to Galena at about this time. Some of his friends now urged him to prepare for the ministry, and the church at Galena proposed to afford him needed pecuniary aid. But he felt that there were serious objections to this plan, partly on account of his age; and choosing what he regarded as the next best method of serving Christ, he resolved to offer himself for service in the missionary field as a printer. The clerk of the church at Galena wrote to the Secretaries of the American Board, under date June 29, 1839, saying, in the first sentence: "The Presbyterian church in this place have directed me, as clerk of the Session, to inform you that one of their number, a printer, holds himself ready to go under your direction, to any part of the world—the jungle or the sands." His recommendations, as a man, a Christian, and a remarkably accurate, neat, ingenious and every way competent printer, were of a high order. His services were accepted; he sailed from Boston, July 21, 1839, and arrived at Oroomiah in November. In 1847, he came on a visit to the United States, was married, June 13, 1849, to Miss Sarah

Ann Young, of New York city, and re-embarked for his mission field on the 18th of the same month.

Respecting his labors, character and influence as a missionary, Dr. Perkins says, in a notice published in the *Independent:*

"He has labored indefatigably at Oroomiah, as a printer and an editor. With wonderful tact and talent he has cut and constructed our beautiful fonts of Syriac type, on the spot, from year to year, with a hand before unpracticed in that art, but which has astonished us by his rare and complete success. He has thus saved thousands of dollars to the American Board. Through his press he has issued for the Nestorians more than 80,000 volumes, including several editions of the Scriptures in Modern Syriac, thus giving to that hungering people a precious Christian literature of about 16,000,000 of pages, in a language never before printed. Mr. Breath's finely balanced and richly stored mind, and warm Christian heart, have rendered his services most invaluable in Persia, in many other ways besides the department of the press. The members of our mission proposed to him, many years ago, to receive ordination, and preach the gospel as a minister. He modestly declined the proposition, but he has in manifold ways, in faith and patience, by prayer and teaching and informal preaching, and especially by a humble, uniform walk with God, well fulfilled the work of an evangelist. He has finished his course and gone to his rest and reward, leaving in distant Persia a wife and three children, and a deeply stricken missionary band, to mourn his loss, Three dear children had preceded him—the last, 'Little Julia,' whose touching story is told by the mother in a recent tract bearing that title."

In October last, the cholera made its appearance in Oroomiah, and "contrary to all precedent," Mr. Coan writes, "it first broke out in our quarter of the town. Prudence required that we retire to our health retreat, [at Seir,] which we accordingly did." Duties in connection with their work, however, led the brethren to visit the city frequently, where they remained as short a time as possible, returning to the mountain for the night. The circumstances connected with Mr. Breath's sickness and death are related by Mr. Coan, under date November 20, as follows:

"Last week a case of outrageous oppression occurred, calculated to appeal strongly to our sympathies, and Mr. Breath interested himself much to get redress. A poor Christian girl, while picking cotton in the fields, was suddenly seized and forcibly carried off to the city, against her cries of remonstrance, by her Mussulman master, who placed her behind his servant on a horse, and rode after with his drawn sword, threatening her life if she resisted or cried for assistance. The child's distracted parents and friends came to us for help. This business detained Mr. Breath one night in the city. He came up on Saturday, the 16th, as well as usual, and on the Sabbath attended religious services. Sabbath evening, about seven o'clock, he was violently attacked, and by Monday morning the cholera had done its fearful work. He lay in a state of collapse through the day, and about six o'clock in the evening, quietly ceased to breathe. His sickness was so short and distressing that he was not able to say much, but he has left the best of witnesses in his life. Our loss is irreparable, but his gain infinite. We who have been most conversant with him the past year, have remarked that he seemed to be fast ripening for heaven.

"We all looked up to this brother for counsel and advice, and reposed great confidence in his wisdom and judgment. I cannot forbear to mention a few of the more prominent traits of his character His great modesty and diffidence forbade his ever obtruding himself or his opinions upon others. His rich Christian experience, his aptness and originality of thought, and his sound and scriptural views on the great doctrines of our holy religion, had suggested to us that he might be called of God to preach, more formally, the gospel to the Nestorians, but he refused to entertain the subject.

"He was a man of strict integrity and truthfulness. His sense of justice was so great that it led his naturally impulsive nature to speak strongly when he saw right outraged, and he watched the progress of the terrible war in our native land with intense interest. He possessed very extensive information and general intelligence; could take broad and comprehensive views of every question which came under his notice; and was also remarkably keen in his perceptions, and prompt in the execution of whatever he undertook.

"He was a stranger to malice, and harbored no unkind thought toward another; was remarkably free from selfishness, and never preferred his own ease or comfort to those of others. He was always ready to do for others, and those of us in whose families he had ministered in hours of trial, of sickness and death, can never forget his tender assiduity, thoughtfulness and gentle care.

"The world has lost a man of rare worth, society an ornament, the church a pillar, this mission a most beloved and valuable associate and co-laborer, this people, the earnest, effective labors of one who loved them, and his afflicted family a beautiful staff and support. His ancestors were among the translators of King James's edition of the Bible, and he was a devoted servant of Christ in giving the printed word, in Syriac, to this ancient people of God. The memory of our brother is blessed, he rests from his labors and his works do follow him."

Mr Cobb writes:

"It was my melancholy satisfaction to minister to our departed brother in his last hours; if satisfaction it can be called, to see all efforts for recovery fail, and watch the remorseless progress of death, in one of its most dreaded and dreadful forms. I have no doubt that *he* was fully aware of his condition from the first moment I saw him, on Monday morning, the 18th of November; yet *I* did not apprehend danger. During the morning he suffered greatly from nausea, even after the fatal vomiting had ceased, remarking that he felt 'so sick, so dreadfully sick.' Thinking that perhaps his mind might be ill at ease, I asked him whether this was the case. 'No,' he replied, 'I may be insensible; I know that I am vile, a great sinner; and if I thought that I should live a better life were I to recover, I should pray that I might do so, before I go hence and be no more. But I see no hope of this, and am ready to cast myself upon the Savior and die now, if it is his will.' Then you can cast all your cares upon Him, can you? 'Yes, all of them.'

"We needed no dying testimony, from one whose living testimony had been so perfect. He always impressed me as a deeply spiritual Christian, and for the last few months he seemed to be growing rapidly in grace. It may be more appropriate for those who have known him longer and more intimately, to speak of his modest, truthful Christian character, 'above reproach;' but I can say, as the youngest of this broken circle, that he drew our hearts to him, and our confidence reposed in him, in no common degree. We feel as though a father had been taken from us."

ITEMS OF INTELLIGENCE.

China.—Mr. Bonney wrote from Canton, November 29: "The triennial literary examination has just closed, at which 7,000 students attended. Thirty or more died during the examination, from over exertion and intense mental excitement. When the students dispersed, several thousand copies of the Gospels and Christian books were distributed among them. These were kindly received, and will be carried to every part of the Province,—to towns and cities not yet visited by the Christian teacher. They will prepare the way for the people to hear, more understandingly, the preaching of the gospel by the living voice, when the feet of the preacher shall tread those distant paths. Meetings at my chapel are fuller than last summer, more strangers attending, and listening attentively."

Ceylon.—In October last a circular was issued by the members of the Ceylon mission, soliciting aid in the support of their benevolent operations, from English and native friends on the Island, in view of the embarrassed condition of the Board and the necessarily reduced appropriations. The spirit manifested in response to this appeal has been very gratifying. Subscriptions and donations amounting to more than $350 had been received December 9. At Colombo, in the south part of the island, a public meeting was called in November, at which resolutions were passed expressive of a readiness to show "practical sympathy," and appointing a large committee, consisting of clergymen of different denominations, civil magistrates, officers in the army, merchants and other business men, "to raise subscriptions for, correspond with, and otherwise assist the American missionaries in the Island, during the continuance of the present difficulties." This committee was also requested to form a ladies' committee for the same purpose. Members of the committee have addressed the mission in the kindest manner, soliciting information which will enable them to act more intelligently in the case, and expressing the 'sanguine hope, that the Colony will act in this matter to its credit.'

Dakotas.—Mr. Riggs mentions the addition, in January, of one person, a woman, to his church at Hazelwood, and of two, a man and his wife, to that of Dr. Williamson, at Yellow Medicine. The school under the care of Miss Huggins has seventeen pupils, from six to fifteen years of age, 'amiable, interesting, and promising.' One young lady, who had been in the school from its beginning, has entered the Ohio Female College, near Cincinnati.

LETTERS FROM THE MISSIONS.

Zulu Mission.

Letter from Mr. Ireland, November 28, 1861.

Death of Mrs. McKinney.

Mr. Ireland writes from "Boston Saw Mills," "a lonely spot," he says, "eighty or ninety miles from any of our stations, and about thirty from Pietermaritzburg," where his family and Mr. McKinney's had been spending some weeks with reference to health. Here they had received the most kind and thoughtful attention from J. Few, Esq., the proprietor of the extensive saw-mills there, at whose house they stopped, and to whom, on other occasions also, the missionaries have been brought under great obligations. There Mr. McKinney had been sick with fever, and three of his children with measles, previous to the arrival of Mr. and Mrs. Ireland. The care and anxiety were too much for Mrs. McKinney, and she was soon prostrated by a severe attack of congestion of the lungs. Mr. Ireland writes:

Mrs. McKinney's health had been extremely delicate for more than a year, and for some months before they left home, it was quite evident that she was suffering from a pulmonary disease. For weeks she had lost her voice, so that she could only speak in a whisper. After leaving home, they went first to Pietermaritzburg, where she was under active treatment by the best physicians the country affords. They remained there six or seven weeks, and then came to this place. After the attack above alluded to, she rallied considerably, especially subsequent to our arrival, which seemed greatly to comfort her. For the first ten days we thought there was evident improvement, and she continued very much the same for another week, when she began to grow weaker and weaker. During this time she was receiving frequent visits from a physician living in the vicinity, but in view of the unfavorable change I wrote to Dr. Mann, of Pietermaritzburg, (the best physician in the colony,) entreating him to come out if possible. He came on Saturday, the 23d instant, and pronounced her case a hopeless one. He thought she might drop away at any time. The change for the worse seemed now more rapid, and on Tuesday, the 26th, at noon, she quietly breathed her last, without a groan or struggle.

Our dear departed sister belonged to that class of timid, self-depreciating, self-distrusting Christians, who never have much to say about themselves or their religious joys. Hence hers was not what might be termed a triumphant death, as that word is generally understood. She put her feet gently into the surging billows of death's dark river; but no sooner had she entered than she was safely across, and in the bosom of her Savior. Not ten minutes after we first thought her dying she had ceased to breathe. But those who knew her as we knew her, needed no glowing experience of the death-bed to satisfy us of her ample preparation for an exchange of worlds. From the first of our connection with the mission, she has ever been regarded as *the* favorite, by each and all of our mission circle, and was looked upon as a model Christian wife and mother. In these respects her missionary influence was especially happy, and will doubtless long be felt at the important station where she and her husband have labored since their return from America.

Mrs. McKinney (Fanny M. Nelson) was born at Amherst, Mass., October 7, 1817, but her home, at the time of leaving for her mission field, was Cortlandville, N. Y. She was hopefully converted and united with the church in Homer, N. Y., in 1831, was married to Mr. McKinney, February 24, 1847, and sailed with him, from Boston, on the 29th of April the same year, to join the Zulu mission.

Shanghai Mission.—China.

TIENTSIN.

Letter from Mr. Blodget, November 4, 1861.

Mr. Blodget, it will be seen, is very earnest in his desire that the place which he has now occupied for a year, should be made a permanent station of the Board, and that more laborers should be sent without delay. It is proper to say that two young men, under appointment by the Committee, had been designated to *Northern China*, with primary reference to Tientsin, a few days before this letter was received.

Importance of Tientsin as a Mission Station.

I entreat the Committee to adopt this as one of the stations of the Board. If it is all that can be afforded, send us at least *one single missionary;* one *good man* whose heart is in the work, and who is *willing to bear his cross and follow Christ* amid these dying, nay, these dead multitudes of heathen. The climate of this place is better, I am fully persuaded, than that of any other place upon the coast of China, except that upon the Shantung promontory. The heat is intense in the summer, but even then it is

more healthy than Shanghai by far, and during the remainder of the year there is no comparison between the two places. This region is remarkably dry; that, remarkably wet and rainy. There is less east wind here than in any place I have known, and less rain.

The country to be reached from this port is immense. I have just returned from a journey up the Grand Canal to Tuh Chow, in Shantung, entering that province by the back door. In September, I went with Mr. Edkins to the Pan mountain, on the north. We speak of journeys to Shensi, and to "Lama Mian," 1,500 li north of this place,—a great mart for sheep, cattle, horses and camels, in Mongolia. We can easily reach Honan, and no missionaries are so near to the remote province of Shensi. Our books must already have reached nearly all these places. The mountainous regions of Shensi on the north-west, and of Mongolia on the north, will be extremely interesting fields of labor. The dialect of all the people is one, the colloquial mandarin. It is the spoken language of more than half the people of the whole empire. It prevails in all the provinces north of the great river Yang tse kiang, in Sz-c'huen, in Yunnan, in Kwei Chow, and in parts of Hunan and Kwang-si. This language is reduced to writing. Whatever questions may be entertained in other parts of China about colloquial writing, none are admissible here. The Bible must all be rendered into this dialect, and a literature created in it. And no open port is so favorable for this work as Tientsin. We have an eligible location for our mission, in the very heart of the city. It has required more than ten years at Fuh-chau to secure what we have here at the outset, and thirty years at Canton. I think these things should be considered.

The Converts.

Moreover, I would urge the measure of blessing which God has granted to us here. On Sunday, the 3d instant, five days before my first year at Tientsin was complete, I sat down at the communion table with four native converts. I rejoice over these with trembling, yet I do rejoice and hope for them all. The poor blind man, Chàng, grows in knowledge, and is fervent in spirit. The keeper of the Chinese hospital is pleased with him, and gives him a home and food there, although his eyes are incurable. His wife is employed in administering to the females in the hospital. He exhorts all around him, and there is quite an amount of knowledge diffused among the inmates of the institution by his efforts. This is the *first* convert. The *second*, the aged man Lioh, spends his whole time in the house of the Lord, exhorting, instructing, and learning. He receives not a farthing for his services. In his recent journey with me to Tuh Chow, his expenses were paid. He was full of zeal, leaving a tract and an exhortation wherever opportunity offered. In many villages and hamlets he dropped the good seed of the kingdom. The *third*, Jung Sien Sung, is employed by Rev. Mr. Hall, an English Methodist missionary, as his personal teacher. He has not returned to his opium, is intelligent in Christian doctrine, and gives satisfaction, in a good degree, to his employer. I have increasing confidence in him. The *fourth*, an aged man, Yang, belongs to a very respectable family, and is zealous in teaching them Christian truth. He has a very clear mind, and his reports of conversations with relatives and friends show that he is in earnest, and is doing a good work. He has prayer in his family, and has no thoughts of gain for himself or others, except as godliness is gain.

The commercial importance of this place is very great. Large numbers of merchants have located here, and a foreign settlement is beginning, nearly two miles from the city. The English, French and Russians, have obtained

"concessions" of land for their respective citizens. We have no representative at court, and our citizens fall in where they can.

We suffer with our suffering country. "This day is a day of trouble, and of rebuke, and of blasphemy." Yet will we say of our Zion, in her distress, "God is in the midst of her; she shall not be moved. God shall help her, and that right early." Yet he may humble us first, and bring us very low before him.

Mission to Eastern Turkey.

BITLIS.

Letter from Mr. Burbank, November 26, 1861.

Mr. Burbank writes that he had spent much of the autumn in exploring the field, making long tours, preaching the gospel where no missionary had been seen before, and thus learning "how greatly the work needs more laborers and how wide is the opening." "My tour extended," he says, "over the country north and west of Lake Van, through an extensive and fertile plain called Boolanuk, and from thence to Khanoos, Erzroom and the city of Van." What he has written respecting this region, its population and religious wants, will be read with interest.

Boolanuk District.

This district is separated from Lake Van by a low, narrow range of hills, which rises at its southern extremity into a high mountain peak, called Lipan. On the north are visible the high mountains of Erzroom; on the north-east, the snowy peaks of Ararat. Through it runs the east branch of the Euphrates, passing through a gap in the mountains into Moosh plain. This is an exceedingly interesting region for the naturalist and historian, but its geology and history must not divert our attention from its present inhabitants and their religious wants. It is about fifteen hours from Bitlis—or fifty miles; a day's ride in length, and half that in breadth; and is by far the most fertile plain in this part of Turkey, Moosh not excepted. It sustains a large population. The villages are large and near each other. There are twenty Armenian villages in the plain, each having from fifty to three hundred houses, giving an average of ninety to each, and a total Armenian population of twelve thousand. To this must be added the Armenians on the north and west shores of the lake, about four thousand in number, beside the large number of Turks and Koords. Thus we see how thickly peopled the country is.

Many of the Armenians are rich, notwithstanding the depredations of the Koords, the oppressions of the Turks, and their own rude system of agriculture. One of their rich men is said to possess six hundred sheep, forty oxen, fifty buffaloes, and thirty horses; to have in his employment eighteen servants, and to raise twelve thousand bushels of wheat yearly. A visit to his threshing floors did not indicate that this is an exaggeration. This shows how abundantly able the people will be to support all the institutions of Christianity when their hearts shall have been brought under its benevolent and holy influence. Their priests and monasteries consume much of their substance, but give no return for it in spiritual things, "teaching for doctrines the commandments of men."

The Religious State of the People.

The religious condition of the people is like that of the Armenians generally. They are very superstitious and corrupt; and no wonder, for the priests are ignorant and vile, and 'like priest like people.' Seldom was a Bible or a Testament found in a village, and where such books were found, they were written in the old language, of six or eight hundred years ago. They are carefully preserved, not to be read, but are kept rolled up, sometimes in thirty or forty different pieces of various colored silk,

and are used only when the most solemn oaths are administered. As a matter of course, not even the priests know their contents; sometimes they do not know so much, even, as the number of the commandments. There are no schools, and generally only two or three men in a village can read.

Sometimes we would ask such questions as these: "How many Gods are there?" Answer. "We don't know." "Was Jesus Christ God or man, or both?" "We don't know. We know only that it is fast, or that it is not fast." Then they, in turn, would ask, "Do you keep fast?" "No. It is not written in the book—the Bible. God does not say eat no meat on Friday. He commands us not to lie, not to steal, to love our neighbor as ourself, to love Him with all the heart, and to believe on Christ, and then we shall be saved."

We have seen the people manifest great surprise at these truths, and rebuke the priests for not teaching them. But the priests turn to us and say, "Ought not the people to give us reverence!!"

They are Ready to Listen to the Truth.

In every village we were kindly received, in some were treated with honor, and in all found attentive listeners. Sometimes nearly the whole population assembled and remained till late in the night, to listen to the truth, though weary with the labors of the harvest field. In many places we sold copies of the Testament and Primer, and gave tracts; but of course the circulation of books cannot be great until a larger proportion of the people can read.

Several helpers ought to be sent to these villages at once; but how shall they be supported! Instead of increasing our force, we have lately dismissed two valuable helpers, for want of means to give them the small pittance necessary for their subsistence. It is no time now to say, "Retrench," when God says, "Go forward and occupy this land for me." If these souls are left to perish where will the responsibility rest? On the missionary? On the Committee? Or on the Christians of America who *can*, but *do not*, send them preachers of the gospel?

At Khanoos, Mr. Burbank writes, they saw the necessity for missionary oversight. When Baron Simon left, only a young and partially educated helper could be sent there, and some of the Protestants had become disaffected. It was hoped that 'the dissensions were happily healed,' but the people desire a settled pastor, and promise to furnish a large part of his support.

Van.

The Armenian population of Van is as follows: "Armenian houses, two thousand five hundred and twenty-eight; souls, thirteen thousand seven hundred and fifty-two; churches, twelve; priests, twenty-nine." "The number of Armenian villages in the Pashalic is four hundred and thirty-two; houses, ten thousand and ninety; priests, two hundred and sixty-five; monasteries, fifty-six; churches, three hundred and seventy-seven; souls, seventy-two thousand five hundred and eighty-nine. This makes a total Armenian population, in the villages and city, of eighty-six thousand three hundred and forty-one." These numbers are given by the Armenians, and without doubt are less than the truth; for they always underrate their own number, so as to reduce their proportion of the government taxes as low as possible. It would be safe to call the population ninety thousand. Add to this number the population of Bitlis, Moosh and the region around, and you will see what a large Armenian population there is yet in the centre of their once flourishing empire, the seat of their kings. The dust of the region is still sacred in their eyes, for it holds the velvet shrouded, glittering tombs of bishops, kings and queens, and the concealed standard of their armed legions. (These we saw at Varak monastery, three hours from Van.)

The people of Van have introduced many European customs; the merchants are acquainted with European commerce; and minds have been awakened from their long slumbers. Many are casting off the superstitions of their church; some for a freer license to their appetites, others from a desire to know the truth. Armenian public sentiment winks at the first class, and bitterly opposes the second; but ineffectually, for the influence of the *leaven* of truth, where it has been introduced, cannot be checked. This state of the public mind is favorable for a vigorous commencement of missionary labor. The Armenian ecclesiastics cannot again stupefy the awakened mind, and it must become infidel or Protestant. Of the two, they choose the infidel, for that is not so totally inconsistent with the obervance of their church rites.

Increased Effort Called For.

It remains very much with this generation to decide which one of these movements shall prevail for centuries to come. If it is to be Protestant, the struggle must be commenced before the current is strongly set the other way. The facts in the case, and the lessons of history, render any other conclusion impossible.

Within the bounds of the ancient Armenia there is one missionary station—Bitlis—now occupied. Shall there not be others? This field is to the Turkish Empire, what New England is to the United States. Erzroom, its emporium, will answer for Boston, Bitlis for Springfield, and Van for New Haven. Would the people of New England be willing that two men at Springfield should alone become responsible for their religious instruction, and that all the rest of their ministers should be sent to monasteries, their printing presses to New Orleans, and their professors and teachers to beggary? How long would it take the two ministers at Springfield, and a few friends in here and there a village, again to supply New England with what she had lost?

Would the "Committee," if they had the care of the work, and means within their power, long delay to supply Boston with pastors, and Harvard College with professors? Eastern Turkey as much needs a Dr. Kirk in Erzroom as New England needs one in Boston. She as much needs a Dr. Bacon in Van as New England needs one in New Haven. Nay, she as much needs them as New England *would* need them if they were her only pastors. So, at least, it seems to the sons of New England now in Turkey.

Mission to Central Turkey.

MARASH.

Letter from Mr. White, December 16, 1861.

This letter refers briefly to several topics of interest. A few extracts from it, respecting some of the persons just received to the church at Marash, will be found among the *Miscellanies* on a subsequent page.

Congregation—Additions to the Church—Schools.

The members of our congregation have now returned from the villages and vineyards, so that our Sabbath audience is again from six to eight hundred. Happy also am I to be able to add, that there are some signs of the presence of God's Spirit. There is a tenderness of feeling, a mourning over the hard heart, and fervent prayer, which seem to me, without doubt, to betoken a reviving of God's work. The church is in a better state than it has been in before for months. We have recently held examinations of candidates for church membership. Sixty-eight presented themselves, of whom nineteen were approved, and yesterday were received to the fellowship of the church.

The school-house adjoining the church,

mentioned in my last, has been completed and furnished. There are two excellent school rooms, twenty-two feet square, well lighted and ventilated. One is occupied by the high school; the other by one of the common schools. There is also a room, eleven feet square, for the teacher and theological students. An examination of the high school was held in October, and the exercises in Arithmetic, Geography, Grammar, Translations, &c., were very creditable indeed. Original compositions were also read. At our out-stations there is nothing of particular importance.

Poverty of the Marash People.

Reference is made to the operations of the native Home Missionary Society, which has men in three places. Zeitoon appears entirely closed, as yet, against Protestant efforts. Political changes have occurred at Marash. Khoorshood Pasha has been deposed, and for a time his successor 'did remarkably well;' examining into past wrongs, and constraining to the disgorging of large sums of money wrongfully obtained; but not properly supported at Constantinople, and surrounded by corrupt 'bribe-eating' men, 'even he is now becoming slack and his power weak.' The effort of the impoverished Government to raise money, by distributing £1,500,000 in paper, through the provinces, and compelling the people to pay for it in coin, is mentioned, (the Marash Protestant community paid 15,000 piasters,) and Mr. White then says:

This suggests another subject. We have often spoken of the poverty of the Marash people, and possibly our statements have sometimes seemed exaggerated; but I confess I have never realized until lately, how poor they are. We speak of a community of one thousand souls. It seems large; yet the entire property of this community—their houses, shops, vineyards, clothing, *every thing*—would not amount to six hundred thousand piasters, or twenty thousand dollars! Any man in America, worth twenty thousand dollars, could buy every thing possessed by the whole Marash Protestant community! This seems incredible, but it is a carefully prepared estimate, and I think within, rather than beyond the truth; no others make the amount so large. One chief reason of this, doubtless, is to be found in their heavy taxes. These, this year, including the paper tax, spoken of above, are forty thousand piasters, or one fifteenth of their entire property! Marash being a small place has to pay the soldiers' tax, and some others, which large cities, like Aleppo and Damascus, can and do refuse. I have the impression that Marash is year by year growing poorer, but on this point I cannot speak positively.

Mission to Western Turkey.

CONSTANTINOPLE.

LETTER FROM MR. HERRICK, JANUARY 14, 1862.

Appeal in Behalf of the Work among Mohammedans.

THE writer of this letter is himself the *one* missionary now devoted specially to the work among Mohammedans at Constantinople, and his earnest plea is worthy of prayerful consideration. The appeal yet comes to the churches of Christ, not from China and Turkey only, (as in this number of the Herald,) but from a perishing world, for laborers—for light.

Learning that you are intending to send out some new missionaries, I would like to say a few words to our patrons, the Board and the churches; for my heart sometimes burns within me when I look out upon this great city of the worshipers of God through another name than that "only name," always fragrant and alone acceptable, and by which we must be saved. It is now nearly or quite a human generation since those first explorations were made which led to the establishment of missions among the nominal Christians of Turkey and Persia. These missions were within the proper range of the Board's plan of labor, [for "propagating the gospel in heathen lands,"] only as being expressly designed to be a means

of gaining access to the Mussulman mind. Are our patrons keeping in view their original design, or are they losing sight of it at the very moment when the door is opening for its fulfillment? I remember the interest which was awakened among the friends of missions by reports of promising movements among Moslems, two years ago. Was that a *fruitful* interest? Was it the awakened interest of *believing*, *praying* souls? If so, the fact that there was not as much of real promise in some appearances as was at first supposed; the fact that some have disappointed our early and perhaps for some time cherished hopes; in short, that the first light was succeeded by a season of darkness, still brooding over us; all this should not *discourage* but *stimulate* to more persevering effort. Here are these millions of Mohammedans, needing to be shown the true path to eternal life. And upon whom so strongly as the patrons of the Board does the responsibility press, of showing them this path? Do you choose to leave to English societies, which are, by far, less advantageously circumstanced for the work than we are, this door of entrance to the Mohammedans? If so, they will doubtless enter it. They *are* entering, even now. There are missionaries of two English societies already in this capital, laboring expressly for the Moslems. But all through the interior, we have missionaries who are acquainted with the Turkish language; men better prepared to do labor for the Turks than those from another country, and working under another society, could possibly be for a long time; to say nothing of the unhappy distraction and diversion occasioned in the minds of those for whom we labor by seeing these different forms of worship, and, to some extent, of belief, among Protestant Christians themselves.

But it may be asked, Why is any urgency felt just now, on this subject? Consider a fact or two, and it will appear. Two years ago the Board had three missionaries, with native assistants, devoted expressly to laboring for Moslems at Constantinople. Now *one* missionary is the entire force. It is preposterous to say that the paucity of *results* of labor furnishes a reason for this decrease of laboring force. What if this theory had been adopted when the armies of the Union, first gathered, proved insufficient to crush out the rebellion? We must increase our force, was the universal cry. I believe it would be far better to recall the one missionary you have among this people, and leave the field to others, if you do not mean to give him at least one associate, and that speedily. If a man has great powers of endurance, he may possibly, for a time, sustain a great variety of cares and duties without breaking down, and without prejudice to permanent usefulness; but ordinarily, all that one missionary alone can safely attempt is to watch the movement of events, strengthen the things that remain, and prepare for intelligent advance when he can be supported in making it.

To expect adequate help from the other missionaries of the Board here is unreasonable, for their hands are already full. The places where we can be aided by them are the interior stations. It is imperative that a missionary to the Turks at Constantinople, at least, should be able to use the language in a style more purely *Turkish* than that heretofore used and found sufficient among the Armenians, viz., the Armeno-Turkish. The difference is not one merely of the written character. We have yet to become more intimately acquainted, also, with the real state and working of the religious element in the Turkish mind, in order to labor for them intelligently, and that our work among them may have vitality. We very much desire to follow the publication of the New Testament in a revised form, (a work now in progress here,) by that of brief practical works, adapted to the

wants of the Turks; for we believe this would be a great means of awakening inquiry and bringing them in contact with us. But this requires time and care, and should be followed up by direct effort.

Please remember, brethren, that before you can gather a harvest of matured, ripened fruit, not from that tree which is wild by nature but from that which is renewed by grace, there must be the preparation of the soil, the planting, the watchful, patient tending and watering. We ask you, then, to send at least one man to "take part of this ministry;" and to send him soon, that he may begin the acquisition of the language, and learn the nature of his work; for we believe that the Lord has "much people" in this city, only we must be awake to our responsibility, and accept and meet it in time. The work is one of *faith* and *prayer*, and will long be so; but will it not be one crowned with success, if we are faithful, in God's own good time? *Pray, believe,* and *send help.*

ADRIANOPLE.

Letter from Mr. Crane, January 9, 1862.

Retrenchment—Christian Progress.

It is not a little gratifying to notice, in so many letters, from different missions, intimations that the necessary retrenchment in missionary expenditure has served to quicken and deepen, among native helpers and other native brethren, a spirit of self-reliant and self-sacrificing consecration to the service of Christ; a readiness and desire to make up, as far as may be, by their own efforts, any lack of service on the part of others. The influence upon their own Christian characters, and upon the full and speedy establishment and the vigorous growth of Christian institutions among their countrymen, will be, it may well be hoped, of inestimable value. Native churches supporting their own religious and educational institutions, and vigorously prosecuting, themselves, missionary efforts, are the churches needed. They will be lights which cannot be hid, and which will not shine in vain. May the little church now formed at Adrianople be such a church. Referring to the closing of their book-store and the removal of their principal native helper, made necessary by the exigencies of the Board and previously reported, Mr. Crane writes:

In this emergency, however, it has been to us exceedingly gratifying to see the native brethren rallying around us, and endeavoring, as far as in them lay, to sustain the hearts and hands of those who are called to labor among them in spiritual things. The alacrity and warm-heartedness with which they responded, one and all, to the appeal for prayerful co-operation, more than met our expectations. It was full of encouragement and promise. Ever since our helper left, the brethren have been accustomed to meet together twice every week, for mutual conference and prayer, each in turn taking his place in conducting the services, or offering prayer when called upon. About the same time, a women's prayer meeting was also commenced by Mrs. Morse, which has been continued with more or less interest. These means, in connection with the weekly Bible-class and Sabbath services, have had their influence. We have been pleased to mark the gradual and evident advance in the truth among the brethren. Their regularity in attending on every service; their riper views of Christian doctrine and experience; and their general, uniform consistency of Christian character, have been a source of much encouragement to us, and have tended to impress us with the conviction, that if less dependence were placed, generally, on the mere machinery of missionary operations, and more upon the Spirit's quickening aid, the responsibility of failure or success could, with far more confidence, be left with the great, overruling Head. At all events, we are convinced that the development of an active, co-operative cast of piety, in the native brethren themselves, is a far more reliable means of giving solidity and permanency to evangelical sentiments and institutions among this people than all others combined. This is, if we understand their

aim, precisely what the Apostles sought to do among the churches which they were instrumental in planting. They were wont to urge upon those who were willing to acknowledge the power of the truth, their bounden duty to co-operate with them, by prayer and by every means within their power, in exemplifying and disseminating the gospel of Christ. This it was, if we mistake not, that gave the Apostolic churches such power, and spread the religion of Jesus so rapidly through the then known world. Native converts felt and endeavored to meet their personal responsibilities, in aid of those who were sent to preach the gospel.

A Church Formed.

The formation of an evangelical church at Adrianople had been for some time in contemplation, but our brethren had considered it best not to be hasty in such a movement. More recently, believing that the time was near when the step should be taken, preaching and Bible class instruction have been made to bear specially upon cardinal doctrines, upon the nature and design of a church and its ordinances, and the special responsibilities and duties of its members; so that when the time came for the examination of candidates, several were found conscientiously to shrink from, rather than urge themselves for, church connection. Four men and two women were considered as suitable candidates; and, looking to future ecclesiastical relations, the native pastor of the church at Rodosto, and one of his deacons, having been invited, were present to assist in forming the church; as also were Messrs. Byington and Arms, of Eski Zagra. Mr. Crane writes:

The day at length arrived—the first Sabbath of the New Year—a day which will henceforth constitute an era in the history of the Protestant community in Adrianople. In that small upper room, our present chapel, before a full yet not crowded audience, those six native converts stood forth, and with angels and the great Searcher of hearts as witnesses, took upon themselves the solemn vows of God, to be his for time and eternity. None who then looked upon them could for a moment doubt the depth of those emotions which found expression in their earnest, tearful countenances.

Pastor Abraham remained with the brethren for several days, and it being the week of prayer for the world, interesting meetings were held every evening.

A Bulgarian Young Man.

Mr. Crane next mentions the case of a lad who, for a year or more, had been the only regular *Bulgarian* attendant on the services of the missionaries. His home, from which he had been absent for one or two years, was near the Black sea, eighty or one hundred miles distant, and the letter states:

It seems that the fact of his associating with the Protestants here was, in some way, made known to his father, who from the alarming representations of the priests, determined to seek his son, and if possible to rescue him from the meshes of what he had come to believe a Jesuitical delusion. In the dead of winter, that aged man, with staff in hand, started on foot, and walked all the way to Adrianople. On his arrival, worn out and cold, he was received with filial respect and affection, shown into the little room which we had allowed the boy, who was destitute, to occupy in the chapel building, provided for with all the attention which filial love could suggest, and made as comfortable as the circumstances would allow. Night came, and as the son cleared away the supper of which both had partaken, he brought in his chafing-dish of coals, and by the light of his tallow candle sat and read and expounded to his listening parent, in his simple way, the truths he had learned from his well-thumbed Bulgarian Testament. Thus he continued to do, evening and morning, and at every leisure moment. When the Sabbath came, the son, not content to be absent from the services, invited and urged his father to accompany him, and listen for himself. He came and listened with undivided attention till the close of the service. The fears which had urged him on, over the long frozen road, began

at length to give way, and, more than half convinced of the truth, he ceased his criminations; and save from a dread of facing the priests on his return, he was content to leave his son, giving him his warm paternal blessing. He has returned to his home, carrying with him impressions of the truth never received before, and which we hope may be of lasting benefit to him and his.

Syria Mission.

BEIRUT.

LETTER FROM MR. JESSUP, JANUARY 11, 1862.

MR. JESSUP states that it has been decided by the mission to remove the girls' boarding school from Sûk el Ghûrb to Sidon. Another school for girls, supported by funds from Scotland, has been opened very near the Suk, and he remarks, "English and Prussian educational and religious enterprises are constantly increasing at Beirut and vicinity. It seems as though education would be taken out of our hands ere long." Unhappily, the religous tone of some of the institutions thus being established, is not the most satisfactory.

The Churches.

Last Sabbath, the first Sabbath of the year, we had an interesting communion season. Two persons were admitted to the fellowship of the church on profession of their faith. One was a prominent citizent of Beirut, Khowadji Nofel Effendi, a man of about forty-five, for many years clerk in the custom house of this port. He has been a constant attendant on Protestant worship for a long time, and has manifested in his life and conversation the true spirit of a humble believer. The other was a young lady, brought up in the family of Mr. Bird, of Deir el Komr, and now a teacher in the Orphan House of the Prussian Deaconesses, in Beirut. To-morrow, (January 12,) several persons are to be admitted to the church in Abeih, and Mr. Lyons writes from Sidon, that he has recently examined several candidates for admission to the church in Cana. Thus the work goes forward gradually in Syria, and we trust that those thus added to the church are "of such as shall be saved."

Trouble at Ain Zehalty—Homs.

The Protestant community at Ain Zehalty are in trouble about the church edifice which they have lately occupied, and from which all the idolatrous paraphernalia of papal worship had been removed. The new Governor of Mount Lebanon, Daood Pasha, proves to be a bigoted papist, and has surrounded himself with those who are the most bitter enemies of the Protestant religion. Since the old church edifice in Ain Zehalty passed into the hands of the Protestants, desperate efforts have been made to wrest it from them, and restore it to the Greek Catholic community, who now number only a very small minority of the village. A short time since an order was procured from Constantinople, requiring the restoration of all church edifices to their original sects. Daood Pasha immediately issued an order for the giving up of the Ain Zehalty church edifice, on or before Saturday, January 11. Khalil, the native teacher and preacher, came at once to Beirut to represent the matter. Colonel Fraser, the British Commissioner in Syria, took up the case, on the ground that the building was never the property of the Bishop, but was built by, and is still the private property of Khalil's family. The matter is still undecided, but there is little prospect of a fair decision. Daood Pasha has told Colonel Fraser, "You Protestants cannot understand how *we Catholics* feel on such subjects;" and little is to be expected of a Governor who has given himself up to the priests.

A letter received from Tripoli to-day, states that there are several new cases of enlightenment among the young men of Homs, who ask for a missionary or native helper. What shall we answer to such calls? When we are obliged to leave Tripoli itself unoccupied, what can we hope to do for Homs?

PROCEEDINGS OF OTHER SOCIETIES.

EVANGELICAL MISSIONARY UNION [GERMAN] FOR CHINA.

THIS Society is now in its twelfth year. It grew out of the visit of Gützlaff to Germany in 1850. Dr. Krummacher has been, from the first, one of its leading members. It sustains two missionaries in China, (on the main land, not far from Hongkong,) Rev. Mr. Hanspach and Rev. Dr. Göcking. It has also one young man in a course of study, preparatory to engaging in the same service. The organ of the Society, called the Evangelischer Reichsbote, is published in Berlin.

The receipts amounted to 2,267 thalers, in 1860; while the expenses were only 1,992 thalers. The balance in the treasury, January 1, 1861, was 1,789 thalers.

NORWEGIAN MISSIONS.

IN addition to the three ordained missionaries which the Norway Missionary Society is sustaining among the Zulus, (Rev. Mr. Schreuder being one,) it has recently sent forth another, Rev. R. P. Wettergreen. It had previously dispatched several colonists and other helpers. This Society also contemplates the building of a missionary ship.

BASLE MISSIONARY SOCIETY.

THIS Society, it will be remembered, educates missionaries, and then supports a part of them in the foreign field—a large number having always been found in other spheres of labor. The Mission House had, July 4, 1861, eighty pupils. In the following month seventeen others were admitted to its privileges.

Graduates of the Mission House.

The following table shows that only one third of those who have left this institution, are connected with the missions of the Society.

Societies, &c., served.	Deceased.	At present employed.	Invalids at home.	Preachers at home.
Netherlands Missionary Society,	4	.	.	.
English Church Miss. Society,	33	35	9	.
North German Miss. Society,	6	12	.	.
Twelve other Societies,	8	10	.	.
Congregations in No. America,	7	66	.	.
Congregations in Russia,	14	14	1	.
Different churches, &c.	2	27	.	.
Basle Missionary Society,	35	73	12	5
	109	237	22	5

Missionaries and Assistants.

The subjoined table will indicate the number of laborers, European and native, who are in the different fields occupied by the Society.

	India.	Africa.	China.
Ordained missionaries in the field,	38	12	3
Unordained laborers in the field,	10	10	.
Female assistant missionaries do.	25	16	1
Missionaries at home, ordained or not,	9	2	.
Female assist. missionaries at home,	5	2	.
Native helpers,	63	23	4
Native female teachers,	17	.	.
Heathen teachers,	49	.	.

Members of the Congregations.

The results of the labor already performed by the different missions will appear, in part, from the following statistics.

	1860.	1861.	Increase.	Decrease.
India—Canara,	913	975	62	.
South Mahratta,	259	255	.	4
Malabar,	1,273	1,359	86	.
Neilgherry,	36	37	1	.
Kurg,	67	102	35	.
	2,548	2,728	184	4
Africa—Akra,	272	284	12	.
Adangme,	12	41	29	.
Akuapem,	204	259	55	.
Akem,	13	7	.	6
	501	591	96	6
China,	164	159	.	5

Schools.

The educational statistics of the missions are brought together in the subjoined table.

	India.	West Africa.	China.
Catechist scholars,	33	32	.
Pupils in seminaries for boys,	115	52	.
Pupils in seminaries for girls,	214	85	.
Boys in the congregation schools,	233	197	21
Girls in the congregation schools,	84	88	.
English pupils, Christian and heathen,	551	.	.
Boys in heathen schools,	1,708	.	.
Girls in heathen schools,	32	.	.
Pupils in Sunday schools,	.	49	.
Pupils in infant schools,	.	37	.
	2,970	540	21

Finances.

This Society has *special* funds, to which contributions are made, in addition to what

is given for the ordinary expenses. The Treasurer's last exhibit was as follows:

Income.

Donations from auxiliaries, &c.,	Fr. 204,581.14
Avails of half-batz and kreuzer collections,	195,365.25
Donations from individuals,	204,679.14
Miscellaneous, &c.,	36,954.54
	Fr. 641,580.67

Expenditures.

Mission House,	Fr. 68,028.77
Cost of administration, &c.,	71,688.35
India mission,	348,829.43
Africa mission,	181,675.51
China mission,	22,522.53
North America,	3,003.36
	Fr. 695,747.95

In consequence of this excess of the expenditures above the income, the balance of the previous year has been reduced from Fr. 144,269.11 to Fr. 90,101.23.

Special Funds.

	Industrial fund.	Fund for invalids and widows.	Fund to educate the children of missionaries.
	Fr.	Fr.	Fr.
Amount at the beginn'g of the y'r,	110,210.86	127,340.18	2,331.27
Received,	1,005.32	22,332.63	31,441.63
Paid out,	.	6,672.57	35,191.19
Amount at the close of the y'r,	111,216.18	143,000.24	——

In addition to the deficit in the last fund, there is an outstanding debt of Fr. 40,000, incurred for the erection of buildings to be occupied by the daughters of missionaries.

Missionary Societies in Holland.

Holland has three missionary organizations. Besides the Netherlands Society, (one of the oldest in the world,) another has been recently formed, having a Mission House at Rotterdam, in which there are seven persons preparing for the missionary work in Java. It differs from the original Society in this, that it has no members except "believing" Christians. The Anabaptists also are already supporting three missionaries in Java; and they have one pupil at Rotterdam.

Church of Scotland.

The foreign missionary operations of the Church of Scotland are not extensive. Until very recently, aside from efforts for the Jews, they were limited almost entirely to the support of three large educational institutions in India, one at Calcutta, one at Madras, and one at Bombay. Within three years, two new stations have been taken, also in India, at Gyah and Sealkote, with more direct reference to "having the gospel preached in the vernacular by European missionaries," "in accordance," the Committee say, "with the desire strongly expressed by the supporters of the mission." The whole European force of missionaries is but seven; four or five years ago it was but three; so that there has been progress of late.

According to the last Report, presented in May, 1861, the Institution at *Calcutta* had 720 pupils. Its educational efficiency was said to be improved, but no conversions had taken place during the year. At *Bombay*, four converts had been recently baptized. The number of pupils in the male branch of the mission school was 306; in the female branch, 96. At *Madras*, the number of pupils was 215; about twelve teachers were employed, and "to the regret of the Committee, they are compelled to employ some who are not themselves brought under the influence of Christian truth." The native church at Madras, with 70 or 80 communicants, is under the care of a native pastor. Since the previous report, four adults and two boys had been added by baptism. Two students of the seminary, licensed to preach the gospel by the Presbytery of Madras, were sent to Vellore in October, 1860, where they were engaged in the double work of teaching and preaching; thus making this a new station, or out-station of the mission. The Committee say, in the conclusion of the Report:

From the statements as to the work at the different stations, it appears that the Institutions for imparting a Christian education to the natives are still maintained at Calcutta, Madras and Bombay. The preparation of young men for the ministry also occupies a large share of attention. The congregation of natives, under a native pastor, at Madras, continues to flourish; while instruction is given in the vernacular by native licentiates at Vellore, and by catechists and others elsewhere. In accordance with the desire strongly expressed by the supporters of the mission, both at home and in India, preparation is now making for having the gospel preached in the vernacular by European missionaries. For this purpose, your missionaries at Gyah and Sealkote are zealously cultivating an acquaintance with the language, and taking every method of acquiring familiarity with the feelings, habits, and modes of thinking that prevail among the natives. The effect of their exertions will

afterwards appear; and there is every reason to hope that, by these means, many now in darkness may be enlightened and converted to the Christian faith. But your Committee are constrained to express their extreme regret that the funds at their disposal are not such as to warrant such an extension of the mission as they earnestly desire. The church might be expected to make contributions for the foreign missions on a scale far beyond that which has ever yet been reached. Instead of one European missionary at Calcutta, one at Gyah, and one at Madras, with only two at Bombay and Sealkote, there ought to be at least THREE MISSIONARIES AT EVERY STATION. But although licentiates, thoroughly qualified, are prepared to enter the mission field, and the Committee are decidedly convinced that the number of missionaries ought to be increased, they cannot take on themselves the responsibility of making additional appointments at an annual expenditure far exceeding that which the funds contributed by the church would enable them to meet. Some congregations contribute liberally, but there are still a considerable number of parishes in which no collection is made; while the contributions from many parishes are very small—some being not more than from ten to fifteen shillings each, and a few even less. * * Unless our congregations can be induced, in many cases, to double or triple their contributions, it is impossible to place the mission on a proper footing.

MISCELLANIES.

Dr. Dwight on the "Extravagance" of Missionaries.

A correspondent writes to the New York Evangelist:—A few weeks since, a Missionary Convention was held in our place, which was addressed by Rev. Messrs. Dwight and Lindley, and Secretary Treat. Shortly after the close of the Convention, I received a letter from Dr. Dwight, from which I send you the following extract, as it may serve to correct an impression, which, though not general, exists to some extent. It will be read with the more interest now that that holy man has entered into rest:

"There is one topic which I fully intended to touch upon while speaking in ——, but forgot it. I have heard it intimated more than once, since my arrival in America, that foreign missionaries are living at their ease, in great measure; having plenty to eat and drink, &c.; residing in well furnished houses; and in short, being much better off in the world than many who contribute to the funds of the Board; and it seems to be implied by some, that the chief motive in engaging in this work, is the good salary we get.

"Now I do not suppose that there are many in our churches who cherish such views; and yet for *the few*, I would like to have said in ——, as I would elsewhere, something like the following:

"The salaries of the missionaries in our field were adjusted, after many years of experience in the land, so as to afford a *comfortable support*. As far as *I* am concerned, I can say that for many years I have been unable to procure a *comfortable* support from my salary. It certainly is not *comfortable* for a man with a large family, and being where he is liable to see much company, to be obliged every day to think and consult with his wife, as to whether he can afford to purchase a chicken for his table, or some butter, or some potatoes, or some eggs. But this has been a constant necessity with me for years. I do believe that for a whole twelvemonth at a time, in some cases, we have not seen a fowl in our house, simply because we could not afford to pay the price of one; and for weeks, and sometimes months, we have done without butter and potatoes for a similar reason. I wish you, dear brother, to understand that I am as far as possible from complaining of this. In the present state of things in the churches it must needs be, and I am content. But I think that some who make such statements as I have mentioned in regard to missionaries, would think it a hard case if they were to live on our fare, at times. I have not, for several years, been able to live upon my salary; and yet I would not exchange my position for that of any man in America, however rich he may be.

"The inconveniences and discomforts of living are such, in Turkey, that if I were a merchant or mechanic, I would not stay

there a year, nor a day. *For no amount of money* could I be induced to banish myself from America for such a country; and yet for Christ and for souls, I can cheerfully do it; and I consider myself the happiest man in the world. Again, when I go back, I expect to leave *five* of my *six* dear children in this country. Could I do that for *money!* No, no. I love them as I do my own life, and no amount of money could persuade me to tear myself away from them."

A Sad Case of Persecution.

Mr. White writes from Marash, December 16, 1861: "One of the newly received members of our church became a Protestant seven or eight years ago. Her history is hardly credible, but I have it from her own lips, and it is familiar to all who know her.

"When she first embraced the truth her husband drove her from the house, and she remained away six weeks, a part of the time in the houses of the missionaries, and a part with native brethren. Her babe was taken from her, and from excessive crying, became blind, and afterwards died. Shortly after her husband had received her back, he took her to Payas,—a town near Scanderoon, on the Mediterranean,—hoping that, by threats and persecution, she would there be induced to give up her religion. She remained a year and a half, as it were a prisoner, and subjected to all kinds of ill treatment. She was beaten, thrown down, stamped upon; guns were pointed at her; she was struck in the face with the muzzles of the guns; and when she returned to Marash, so crippled were her arms, that she could not straighten them. Yet, during all her exile, she never once swerved from Christ. Her husband is naturally a morose, wicked man; but he has a special hatred towards Protestantism, and towards his wife for being a Protestant. For years he has scarcely spoken to her. She prepares his food and sets it before him, but he almost never speaks to her, and very rarely sleeps in his own house. All this is solely because she is a Protestant. These facts are confirmed by Deacon Hohannes, whose house adjoins hers. I almost wonder she has stood so firm; but she is only another proof of the power of divine grace."

First Impressions in Madura.

Rev. D. C. Scudder, after having been five months connected with the Madura mission, India, in a letter to the Secretary of the American Board, referring to first and then to somewhat later impressions respecting the people, says: "I was particularly pleased with what I saw at Dindigul, [on the way to Madura.] Pastor Savarimuttu won my interest at once, by his modest bearing and thoroughly Christian appearance. Spending a Sabbath in a neighboring village, with Messrs. Webb and White, I had the first opportunity of looking at the character of native congregations. I must say that I was rather disheartened, and found that my first sight of the people who form the bulk of our native Christians, made me fear that I had rated their standing too high. There were, however, enough pleasant features in the scene in that little church to relieve the darkness of the view, and help to the forming of better balanced conclusions.

"I am happy here. The thought of having charge of a station, with all its peculiar responsibilities, often makes me shrink, as I think of my inexperience and conscious unfitness for the work; but I love the people, and am far more pleased with them than I expected to be. They are respectful, affectionate, obliging. I am surprised to find the heathen so uniformly courteous in their treatment of us. This afternoon I was stoned by some malicious person, while walking in the great temple, but this is the only instance of a breach of courtesy that I have met with since I came.

"One cannot but be impressed with the woful depth of degradation into which this people have sunk. If any are better instructed than those about them, their pride proves as great an obstacle to the reception of the truth as the ignorance of others. But the condition of the lower castes is certainly most deplorable, and he must be a stout-hearted Christian whose faith does not falter, as he enters a Pariah village and tries, in broken language, to

preach to the people of Jesus and his cross. Yet from the outcasts many of our Christians come, and in them one can almost see the light struggling to shine forth. Certain it is that no mere human philanthropy could stand before the facts which confront one here. Faith is our only strength. But there are bright spots, and God has granted us stays to our faith.

"No sight has been so inspiring to me as the gathering of the great body of Christian helpers, at our September meeting. Collected together in the large church, neatly clothed, and answering, with creditable correctness, the questions upon their yearly studies, or joining with fervency in the religious exercises, they formed a very significant, out-standing proof of the power of Christ's gospel. And when, at subsequent meetings, they came so cheerfully forward to contribute out of their poverty to the treasury of the Board, and were so clearly moved to it by the Spirit of God, they furnished additional evidence that their adherence to the gospel was no formal thing, but a true, hearty reception of the personal Christ."

Madagascar.

The intelligence from Madagascar continues to be of great interest. The *Missionary Magazine*, of the London Missionary Society, for January, contains a letter to Rev. Mr. Ellis, dated September 11, 1861, and signed by seven persons, spoken of by the Magazine as "some of the most devoted Christian pastors and other native brethren in Madagascar," in which the writers say:

God has heard the prayers which we have offered to Him, and Madagascar is wide open for the Word of God. Those that were in bonds are now all released from their chains, and are come to Antananarivo. The pilgrims that were in hiding places are now to be seen; and these are now new things with us.

On Thursday, the 29th August, 1861, we that were in concealment appeared: Rainivao, Ramiandry, Rainiketaka, Razaka, Rabodo, and Andrianbahiny. Then all the people were astonished when they saw us, that we were alive and not yet buried or eaten by the dogs; and there were a great many of the people desiring to see us, for they considered us as dead, and this is what astonished them. On the 9th of September, those that were in fetters came to Antananarivo, but they could not walk on account of the weight of their heavy fetters and their weak and feeble bodies.

And this we tell you, our beloved friend, that whosoever of our brethren or sisters that wish to come up to Antananarivo, there is no obstacle in the way—all is free, for Radama II. said to us: "Write to our friends in London, and say that Radama II. reigns, and say, that whosoever wishes to come up can come." And bring all the Bibles and Tracts with you, for we long to see your face, if it be the will of God. We are much in want of medicine, for many are sick and feeble among the Christians, and we long for you to come up to Antananarivo. And we visit you, and we visit your wife, and we visit your children and all the brethren and sisters in the faith. Until we meet may God bless you.

The Magazine for February contains, in connection with various other matters relating to the Island, a letter from Rev. J. J. Le Brun, of Mauritius, who embarked for Madagascar on hearing of the happy change there, in the hope of being permitted to proceed to the capital, and to render service to the native Christians. He was on his way to that place when he wrote, and sends a letter which he had received from some of the native pastors there, dated October 2. This letter is as follows:

We write you a few lines to inform you that we are filled with joy that the kingdom of God gains ground and establishes itself more and more in our country. We have begun to meet for public worship at Antananarivo since Lord's day, 29th September last. As one house was not large enough to contain us all, we had to meet in eleven separate houses, and they were all crowded to excess. When the people saw how great was the number of Christians they were exceedingly amazed, and what still increased their astonishment was the appearing in public of Christians who, having been hidden for so long a period, were considered by all as dead. Everybody could not but exclaim, "Truly God is great, who can thus watch over those who place their confidence in Him!" A general disposition to join us seems to take hold of the people. We therefore anxiously desire to see you here at Antananarivo, to consult with you about what it would be best to do under the circumstances. The king, Radama II., tells us to write and persuade the missionaries to come and settle at Antananarivo, as well as all our friends and countrymen who

are at Mauritius. There is now no obstacle in the way; the road is open to everybody. Every one can pray in all security; the Word of God has free course in our midst. Bring, therefore, with you, all sorts of Malagasy books—the Bible, the New Testament, Tracts, and Alphabets, yea everything printed in the Malagasy language; for everybody here scrambles, as it were, for the Word of God. So ardent is the desire expressed for it that they throw themselves upon any portions they find!

French Roman Catholic Priests have already reached Antananarivo, and use every means to instruct the people in their religion. Pray ardently to the Lord that he prevent any of us who are Protestants at heart from being tempted to listen to their teachings. Everybody, young and old, are eagerly learning to read. All the Christians who were in bonds have received their liberty, and are living at the capital. Such is a brief statement of our present position. Salutations. Adieu. May God bless us all, you as well as us.

The embassy sent to Madagascar by the Governor of Mauritius, to present the congratulations of the British Government to Radama II. on his accession to the throne, has returned; and in their report they say:

The members of the Mission had many opportunities of contrasting the state of the country during the rule of King Radama, and that existing only six months ago. It was imagined that Christianity had been entirely suppressed, but now Christians are to be found in all parts of the capital, and already a school has been established under the special patronage of the king, and for the short time it has been in existence appears wonderfully prosperous. The want of books is severely felt, their possession having been forbidden during the late queen's reign. The few copies of the Bible are nearly useless, having been for a long time concealed under ground.

A very strong feeling of attachment to the English prevails at Antananarivo, and English is spoken by several of the officers.

It was most satisfactory to see the state of things at Antananarivo, especially when we reflected that only six months before, scenes of cruelty and tyranny had been enacted which are difficult of belief. The Christian persecution had gone on with little intermission up to the time of the late queen's death, and parties of Christians who had been for many years in chains, were released at King Radama's accession.

Numbers of Romish missionaries have recently made their way to the Island, rendering prompt and earnest effort on the part of Protestants the more important; and it is very gratifying to see the announcement, that the Directors of the London Missionary Society hope, within a few months, to send six laborers to join Mr. Ellis there.

A Bulgarian Priest.

Mr. Meriam, of Philippopolis, gives the following account of a conversation held by him recently with a priest, whose people had said to him, "Pray go to Priest —— and teach him to do his duty to us."

"The next day I called upon the priest designated, and conversed with him two hours. After the usual civilities, I asked, 'What progress are your people making in the Christian life?' He answered—'Christian life do you say? We know nothing about the Christian life. I will not conceal from you our condition; Christ has left us to fall away from him and to wander in darkness. Christianity is dead among us. From year to year we become worse and worse. We attend church and perform its ceremonies, because our fathers did, and not that it does us any good.' 'But how is this? Why are you in such a deplorable condition?' 'God is punishing us for our sins.' 'What are the sins for which God is punishing you?' 'The ignorance and hard-heartedness of the people. They no longer honor the priests, and no longer perform, with their hearts, the requirements of the church.' 'But, my friend, do the priests have no responsibility for this fearful condition of the people? Do you unfold the Word of God to them and give them advice?' 'We do not know how to preach, and nobody listens to our advice. If Christ himself should preach to my people they would not hear.' 'The truth is now the same two-edged sword as formerly; but, by your own confession, you do not present the truth to the consciences of your people. Do you know what the Apostle Paul says to the Romans, Romans x. 14, 15?' 'It would do no good; besides we know nothing about preaching; we have never learned.' 'If you cannot preach, you can pray for your

people.' 'No, no, I do not pray, for I have no hope that the people will ever be better.' 'How can you work on, year after year, without hope?' 'There is no ground for hope. I work on because in this way I get my bread.' 'But have you no higher motive for laboring among this people?' 'Why should I have? I purchased my place, that I might live easier than I could in any other trade. I tell you the people cannot grow better. We shall grow worse and worse until we become Mohammedans or infidels.' 'But has not Christ said, "Lo, I am with you alway, even unto the end of the world?"' 'But is it not evident that Christ has left us?' 'If you return to him, he will return to you. Here is a promise for you: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face and turn from their wicked ways, then I will hear from heaven, and will forgive their sin." Your duty is not to despair, but to take God at his word and obey him.' 'Alas such, things are out of our reach. We have been educated to do as we do; we cannot do otherwise.'"

The Historical Sketches.

A pastor in Maine, in a recent letter, refers to the Sketches of the history of different missions of the Board now being issued, and to the use which he is making and which others may make of them, as follows:

"I write to express my gratification in the plan of issuing *Sketches* of the several missions for the use of ministers. I may take myself, I suppose, as a sample of many, and much as I would like to inform my people in such matters, I have not and never had books, time or strength, for extensive research. I have been in the habit of reading the Herald, but I retain very little, and cannot well gather from so broad a surface; but give me what you have begun to give, and every mission shall have a hearing from my pulpit. I began yesterday afternoon with a discourse on the Armenians of Turkey and the missions among them; drawing largely from your pamphlet, and filling in with what was readily recalled by it. The people, I am sure, were interested, as I was; and with the help of the *series*, and the plan we have adopted for contributions, I shall be able to give a better account of the present year than of any previous one."

Poor, but Rich in Christ.

Mr. White, of Marash, says of one of the *very poor* women recently received to the Protestant church there: "Her husband being sick with dropsy, she supports the family, by bringing stones from the mountain with a donkey, or working in the cotton fields, at seven cents a day. She called recently to pay her monthly subscription to the Home Missionary Society. On inquiry, I found that she had sold a little cotton that morning for eight cents. She bought two cents' worth of soap, two cents' worth of meat for her sick husband, and the remainder she brought to aid in sending the gospel to the villages. I inquired in regard to the condition of the family. She said they had been compelled to sell their little home, and, one by one, nearly all their articles of furniture had gone; 'But oh, Mr. White,' she added, her eyes filling with tears, 'I have found such a treasure in Christ, I never think of these things.' Would that we were all as rich in grace as she!"

The Men Wanted.

A missionary writing to young persons, from Western Asia, says: "Let me whisper it in your ears, my young friends, that very many wise and good people at home have very mistaken ideas about the sort of men needed for the missionary work, both at home and abroad. When a young man of piety and talents, one who has a call from some big city church, declines it, and decides to go to the West, to Oregon, to California, away down East among the forests of Maine, or to some foreign shore, among ignorant and dark-minded people, do we not sometimes hear it said, 'What a pity that *he* should go, when there are plenty of others who can be spared as well as not.' But let me tell you, that those who can be *spared as well as not* had better *not* be spared. They are not the men needed to do Paul's work, of preach-

ing Christ among the Gentiles, planting and training churches, and ordaining elders over them; not the men to lay the foundations of schools and colleges, and all the civil and religious institutions for coming generations. Oh no! If you know anybody who neither has nor can get a 'good call;' one who can easily be spared; who will not be missed at home; and who therefore thinks of being a missionary, whisper it gently to him that neither would he be *missed* abroad.

"You must remember that the 'calls' here are all to 'big cities' *needing* 'big churches,' and having also very big suburbs; and that therefore only the best men are needed; not those who can preach the prettiest, the greatest, or the most learned and eloquent sermons; but those who have the greatest power to instruct the minds and move the hearts of men, and to do it in the best way; using all their knowledge and eloquence to lead sinners to Christ, and to teach them the art of leading others to him also.

"Let no one suppose from this, that any one of us now in the missionary work supposes himself to be one of these 'first-rate' men. Men often appreciate most those excellencies which they lack; and can give most reasons why others should have them."

Preaching to the Lepers.

Rev. E. Chester writes from Madras, November 25, 1861: "I have been, for the past three months, each Sabbath afternoon, to the Leper Hospital, about a mile from Royapuram. Rev. Mr. Bilderbeck, of the English Church mission, visits this hospital, and converses upon religious subjects with the inmates, more especially at the bedside when any are very sick; but he has never conducted a regular Sabbath service, as his duties in his church in Black Town prevent it. I have found the poor lepers most glad to have a meeting, and very regular in their attendance. About twelve of them, and of this number one woman, can read quite well. Some have asked me for spelling-books, and are now trying to learn to read. Six can now repeat [the answer to?] every question in the small catechism, which we use in our schools in Madura. I have also found out that they too love to sing, and we have two or three native lyrics each Sabbath. Four or five, who understand English quite well, who are in fact East Indians, come regularly to the service. Poor creatures, some have not a finger on either hand, and can with difficulty turn the pages, as we read together, a chapter from the New Testament. Some have no toes, and can with difficulty walk about, even in the hospital; and very many have one or both of their eyes affected by the disease. But all this is only the body—the poor, frail body. Within this casket, weak and imperfect, valueless and unsightly as it may seem, there is a gem of priceless worth. Poor lepers! If I may see but one of your number among the company of the redeemed in the land of bliss, washed in the blood of Christ, and led to apply to him for cleansing by means of any word I may have read or spoken, how shall I rejoice that I was permitted to make this visit to Madras."

A Plan to be Thought of.

A letter recently received at the Missionary House, says of a certain pastor in the interior of Massachusetts: "He holds a missionary meeting once a year in each of his out-districts, where the people are too distant to attend the monthly concert; at which he gives missionary intelligence and takes a contribution for the Board. He prepares himself very thoroughly for these meetings. This year he has taken up Africa,—its relations to the past and the future in the establishment of the kingdom of Christ."

The Poor Indian.

Mr. Riggs, of the Dakota mission, wrote January 3, to the Treasurer of the Board: "This is a hard winter for many of the poor Dakotas. I do not mean *our* people —their crops were pretty good—but those above, at Big Stone Lake and Lake Traverse, whose corn was destroyed by the army worm. There is now a full regiment of beggars gathered in here, who are depending on the Agent for food. He

makes an issue every week to them, but still they want more. Two weeks ago I visited all the tents, and made a roll of them, at the Agent's request; and still others are coming in and wanting to have their names entered on this 'Book of Life,' for it is to them a *book of life* indeed. It was but just now that our house was full of women, who had come on this errand. I wish they were as anxious to have their names enrolled in that other Book of Life."

Irreligion and Mormonism at the Sandwich Islands.

Mr. Alexander, of the Sandwich Islands mission, wrote from Wailuku, December 23, that a large weekly newspaper, the Hoka Pakifika (Pacific Star) had lately sprung into existence, advocating the cause of infidelity and immorality. He adds: "There is also a renewed stir in the ranks of the Mormons. The new apostle of their cause is a Captain Gibson, aided by a young man from Northampton, Mass. It was suspected, for a while, that Gibson was leagued with some privateers; but the opinion is now gaining ground that he is indeed an agent of Brigham Young, and that the Mormons of Salt Lake meditate a descent upon the Islands, which they intend to seize and hold as a more pleasant home than Utah. The United States would probably feel that it was a good riddance, and be slow to interfere to prevent it; and whether England would interfere to throw over us her shield is doubtful. We must trust in the Lord rather than in princes. He has a people here, and I think he will not allow the Mormons to trample them under foot.

Deaths.

Mrs. Wood.—We have to record the death, after a short and painful illness, of Mrs. Mary S. Wood, wife of George W. Wood, D. D., one of the Corresponding Secretaries of the American Board. She died in the city of New York, on the 4th of March, at the age of thirty-eight years. The funeral services, at the house of her father, Thomas Hastings, Esq., on the 7th, were unusually various and impressive; and the large attendance of sympathizing Christian friends, including a considerable number of pastors and other ministers of the gospel, showed the deep interest awakened by the bereavement.

Mrs. Wood had the advantage of an excellent parentage and religious training, and became a member of the church of Christ in early life. Her Christian course was always and eminently above reproach. She was remarkable for the combination of Christian graces in her character. If there was an excess in any one, it was in the direction of a self-sacrificing devotion to the welfare and happiness of others; such as had the effect, perhaps, to bring her life-work to a premature close. Love for Christ was her motive, and He doubtless accepted the sacrifice. For missionaries and their children, especially when returning sick from their distant fields, she was ever ready to exhaust her strength; and the numerous objects of her kindness will grieve to hear of her early death. The loss to her near relatives, is too great to be appreciated beyond the confines of the family circle; where, happily, the fountains of heavenly consolation have long been opened.

Rev. W. C. Shipman.—The Honolulu *Friend*, for January, contains the following notice: "Died at Kau, Hawaii, December 21, Rev. W. C. Shipman, aged 37 years, pastor of the native church and missionary of the American Board. The sudden death of this missionary, in the prime of life and in the midst of his usefulness, we announce with unfeigned sorrow. During his missionary life of six years, he had established a reputation for great efficiency, eminent practical common sense, and sincere devotion to the temporal and spiritual welfare of his people. His character somewhat resembled that of Neff, whose labors were abundant for his people among the Alpine mountains. Mr. Shipman left the United States in 1854, with the design of laboring in Micronesia; but on his arrival at the Sandwich Islands, in 1855, he was transferred to the church at Kau. He leaves a widow and three children to mourn his loss."

Miss Farrar.—Mr. Ballantine wrote from Ahmednuggur, January 25: "It falls to my lot to inform you of the death of our dear sister, Miss Farrar. She died this morning a little after one o'clock. She was in great bodily distress for the last thirty-six hours, and the pain ceased only a few minutes before she died, when she sank gently away, and breathed her last without a struggle. She was conscious to the last moment, and had no fear of death; its sting was taken away. She was enabled to put all her trust in Christ, and in him her soul had perfect peace. No clouds intercepted the bright rays of his love, and she even longed to be at home and at rest. She had every thing around her that she wanted, and often remarked, 'How comfortable I am! What more could I desire?' It was her wish to die and be buried in India; and all her property, with some slight exceptions, has been bequeathed to the mission, for the promotion of that work to which her life was devoted,—the education of native females."

Miss Farrar had been connected with the mission, a faithful and useful laborer, for more than thirty-four years, having sailed from Boston, June 5, and arrived at Bombay, December 28, 1827. She was a native of Marlboro', N. H., born April 20, 1795.

DONATIONS.

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
Falmouth, 1st par. 10 00
Mechanic Falls, Cong. ch. m. c. 7 00—17 00
Kennebec co. Conf. of chs.
Hallowell, Cong. ch. 41 29
Winslow, G. H. B. 2 00—43 29
Lincoln co. Aux. So.
Bath, Central cong. ch. and so. (of wh. fr. Charles Clapp, Jr., wh. cons. him an H. M. 100;) 164,79; m. c. 8,21; 173 00
Penobscot co. Aux. So. E. F. Duren, Tr.
Old Town, Cong. ch. 20 12
253 41
Belfast, 1st cong. ch. 15 00
Farmington, Cong. ch. m. c. 6 00
Fryeburg, Cong. ch. and so. 22 00
Machias, m. c. 32 00
Skowhegan, Rev. T. S. Goodwin, 5 00—80 00
333 41

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.
Alstead, Cong. ch. and so. 4 65
Keene, do. m. c. 20,41; gent. 3,25; la. 32,81; a friend, 5; N. Wood, dec'd, 2; 63 47
Marlboro', Cong. ch. and so. 16 00
Roxbury, B. Nims, 10 00
Swansey, Ch. and cong. 11 76—105 88
Grafton co. Aux. So.
Piermont, Cong. ch. and so. 29 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Bedford, B. Nichols, 25 00
Francestown, Cong. ch. and so. 52,65; m. c. 45; Miss Mary Dodge, a dying gift, 50; to cons. Miss Susan L. Dodge an H. M. 147 65
Nashua, A friend, 19 00—191 65
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, 1st cong. ch. and so. 187,57; m. c. 18; wh. cons. Rev. Samuel Utley and John Ballard, H. M.; South cong. ch. and so. wh. cons. Miss Mary H. Dole an H. M. 100; 305 57
Fisherville, Rev. A. W. Fiske, 10 00
West Concord, Cong. ch. 10 00—325 57
Rockingham co. Conf. of chs. F. Grant, Tr.
Chester, Cong. ch. and so. wh. cons. Parker Morse an H. M. 106,79; Miss Lydia A. N. Webster, 30; 136 79
Exeter, 1st and 2d chs. m. c. 8 15
Northampton, Cong. ch. 31 85
Stratham, Cong. par. m. c. 3 22—180 01
Strafford Conf. of chs. E. J. Lane, Tr.
Great Falls, 1st ch. to cons. Joseph H. Thompson an H. M. 93 34
925 45
Legacies.—Derry, David Boynton, by Benjamin P. Stone, 100; int. 1,50; less ex. 7; 94 50
1,019 95

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Cornwall, Cong. ch. and so. 27 00
Orwell, do. 22 25—49 25
Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, "Friends of missions," 200 00
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, J. Lyman, 5; 1st Calv. cong. ch. and so. m. c. 40; 45 00
Hinesburg, Cong. ch. 13 00
Jericho Centre, C. Lyman, 11; indiv. of 1st cong. ch. 6; 17 00
Underhill, Cong. ch. and so. 16; fem. cent so. 5; 21 00—96 00
Franklin co. Aux. So. C. B. Swift, Tr.
Enosburgh, Cong. ch. and so. gent. 100,97; la. 87,50; wh. cons. Mrs. A. B. Swift, of Enosburg, and Rev. C. W. Piper, of Bakersfield, H. M. 188 47
Georgia, Cong. ch. m. c. 10 00—198 47
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Thetford, 1st cong. ch. 65 32
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Derby, Rev. J. Fraser, 2; cong. ch. and so. 5,50; 7 50
Rutland co. Aux. So. J. Barrett, Tr.
Benson, Coll. 4 25
Clarendon, m. c. 5 64
Middletown, Coll. 4 50
Rutland, Cong. ch. and so. 172; m. c. 23,97; 195 97
Pittsford, do. 89,89; m. c. 21,11; 111 00—321 36
Windham co. Aux. So. F. Tyler, Tr.
W. Brattleboro', Cong. ch. and so. m. c. 36 00
Windsor co. Aux. So. Rev. C. B. Drake, Tr.
Sharon, Cong. ch. and so. 17 70
991 60
Island Pond, Cong. ch. and so. 12 00
1,003 60
Legacies.—W. Brattleboro', Samuel Clark, by La Fayette Clark, Ex'r, 5,000 00
6,003 60

MASSACHUSETTS.

Barnstable co. Aux. So.
East Falmouth, Indiv. 9 54
East Orleans, Cong. ch. m. c. 6 14—15 68
Berkshire co. Aux. So. H. G. Davis, Tr.
Pittsfield, Maplewood sem. m. c. 29 34
Sheffield, A friend, av. of gold thimble, 1 50—30 84
Boston, (Of wh. fr. Rev. H. B. H. 50; M. H. 25; an aged friend, 10; E. B. by J. B. 185; unknown, 2; a friend, 1;) 4,078 56
Essex co. North Aux. So. J. Caldwell, Tr.
Bradford, Cong. ch. m. c. 42 51
Haverhill, North cong. ch. and so. m. c. 28 51—71 02
Essex co. South Aux. So. C. M. Richardson, Tr.
Rockport, 2d cong. ch. 30 00
Essex co.
Lawrence, Lawrence st. ch. and so. 15 42
Franklin co. Aux. So. L. Merriam, Tr.
Shelburne Falls, Cong. ch. and so. 60; Conway District, for Africa, 5; 65 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, 1st par. gent. and la. benev. asso. 144; L. H. 1; North par. m. c. 2; 147 00
Southampton, S. H. B. 1 00
South Hadley, 1st cong. ch. 140; L. G. 4; 144 00
West Cummington, Cong. ch. and so. 5 63—297 63
Middlesex co.
East Cambridge, Evan. cong. ch. m. c. 9 85
Fitchburg, A. Kenney, 12 00
Marlboro', Union ch. and so. 85 00
Stowe, Rev. R. W. Fuller, 3 00
Sudbury, Cong. ch. and so. 103,75; m. c. 59; 162 75
Waltham, Trin. ch. and so. 66 53
West Needham, Cong. ch. and so. 21 00
Winchester, do. (to cons. Mrs. ROXANNA M. CHAPMAN an H. M. 100;) 146 23—506 36
Norfolk co.
Roxbury, Vine st. ch. m. c. 34,41; Eliot ch. m. c. 11,30; 45 71
Sharon, Cong. ch. and so. 42 06
West Roxbury, South evan. ch. and so. m. c. 21,15; A. S. B. for ed. a pupil in Oroomiah, 20; 41 15—128 92
Plymouth co.
Marshfield, 1st ch. and so. 30 00
Worcester co. Central Asso. W. R. Hooper, Tr.
Clinton, 1st evan. ch. and so. 39 62
Sterling, A friend, 5 00—44 62
Worcester co. North, C. Sanderson, Tr.
Hubbardston, H. Bennett, 10; Mrs. C. Wright, 5; 15 00
Worcester co. South, W. C. Capron, Tr.
Milford, A. G Underwood, 14 00
Upton, Mrs. Chloe Fiske, 5 00—19 00

5,348 05

Chelsea, Winnisimmet ch. and so. m. c. 45,36; Broadway ch. and so. m. c. 28,42; 73 78

5,421 83

Legacies.—Conway, Miss Jerusha Bartlit, by Phineas Bartlit, Ex'r, 300 00

5,721 83

CONNECTICUT

Fairfield co. East, Aux. So.
Bridgeport, Miss. and Benef. so. 1st cong. ch. 60 36
Danbury, Mater. asso. 12 00
Stratford, G. Loomis, 4 00—76 36
Fairfield co. West, Aux. So. C. Marvin, Tr.
Greenwich, 2d cong ch. bal. 29 00
Hartford co. Aux. So. A. G. Hammond, Agent.
Bristol, Gent. 67 50
East Hartford, Cong. ch. gent. to cons. Mrs. ELLEN L. HOLMES an H. M. 100; gent. and la. to cons. Mrs. SUSAN EDGAR an H. M. 100; 223 00
Enfield, 1st cong. ch. 128 60
Farmington, Cong. ch. 241,27; X. Y. 20; 261 27
Hartford, Centre ch. m. c. 7,21; anonymous, 10; Pearl st. ch. miss. 13: E. H. 2; 32 21
Hartland, 1st eccl. so. 5 00
Manchester, 1st cong. ch. to cons. LEWIS E. BUNCE an H. M. 127 85
South Windsor, 2d cong. ch. 14,61; Wapping so. indiv. 3,50; 18 11
Unionville, Cong. ch. 36 87
West Suffield, do. 20 00—920 41
Hartford co. South, Aux. So. H. S. Ward, Tr.
New Britain, 1st cong. ch. 104 50
Newington, Cong. ch. and so. 195 00—299 50
Litchfield co. Aux. So. G. C. Woodruff, Tr.
New Milford, Cong. ch. and so. 126 95
Plymouth, Edward Langdon, 50; cong. ch. and so. 55,11; 105 11—232 06
Middlesex Asso. J. Marvin, Tr.
Old Lyme, Miss. so. 25 00
Old Saybrook, Cong. ch. 86,85; disc. 21c.; 86 64—111 64
New Haven City, Aux. So. F. T. Jarman, Agent.
New Haven, 3d cong. ch. and so. 73,35; united m. c. 36,05; South ch. m. c. 4; Davenport chapel, m. c. 4,12; Yale coll. ch. m. c. 3,80; North ch. m. c. 12,63; a friend, 1; 134 95
New Haven co. East, F. T. Jarman, Agent.
Branford, Cong. ch. to cons. JOHN PLANT an H. M. 100 00
Guilford, 1st cong. ch. 100; Rev. G. I. Wood, 1; 101 00—201 00
New Haven co. West Conso. W. Atwater, Tr.
Waterbury, Mrs. R. W. Carter, to cons. Rev. GEORGE BUSHNELL an H. M. 50 00
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
Lebanon, Goshen, coll. to cons. J. M. PECKHAM an H. M. 105 70
Ledyard, Coll. 30 00
Montville, 1st ch. (of wh. fr. N. B. Bradford to cons. Mrs. S. A. FITCH of Salem, an H. M. 100;) 171 50
New London, 1st cong. ch. m. c. 78,33; a member of do. 50; 128 33—435 53
Tolland co. Aux. So. E. B. Preston, Tr.
Mansfield, Center cong. church and so. gent. 24,74; la. 22,62; m. c. 26,14; 2d cong. ch. and so. 35; 108 50
Hebron, 1st cong. ch. 60 00
Rockville, 1st cong. ch. and so. wh. with other dona. cons. STEPHEN G. RISLEY, Rev. A. S. WALKER and F. H. STICKNEY, H. M. 152,27; members of the Sab. sch. to cons. JOHN M. TURNER an H. M. 100; 252 27—460 77
Windham co. Aux. So. G. Danielson, Tr.
North Woodstock, Cong. ch. 82 00
West Woodstock, Mrs. G. B. 1 00
Willimantic, m. c. 18 79—101 79

3,013 01

Legacies.—Canton, Solomon Everest, by A. G. Hammond, Tr. 62 17
West Hartford, Mrs. A. P. Talcott, by Joseph E. Cone, Trustee, 88 61
West Haven, Rev. John Atwater, by J. Reynolds, Adm'r, 380 00
West Willington, Royal C. Eldridge, by Mrs. Almira Eldridge, Ex'x, 200 60—730 78

3,743 79

RHODE ISLAND.

Little Compton, Male and fem. for. miss. so. 49,43; Miss Ruth A. Bailey, dec'd, 10; 59 43
Newport, Cong. ch. and so. gent. 82,75; la. 248,45; m. c. 60,67; (of wh. for African m. 30;) 391 87
Pawtucket, Cong. ch. and so. gent. (of wh. fr. a friend to cons. FRED-

ERIC SHERMAN an H. M. 100;) 198,50; la. 127,50; m. c. 170,50; individuals, 17,50; 514 00
Providence, Central cong. ch. and so. 584 75
Slatersville, Cong. ch. and so. 400 00—1,950 05

NEW YORK.

Chatauque co. Aux. So. S. H. Hungerford, Agent.
Westfield, J. P. Fisher, 10; pres. ch. 50,08; 60 08
Silver Creek, Pres. ch. 22 06—82 14
Geneva and vic. Aux. So. W. H. Smith, Agent.
Chateaugay, Mrs. Smith, 10 00
Clyde, Pres. ch. 52 00
Livonia, do. 46; m. c. 10; 56 00
Lockport, Cong. ch. 26 83
Medina, Mrs. Baynes, 10 00
Youngstown, Pres. ch. 20 00
West Fayette, do. 2 80
177 63
Ded. exc. 72—176 91
Greene co. Aux. So. J. Doane, Agent.
Durham, Pres. ch. m. c. 35 81
Monroe co. and vic. E. Ely, Agent.
Brockport, S. Hubbell, 10 00
Nunda, 1st pres. ch. 10 00
Rochester, do. 142,79; Plymouth ch. m. c. 30; 172 79—192 79
By William Alling, Agent.
Rochester, Central pres. ch. 56 51
Victor, Pres. ch. 10 46—66 97
New York City and Brooklyn, A. Merwin, Tr.
(Of wh. fr. a gentleman, his own Executor, 1,600; H. M. Schieffelen, wh. cons. FANNY K. SCHIEFFELEN an H. M. 105; DAVID HOADLEY, wh and prev. dona. cons. him an H. M. 50; students of Union Theol. sem. 13,73; Brooklyn, South pres. ch. 200,25; N. R. Dutch ch. a gent. 34; Park pres. ch. (of wh. fr. William W. Wickes, which cons. ELIZA P. WICKES and MARY H. WICKES, of Orange, N. J., H. M. 250.) 314,52; 2,481 83
Oneida co. Aux. So. J. E. Warner, Tr.
Utica, W. dividends, 33,60; Miss C. H. 5; 38 60
Waterville, Pres. ch. m. c. 59,41; Welsh Cong ch. 5; 64 41—103 01
Otsego co. Aux. So. D. H. Little, Tr.
Springfield, Maria, Eliza and Hattie B. Cotes, to cons. Miss FANNY A. EARLE an H. M. 100; Mrs. Dean, for sup. of a girl in Oroomiah, 18; 118 00
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Ogdensburg, E. Thompson, to cons. EDMUND N. THOMPSON, of Wareham, Ms. an H. M. 100 00
3,357 45
Albany, 4th pres. ch. 100 00
Baldwinsville, 1st do. 21 07
Bridgehampton, Pres. ch. 25 00
Buskirk's Bridge, 85 00
Butternuts, An indiv. 51
Camden, Cong. so. 16 12
Circleville, Pres. ch. 10 00
East Bloomfield, Cong. ch. and so. m. c. 20 00
Glen's Falls, Pres. ch. 55; m. c. 30; Mrs. Judge Rosekrans, 20; 105 00
Hornellsville, Pres. ch. m. c. 5 00
Irvington, do. 9 66
Jasper, Mr. and Mrs. Lamson, 10; unknown, 1; 11 00
Kingsborough, D. B. Judson, by Mr. Lindley, 10 00
Lancaster, Pres. ch. 25 00
Malden, do. m. c. 7 00
Malone, Cong. ch. and so. (of wh. fr. Mr. and Mrs. Herrick, wh. with prev. dona. cons. MARY B. HERRICK an H. M. 25; Mr. and Mrs. S C Wead, wh. with prev. dona. cons. S. C. WEAD an H. M. 30; H. S. HOUSE, wh. with prev. dona. cons. him an H. M. 42;) wh. with prev. dona. cons. WM. G. DICKINSON and MARIA L. BARNARD H. M. 280 00
Mead's Creek, Ch. 3 25
Morrisania, 1st cong. ch. 12 80
Newburgh, Mrs. Eliza Fish, 5 00
Newport, Mrs. L. Swezey, 5 00
Palmyra, H. W. E. 51
Panama, Pres. ch. m. c. 7 00
Poughkeepsie, 1st cong. ch. 20 00
Troy, 2d pres. ch. Industrious so. 10 00
Washingtonville, 1st pres. ch. 20 75
Saratoga Springs, Pres. ch. 78 69
V. T. 10 00—902 56
4,260 01

Legacies. — Brooklyn, William C. Bowers, dec'd, by Mrs. ELIZABETH H. BOWERS, Ex'x, wh. cons. her and Miss MARGARET P., Miss CATHARINE R., Miss JOSEPHINE O., Miss EMMA E. and WILLIAM C. BOWERS, H. M. 1,000 00
Buffalo, Jabez Goodell, by H. Shumway, Ex'r, 4,444 00-5,444 00
9,704 01

NEW JERSEY.

Bloomfield, H. G. B. 50 00
Branchville, Pres. ch. 38 00
Hanover, 1st do. 57 90
Hoboken, Pres. ch. 30 00
Newark, 1st do la. miss. so. 174,25; 2d pres. ch. coll. and m. c. 161,11; 335 36
Orange, J. C. B. 5 00
Rockaway, Pres. ch. a bal. 30
South Orange, D. J. Sprague, 10 00—526 56

PENNSYLVANIA.

By Samuel Work, Agent.
Garland, Pres. ch. 2 00
Newville, Miss J. O. L. 10 00
Philadelphia, 1st pres. ch. (of wh. fr. Rev. A. B. 150; J. B. 100; A. W. 100; A. F. 50; W. G. C. 40; W. P. 30; G. W. T. 25; J. S. E. 20; W. L. H. 20; T. R. 20; A. R. P. 10; E. O. T. 10; J. C. J. 10, indiv. 49; ladies, 580,25; m. c. 185,47;) 1,419,72; Calvary ch. Miss E. M. S 10; J. D. L. (of which for sup. of a student in Bebek seminary, 6,) 16; a lady, 2; 1,447 72
Pittsburg, 3d pres. ch. 588 74-2,048 46
Brooklyn, Pres. ch. 14 00
Carbondale, Mrs. J. 1 00
Erie, A friend, 3 00
Honesdale, Pres. ch. 100 00
Le Raysville, Cong. ch. 3 00
Lewiston, F. I. Hoffman, 10 00
North East, A widow lady, for Zulu m. 1 00
Philadelphia, M. B M. 1 00
Pleasant Mount, A country pastor, 5 00—138 00
2,186 46

MARYLAND.

Camp Benton, S. B. Vrooman, U. S. A. 22 00

DISTRICT OF COLUMBIA.

Camp Tenley, 62 Reg. N. Y. vol. 5 00
Washington, 4th pres. ch. 52,45; Rev. J. C. Smith, 12; 64 45—69 45

VIRGINIA.

French Creek, Mrs. M. Philips, 1 50

OHIO.

By G. L. Weed, Agent.
Cincinnati, 2d pres, ch (of wh. for China miss. 5;) 185,15; m. c. 1,35; 3d do. m. c. 2,10; Welsh cong. ch. 32,79; 1st ortho. cong. ch. m. c. to cons. Mrs. CARO-

LINE M. CHURCH an H. M. 100; 321 69
Johnstown, Mrs. M. S. Garland, 20; pres. ch. m. c. 5; 25 00
Walnut Hills, Lane sem. ch. m. c. 5 00—351 69
Claridon, Indiv. for sup. of a native pastor at Mandapasalie, India, 5 00
Cleveland, 1st pres. ch. m. c. 18 66
Edinburg, A. K. B. 1 00
Hudson, Rev. C. Pitkin, 10 00
North Dover, S. Osborn, 7 00—41 66

393 35

Legacies.—Cleveland, Elisha Taylor, by Elisabeth E. Taylor, 120 00

513 35

INDIANA.

Columbus, Pres. ch. 15 00
Madison, 2d do. 100 00
West Creek, Mrs. and Miss G. 5 00—120 00

ILLINOIS.

By Rev. C. Clark, Agent.
Chicago, Mrs. Bogue, 4; 3d pres. ch. 103,84; 107 84
Knoxville, Pres. ch. 21 32—129 16
Brighton, "A teacher's thank-offering," 50 00
Carlinville, Pres. ch. 15 00
Chicago, New England ch. 100 00
Danville, Pres. ch. 20 18
Elmwood, Cong. ch. 10 00
Perry, R. C. N. 1 00
Rockford, La. miss. so. 15; Westminster pres. ch. 17; 32 00
Rushville, Pres. ch. m. c. 6 48
Woodburn, R. R. Tompkins, 15 00—249 66

378 82

MICHIGAN.

By Rev. C. Clark, Agent.
Battle Creek. Mr. C. 1 80
Galesburg, Cong. ch. 7,55; S. Hunt, 15; 22 55
Hillsdale, Pres. ch. Miss H. 2 00
Richland, Pres. ch. 14 93—40 48
Kalamazoo, P. L. H. 5 00
Milford, United pres. and cong. ch. 21,65; H. T. W. 5; 26 65
Pontiac, 1st cong. ch. and so. 30,68; less exc, 20c.; 30 48
Three Rivers, Pres. ch. 66 00
Ypsilanti, 1st do. bal. 30 00—158 13

198 61

WISCONSIN.

Columbus, N. S. pres. ch. 12 00
Geneva, Pres. ch. 40 00
Hartford, Cong. ch. 22 00
Neenah, N. S. pres. ch. 10 00—84 00

IOWA.

Denmark, Mrs. H. T. 5; Mrs. E. F. 5; four indiv. 5; 15 00
Grandview and Pine Creek, Ger. cong. chs. 3 45
Green Mountain, Cong. ch. 20 00
Inland, Rev. S. N. Grout, 7 00
Magnolia, Cong. ch. 3 60
Nevin, Cong. so. 5 37
Toledo, E. H. Dodd, 4 00—58 42

MISSOURI.

St. Louis, S. P. 50; less exc. 75c; 49 25

KANSAS.

Topeka, 1st cong. ch. and so. 14 00

CALIFORNIA.

San Francisco, 1st cong. ch. m. c. (of wh. to cons. Rev. E. S. LACY an H. M. 50.) 109,35; CHARLES DANA, which with dona. fr. 1st ch. cons. him an H. M. 50; less exc. 6,13; 153 22

FOREIGN LANDS AND MISSIONARY STATIONS.

Aintab, Turkey, Students, 11 72
Arabkir, Turkey, S. R. and fam. 2,20; G. A. P. and fam. 2,20; H. a thank offering, 10; m. c. 4,48; juv. so. 95c.; 19 83
China, S. Wells Williams, 98 38
Dakota m. Hazlewood ch. 2,97; m. c. 2,96; 5 93
Danville, C. E. Cong. ch. and so. m. c. 10 00
Dindigul, India, Rev. E. Webb, 25; Mrs. W. 10; ch. and cong. 23,27; pastor of do. 3,50; catechists and school-masters, 11,12; 72 89
England, William Gillebrand, 100; a lady, 96,90; 196 90
Montreal, Can. J. Ferrier, 10 00
Aleppo, Turkey, Rev J. WORTABET, wh. cons. him an H. M. 52 00
Zulu miss. Rev. A. Abraham, 100 00
By G. Washburn. Capt. Bake, 4,40; Cesarea, m. c. 13,58; Edinjuk, native coll. 5,37; Smyrna, Rev. D. Ladd, 50; Jennie Dodd, dec'd, 1,50; a lady, 50; Yozgat, 1,75; 126 60

704 25

MISSION SCHOOL ENTERPRISE.

RECEIVED IN FEBRUARY.

MAINE.—Brunswick, Two sisters, for sup. of a pupil in the girls' sch. at Oroomiah, 18; Miss F. A. M'Keen's s. s. class, 2,75; 20 75
NEW HAMPSHIRE.—Amherst, s. s. so. to sup. a miss. sch. at Madura, 25; Concord, South cong. s. s. 30; 55 00
VERMONT.—Middlebury, cong. s. s. 15; W. Brattleboro', cong. s. s. 22,10; Westminster, cong. s. s. 3; Windsor, cong. s. s. 12; 52 10
MASSACHUSETTS.—Boston, Children of Essex st. mater. asso. 1, 50; a youth, 35c.; Shelburne Falls, cong. s. s. for yo. ladies' sch. Oroomiah, 18; Springfield, 1st ch. s. s. infant class, 4,25; 24 10
CONNECTICUT.—Farmington, 7,07; Willimantic, cong. s. s. 18,77; Windsor Locks, Edith Allen, birth-day offering, her own earnings, 3,25; Wallingford, cong. s. s. 12; 41 09
RHODE ISLAND.—Newport, United cong. ch. and so. s. s. 36 13
NEW YORK.—Malone, Cong. s. s. 40,47; Northville, s. s. for miss. sch. in India, 10; Nunda, children of G. H. 1,37; New York, several chil. by J. W. Beekman, 7,62; a mem. of Allen st. pres. ch. 50; 109 46
PENNSYLVANIA.—A friend, 50; Philadelphia, 1st pres. ch. s. s. 94,61; Brockley miss. sch. 10,50; H. M. Chance, 2,52; T. M. Chance, 50c.; 158 13
DELAWARE.—Wilmington, Hanover st. pres. s. s. 20 00
OHIO.—Bowling Green, Rev. P. C. Baldwin, to ed. girls in India, 5 00
ILLINOIS.—Chicago, South cong. ch. Mrs. Dill's s. s. class, 2; Griggsville, cong. s. s. 29,50; Knoxville, pres. s. s. 8,68; 40 18
IOWA.—Denmark, s. s. 50: Wayne, Henry M., Eliza Ann, and Lucretia Smith, avails of wheat, 2; 52 00
FOREIGN LANDS.—Central Turkey, E. sch. 4; Danville, Can. East, cong. s. s. 10; Yozgat, Turkey, for sch. fund, 2,10; 16 10

630 04

Donations received in February, 22,497 29
Legacies, 11,689 28

$34,186 57

☞ TOTAL from September 1st, 1861, to February 28th, 1862, $136,613 40

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LVIII. MAY, 1862. No. 5.

THE MONTHLY CONCERT.—No. 2.

CONTRIBUTIONS AT THE CONCERT.

THE custom of taking contributions at the monthly concert, to aid the foreign missionary work, seems to have originated spontaneously, in various places, previous to any public movement or any published article recommending such a course, and to have extended itself very gradually, for a time. No evidence has been found by the writer, that such contributions were any where taken previous to the year 1816, or the latter part of 1815. In May, 1813, the Treasurer of the American Board received $32.30, "contributed in Beverly, [Mass.] at a monthly meeting for the promotion of missions." In April, 1814, he received $10.77, and again in May of the same year, $7.36, "collected at a prayer meeting for missionaries at Charlestown," [Mass.] but it is at least very doubtful whether either of these were properly monthly concert contributions. Nothing designated as from the monthly concert appears to have been received from Charlestown previous to November, 1817, or from Beverly, until a still later time. On the 22d of January, 1816, there was received, as acknowledged in the Panoplist, the sum of $27.12, "contributed at a monthly concert for prayer, held by the two parishes in Southold, L. I.," and nothing has yet been discovered to show that Southold is not entitled to the honor of being first in this good work. On the 20th of August, the same year, $18 were received "from the Rev. Josiah Peet, of Norridgewock, Me., the avails of a monthly contribution at the concert of prayer for the success of missions." In October, a small sum was acknowledged from Keene, N. H., "a collection at a monthly prayer meeting, by the Rev. D. Oliphant." In November, a like "collection at a monthly prayer meeting," from St. Johnsbury, Vt., and in December, "from the monthly concert of prayer in Andover, So. Parish, [Mass.] by the Rev. Justin Edwards, $20." These five sums are all the concert contributions which have been

found acknowledged as received during that year, or previous to January, 1817; and it is worthy of remark that they were received from five different States, and mostly from not large, country parishes. The honor of leading in this matter does not seem to belong to the cities or the wealthy churches. It is to be regretted that the names of the ministers, at Southold and St. Johnsbury, are not given in connection with the acknowledgments.

During the next year, 1817, monthly concert, or, in some cases, as before, monthly 'prayer meeting' contributions were received from Foxboro', the Old South Church, Boston, Charlestown, and Brimfield, Mass.; Norridgewock and Brunswick, Me.; Acworth, Keene, and Dartmouth College, N. H.; St. Johnsbury, Wilmington, Rupert, Brattleboro', and the concert for three towns, Hardwick, Greensboro' and Craftsbury, Vt.; Pomfret, Conn.; and Utica, and Paris, N. Y.; i. e. from four concerts in Mass., two in Maine, three in New Hampshire, five in Vermont, one in Connecticut, and two in New York. From this time the custom of making such contributions gradually extended itself in different sections of our country, though not, it would seem, very rapidly. A letter published in the Missionary Herald for January, 1824, urges increased effort in the way of concert contributions, and says, "It is becoming more common to make these occasions seasons of contribution as well as of prayer." Sixteen years later, (in 1840,) the American Board received in donations, during the year, $239,462, of which $39,475, about one sixth part, were from monthly concert collections.

This meeting having now become so general among the churches of our land, and so important in its bearings upon the intelligence and the action of Christians in connection with the foreign missionary work, it was formally announced, in February, 1833, that in order to aid pastors and others in preparing for the concert, a contract had been made with the publishers of the Missionary Herald, by which they were to deliver the Herald for each month so early, 'that, in the ordinary course of conveyances, each number might be received at most places throughout the country, by the time of the concert of the month for which the number was issued.' It has ever been the intention, since that time, thus to send the Herald, by mail or otherwise, to pastors, in season for the meeting.

TIME OF HOLDING THE CONCERT.

The first Monday of every month was the day originally designated for the concert, and on that day it was probably observed for some years, wherever it was observed at all. It was not very long, however, before a change of time began to be introduced, and at the meeting of the Board in 1838, the subject came before that body. A paper was presented by Dr. Armstrong, in behalf of the Prudential Committee, the first paragraph of which was as follows:

"It is known to the Board, that for some years a change in the time of holding the monthly concert of prayer for missions, has been gradually taking place. Pastors and churches, in different parts of the country, finding it impossible, with the present amount of missionary feeling, or, from their circumstances, highly inconvenient, to assemble the friends of the cause for prayer on the evening of the

first Monday of each month, have been led to meet for that purpose on the previous Sabbath evening. This change began, and has continued almost to the present time, without any extensive concert among those who have adopted it. It has been gradually extending, until now it prevails in a large number of churches in some of our towns, and in every part of the country. Within the last twelve months, it has been formally recommended by several bodies, both missionary and ecclesiastical, of different denominations, and in different parts of the country. Many of the friends and patrons of the Board have desired to have an expression of its judgment in respect to the change. Such an expression, if favorable to the change, might lead to its adoption by the great body of churches which co-operate with the Board. If unfavorable, it might check the growing tendency to change. In either case, it would, it is thought, promote a uniformity of practice. This is certainly desirable in a meeting for such a purpose."

The Committee to whom the subject was referred, however, while saying "It is exceedingly desirable that meetings for prayer for the conversion of the world should, as far as possible, be held simultaneously," believing that public opinion would soon settle the question one way or the other, recommended that the Board take no action on the subject, "but leave it to the consideration of the churches, and such ecclesiastical bodies as may think it proper to give it their attention." Their report was adopted; but public opinion has not, as yet, fully settled the question, and that uniformity of practice which has been ever felt to be so desirable does not now exist. Indeed, since then, another difference as to time has been gradually introduced. The first change was from the first Monday of each month to the evening of the Sabbath preceding the first Monday, which must of course be the evening of the *last* Sabbath of the month whenever the succeeding month comes in on Monday. But some, inadvertently perhaps, forgetting or diregarding the fact that the original day, (still observed in many places, doubtless,) was the first *Monday*, and that the design, when a change was made, was to keep as near to that time as might be and yet secure the advantages of a meeting on the Sabbath, now observe the evening of the *first Sabbath* of each month, though that is, not unfrequently, six days after the first Monday, and so six or seven days after most of the churches have held the concert meeting for that month. Would it not be well to correct at least this irregularity? Indeed, since so very large a majority of the churches, it is presumed, have fallen in with the custom of holding the concert on Sabbath evening, as the best time on the whole, would it not be well for all to conform to this judgment of the majority, and let the time be, uniformly, *the evening of the Sabbath preceding the first Monday of each month.* The evening of the first Sabbath would perhaps have been better, had this been the original recommendation, or even had the first and general change, when there was a change from Monday, been to that time; but if, as is supposed, the other is the time actually observed by much the larger number of the churches, is it not better that the comparatively few who still adhere to the old, or have adopted a different time, should fall in with the custom of the many; that thus we may have in fact, what we have in name, a *Monthly Concert;*—the churches really, in all places in our land, and extensively throughout the world, gathering on the same Sabbath evening, to offer united supplication for the world's conversion.

ITEMS OF INTELLIGENCE.

GREECE.—Mr. King, who has been for a year past in great measure disabled from labor by illness, wrote February 23: "In addition to my bodily infirmities, my spirits are often weighed down with the afflictions of our beloved, bleeding country, for which my prayers continually ascend to the mighty God of Israel, that he may redeem us out of all our troubles. I cannot understand how Christians, and Christian ministers, at the South, can take part in or approve of a war the most unrighteous that was ever waged in the world, since Cain killed his brother Abel. The happiest country upon earth has been suddenly plunged into the depths of sorrow. But God is great, and wonderful in working, and sometimes does terrible things in righteousness; and if we humble ourselves under his mighty hand, he will exalt us in due time. I trust he will soon bring us forth like gold tried in the fire; and that our enemies, who have envied us on account of our freedom and prosperity, and who now deride us, will be ashamed.

"In the present state of the world, there is something wonderful. Almost all the nations on the earth seem to be moved. A cup, like that mentioned in Jeremiah, seems to have been put into their hand, '*a cup of fury*,' of which they have drunk, and are *mad*, and a sword is sent among them. (Jer. xxv. 15—29.) The hand of God is no doubt in all this, as it was in bringing all the families of the North, and Nebuchadnezzar the king of Babylon, against Jerusalem and the cities of Judah, and against all the nations round about. And all this is, I trust, in order to break the bonds with which whole nations have for ages been bound, to take out of the way every hindrance to the spread of the Gospel, and thus to prepare the way for the spiritual coming and the reign of the Prince of Peace."

SYRIA.—Mr. Lyons wrote from Sidon, February 4: "We have at the present time, in our district, some twelve or fifteen hopeful candidates for church membership, most of whom will probably be admitted soon; and the prospect is that the accessions to the church in our field, during the present year, will be greater than at any preceding period. We observed the week of prayer at Sidon, at the beginning of the year; and we rejoice to say that the effect has been most salutary. The Holy Spirit has been present with us. A few are rejoicing in hope, and have expressed their desire to unite with the people of God. Our congregations upon the Sabbath number from sixty to eighty, which is as many as our small place of worship will contain. It grieves our hearts to feel that some who would be benefited by the preaching of the word are excluded, or at least will not attend, because we cannot afford them suitable accommodation.

"We have just formed a society at Sidon for the purpose of securing regular weekly contributions from our native friends to the cause of missions. We propose to form such societies at all our out-stations, the proceeds to be applied to the support of schools and native helpers in Syria, and the sums received to be reported from time to time to the Treasurer of the Board."

Mr. Jessup wrote from Beirut, February 8: "Two hundred and fifty persons have come out as Protestants in Homs. Two of them are priests, who have doffed their black robes and opened shops. They cry loudly for a missionary. The case looks promising, and we hope to send a native helper there at once. Our native brethren in Tripoli speak of the case as one of great interest and importance. The Greek Patriarch has sent on men to stop the work, but who can withstand the Lord? Pray for these inquirers."

Central Turkey.—Mr. Goss, of Aintab, mentions the addition of three persons, by profession, to the church at Birijik, on the 26th of January. All of them —two men and one woman—were irreproachable in their lives, and "gave pleasing evidence of the genuineness of their religious experience."

Madras.—Mr. Winslow wrote, January 15: "We have just observed the season for united prayer throughout the world, proposed by the Evangelical Alliance. There have been several convocations; one on Monday evening, for supplication, and one on Saturday evening, for thanksgiving. These were held in the Government Banqueting Hall. All classes united, and at one of them the Bishop of Madras presided. There were also meetings in English on the intervening evenings, one of which was in our church at Chintadrepettah, which was well filled. On nearly every morning also, there were meetings in Tamil. At the last, on Saturday, the Bishop presided, and made an address, through an interpreter. There were probably three hundred native Christians present, including some children from the schools.

"At our communion, on the first Sabbath of this month, at Chintadrepettah, I had the pleasure of receiving three adult females to the church. Two of them, having been Romanists, were baptized; the other was the daughter of our catechist. A poor member of the church named *Tom*, employed at low wages in a printing office, has given a cow to the Board; and another, a young man from Jaffna, named *Tissera*, employed in the Government normal school, has given fifty rupees."

Gaboon.—Mr. Walker, writing from the Gaboon, January 2, gives the following cheering intelligence: "There are now fourteen persons asking for admission to the church. They have, since the last communion, given evidence of having passed from death to life. Five of them are adult women, and not one of the whole number is now connected with our school or mission. But Mr. Preston is absent, and two other members of the committee of four, whose duty it is to examine and receive members; so they must be deferred. New cases come to my knowledge frequently, of seriousness and inquiry about salvation. There have been no additional excommunications from the church the past year; and you see that the Lord has not forsaken us, unworthy as we are." Mr. Walker mentions, also, the death of Captain Lawlin, an "old, fast, and sympathizing friend" of the missionaries, from whom they had received many favors. He died at Camma, "poisoned by a native cook." The brethren were doing what they could to secure for his family the property which he left.

Senecas.—Mr. Wright, of Cattaraugus, wrote February 21: "We have, with few exceptions, kept up our meetings every evening since the week of prayer. There has been, throughout, good attention, solemnity, and some manifestation of deep feeling. Six young persons were received to church fellowship last Sabbath, all of whom had been baptized on the faith of Christian parents. Our last meeting for inquirers, day before yesterday, was fully attended, and much feeling was manifested." He notices also the return of some backsliders, regarded as "a great gain to the church," and a few days later says: "Appearances still continue encouraging, especially among the young people, but we all need a deeper baptism of the Spirit. Pray for us that we may receive it."

Ojibwas.—Mr. Wheeler writes from Odanah, March 6: "Our meetings have been very well attended this winter. We have from 80 to 100 persons who attend our Sabbath exercises with a good degree of regularity, and quite a number more

who may be called irregular hearers. We have two public exercises in Indian on the Sabbath, besides the Sabbath school for all our children; two meetings during the week in Indian, and an English prayer-meeting; and also a monthly meeting for mothers, which is well attended, and exerts a very good influence. Once a month, and sometimes oftener, we have a union meeting for one of the services upon the Sabbath, when the members of the church, Indian and English, take a part. The influence of this meeting is very happy, as it tends to keep up a bond of sympathy between the two classes, and to make them better acquainted with one another as Christians. Last Sabbath was our communion season. I was glad to find the members in so good a state of mind. Rarely have I seen them more united in the bonds of Christian affection and fellowship, or more tender and subdued in their feelings. We notice also an increase of faith and confidence in God. We expect to receive two persons to the church at our next communion, should they continue to give evidence of true conversion.

"We have just had an examination of our school, and think the children have made very commendable progress in their studies. We have had the best school during the past winter we ever had. Our teachers have addressed themselves to their work with great industry, and adopted a course of study and exercises which seem happily adapted to facilitate the progress of the children in knowledge. There is much that is hopeful in our boarding-school."

LETTERS FROM THE MISSIONS.

Syria Mission.

STATION REPORTS.

REPORTS for the year 1861 have been received from the different stations of the mission in Syria, a condensed abstract of which will be presented here.

Beirut.

Beirut has been the centre of the many disturbing influences so seriously affecting Syria. Thousands of refugees are still there, and necessary care for the physical wants of such refugees has continued to tax largely the time and strength of the missionaries. They have done what they could, by increased effort for the spiritual good of the people, to counteract the naturally evil influence of such disturbances. Ordinary religious meetings, and also special services, have been well attended; Sabbath schools and Bible classes have been more prosperous than in previous years; and several persons have made application for admission to the church. Two candidates have been accepted. The common schools, both for boys and girls, have been well attended. The preparation of a hymn-book for children has been commenced and nearly completed, something like a thousand children, in different portions of the Syria mission field, having learned to sing. The translation of the Old Testament Scriptures has been carried forward during the year, from the 14th chapter of Numbers to the end of the Second Book of Kings. The press was mainly, though not wholly, employed upon the Scriptures, until the printer, Mr. Hurter, left for a temporary visit to the United States, in October. 2,748,000 pages of Scripture had been printed. There were issued from the depository 1,234 copies of the Scriptures, or portions of Scripture, and of other books and tracts, 4,398. The falling off from the number of copies distributed last year, is to be attributed in part to the fact that the pocket edition of the New Testament, and some of the most useful and popular of other books, have been out of print. A second edition of the pocket Testament had been carried forward as far as the 10th chapter of Luke, before Mr. Hurter left.

Abeih.

The field of this station is large, embracing many of the villages of Labanon. The Sabbath congregation at Abeih, in the earlier part of the year, was from 50 to 75, but of late has been from 80 to 100. Most of those who attend are in the vigor of life, the number of females present has considerably increased, and the congregation is uniformly orderly and attentive. There are also Bible-classes and Sabbath schools, attended by "a goodly number." The monthly concert is well sustained, and a collection is always

taken. There are two primary schools, one for boys and one for girls. The average attendance has been about 75. The seminary has not been reopened since the war, in its usual form, but the brethren had a theological class during the summer, composed of several young and middle-aged men. Three persons were added to the church during the year, and four stood propounded at its close, for admission in January. The report says: "The state of the country is not the most favorable, perhaps, for making deep religious impressions. There is much foreboding and anxiety in respect to the future. Still, so far as our experience goes, we have never had a more attentive ear, nor a larger success."

At *Aramon*, an hour's distance from Abeih, there is regular preaching on the Sabbath, mostly by a native helper, with a congregation of from 20 to 30; and a school of about 25 pupils. At *Ain Zehalty*, "much higher up the Mountain," the work has continued to prosper, the native helper having a Sabbath congregation of from 60 to 100. As yet, the efforts of the old party to regain possession of the church, (mentioned in the Herald for April,) have only served, apparently, to awaken new interest in the truth among the Protestants.

Suk el Ghurb.

The female boarding-school at this station, owing, first, to the still disturbed state of the country, and then to the necessity of economy, and other causes, has not been reopened. And now, as there is another boarding-school for girls about a mile from the Suk, supported by friends from Scotland, the mission have concluded that their school should no longer be in that vicinity. The average attendance on preaching at this station has been about 40. A Bible-class has been kept up, and a Sabbath school a portion of the time. Four persons from this congregation are now asking for admission to the church at Abeih. The Protestant community at the Suk "has decreased in number, but increased in knowledge, and it is hoped in piety." At *Deir Kobil*, the work is now less encouraging than in the earlier part of the year. "The state of the country," the report states, "is anything but desirable. Protestantism in Syria is so confounded, in the minds of the people, with English politics, that we share the odium cast, justly or unjustly, upon England, for the part she acted in preventing, or at least not securing, the punishment of the wretches who murdered thousands in cold blood."

Sidon.

"Uninterrupted peace and quiet have prevailed throughout the extensive district" allotted to this station, during the year. Early in May, Mr. Lyons removed his family from Tripoli to Sidon, and Mr. Ford, after visiting other places in the southern portion of the field, arrived at Deir Mimas, in Merj Aiyun, in June, where he remained with his family, till near the close of the year. A decided impulse has thus been given to the cause of evangelical Christianity in that interesting district, and a few have been added to the church. Regular Sabbath services have been maintained at Sidon, with an attendance of about 45, and there is now some unusual interest in spiritual things. There are two schools, one for boys, with 25 pupils, and one for girls, with 20. There are ten out-stations. *Tyre* has a native preacher with a congregation of more than 40, most of them, however, refugees from Hasbeiya and Reshaiya. At *Cana* there is a congregation of 32, a school of 30, and "a good deal of progress in light and knowledge." At *Alma* "the advancement has been still more marked." A little circle of eleven communicants has been gathered, connected, for the present, with the church at Sidon. The average Sabbath congregation is about 50; the whole number claimed as Protestants, over 70. *Deir Mimas* furnishes a Sabbath congregation of about 50, "the school is large and flourishing," and "there is a little nucleus of three pious persons, admitted to the church last summer." At *El Kheiyam* a new and commodious place of worship has been built and dedicated, and a church of 17 members—"the church of Merj Aiyun"—has been organized. Fourteen of these persons were members of the Hasbeiya church. "The school is not large, but the congregation numbers about 50." "At *Boaida*, the whole population, about 100, have become Protestants. Nearly all the adults attend the Sabbath services, conducted by the native helper, and the school, composed in part of children from a neighboring village, has upwards of 40 pupils." "*Ibl* is a small village, and the school and congregation are small." At *Hasbeiya* there have been no missionary operations during the year, the dispersed Christian inhabitants not having returned to their former homes. At *Reshaiya*, the people having in part returned from their temporary exile, occasional services have been held, and well attended. "The truth is surely and steadily gaining ground" in other places, as well as in those thus enumerated. "The sale and distribution of the Scriptures and

other religious books has been considerable, and the number of intelligent readers is rapidly increasing, as well among the women as among the men." In all, in the Sidon field, there are 2 missionaries, 3 native preachers, 8 schools, with 132 male and 50 female pupils, 3 churches, with 51 members; and 9 places of stated Sabbath worship, with an average aggregate of 360 hearers. The whole number of Protestants is about 600.

Tripoli and Homs.

Tripoli has been mostly unoccupied during the year, Mr. Jessup being at Beirut and Mr. Lyons at Sidon. The preaching service was regularly maintained until the first of May, (when Mr. Lyons left,) with the usual small congregation. Mr. Jessup has twice visited the place since that time. The interest in this field is not in the city, mainly, but in the region around. There are, however, but few Protestants in the field—about thirty—only two of whom are church members.

Mr. Wilson having returned to the United States, Homs also is unoccupied by a missionary. The number of Protestants in the city is "probably not less than 40," and they "ask for a missionary and a school." Letters from them "speak of a large and increasing number of young men who meet every night to study the Scriptures."

Meeting of the Mission.

The annual meeting of the Syria mission was held January 21. Mr. Jessup was transferred from Tripoli to Beirut; Dr. Thomson was requested to prepare a Bible Dictionary in Arabic; two persons, Mr. Rizk-allah Barbari and Mr. Elias Yakob, were designated to be formally set apart for the work of the ministry by ordination, if Providence permit, at the next semi-annual meeting; and a minute was adopted respecting the importance of bringing the native Protestant community forward in the matter of self-support as fast as may be practicable.

BEIRUT.

LETTER FROM MR. JESSUP, FEBRUARY 21, 1862.

Cheering Indications.

THE following letter from Mr. Jessup, of later date than the reports, is very encouraging.

In weakness we are made strong, by the various encouraging facts which have come to our knowledge within the past few weeks. There is a "sound of going in the tops of the mulberry trees" on Lebanon, in Galilee of the Gentiles, and at "the entering in of Hamath." Whatever may be the results of certain movements now in progress, it cannot be doubted that the work of the Lord is going forward in Syria, in a manner never witnessed before in the history of this mission. There is an interesting movement among the Protestants themselves, and a movement towards Protestantism—in Homs, in Cana, and in the vicinity of Damascus. The harvest is whitening, but alas, the laborers are few.

Native Missionary Societies.

The movement among the native Protestants is the formation of native evangelical missionary societies, at all the stations of our mission. The native brethren and sisters, and the Sabbath school children, enter into the plan most zealously. Societies have already been formed in Beirut, Sidon, El Kheiyam, and Deir Mimas; and others are about to be formed in Abeih, the Suk, and other places. The officers are all natives, and the societies have for their object the spread of the gospel in this and other lands. The plan for collecting money is that known as the "systematic benevolence" plan. The offerings of the members are to be made *every week*, and to be gathered by the collector, who has the list of members, with the amount, however small, which each one pledges himself to contribute. When the plan was first proposed, a few objected to it as something new, but now it seems to meet with universal approbation. Some of the brethren, in expressing their interest in it, have said to me, "Truly the Lord has prepared our hearts for this." "There is a great preparation for this among the people." "It will be good to feel that we are giving to the Lord, and helping others as the Lord has helped us." I suggested

to one of the young men that we ought to have a new *hymn*, appropriate to this new benevolent movement. "That is just what I was thinking," said he; and he promised to prepare one if possible. The next morning he brought me a beautiful hymn, written to the tune, "Shining Shore," a gem of Arabic sacred poetry. Following each verse is a chorus, which roughly translated is as follows:

"True is the word of Christ our Lord,
Most blessed is the Giver:
To dreadful woe the heathen go;
Give freely then, and ever."

This hymn was sung with great delight, by the crowded congregation, on the night of the organization of the society. Remarks were made by several of the native young men, and the meeting was one of much interest. The native brethren express great satisfaction in having thus begun the work of supporting missionary operations in Syria, among themselves. Said one of them, "We may soon unite all our societies into one, and who can tell but that we shall yet send missionaries to foreign lands."

New Movement at Homs.

Simultaneously with this internal movement, in the way of active benevolence among the Protestants themselves, and as it were in concurrence with it, a loud Macedonian cry has just come from Homs, for religious instruction. We had heard indirectly of a new and extended Protestant movement there; and our native brethren in Tripoli urged the case so strongly that we sent word to the Sidon station to send us immediately a young man, named Sulleba Jerwan, to go at once to Homs. Sulleba lived for two years in that place, with Mr. Wilson, and is well acquainted with the people. He arrived here from Sidon on the evening of the 19th, en route for Homs; and the same evening the mail from Tripoli brought new and interesting news from there. We received a petition, signed by thirty-six men, pleading most earnestly for a religious teacher, and stating that the number of enlightened persons is very great. They declare themselves ready to bear persecution for Christ's sake, and to remain steadfast adherents to the truth. The Greek priests, having exhausted all their own means of persecution, had had recourse to the Moslems of the baser sort, telling them that these Protestants are free masons, or worshipers of the sun, who deny the existence of God; hoping thus to stir up persecution against them among the fanatical.

The native Missionary Society, on hearing of the interest, at once decided to assume the support of the native brother who was going there; and before his departure for Tripoli they had an interview with him, at which it was decided that he should be their first missionary. The good work, of native support of native helpers, is thus inaugurated in Syria, with a cordiality and earnestness on the part of the brethren which promises to be productive of good fruit in the future.

Cana—Places on Lebanon.

There is also news from Sidon, by the last mail, that from one to three hundred persons in *Cana* have joined the little Protestant community there. We have new and pressing petitions from Mount Lebanon, from *Shweir*, *Zahleh* and *Aitaneet*, for religious instruction; and our brethren of the Damascus mission write us that three villages in that vicinity are begging for Protestant preaching and for schools.

The enemies of the gospel are unusually active, but when the Lord takes the work into his own hands, who can withstand him. We must not, indeed, trust too much to appearances. The almond trees, now in full bloom, are loaded down with their mantle of snow-white blossoms, yet their fruit may be so small as hardly to repay the gathering. But, however we may be disappointed in *human* appearances, we know

that the Lord's promises are not almond blossoms.

Brethren, pray for us;—for the native brethren, the newly formed missionary societies, and the new inquirers after the truth in Syria.

In a note to the Treasurer, dated February 26, Mr. Jessup adds:

The good work is still going on in Syria. Missionary societies continue to be formed among the native brethren and sisters and the children, with much zeal. It would have done your heart good to have seen the earnestness of the poor Hasbeiya women and girls last night, at the meeting of the society, in pledging weekly contributions for the spread of the gospel. Some promised two cents a week, and some half a cent; but even these small sums were large for them, and they did it with a heartiness and gladness which was most cheering. Mr. Lyons writes from Sidon a very interesting account of a recent tour in his district. In the village of *Cana*, two hundred have come out as Protestants; in *Tibnin*, sixty-one men ask for preaching; and in other villages, both Catholics and Maronites are moving toward the truth. Missionary societies have been formed in all the Protestant communities, and the depth of the poverty of the people is abounding in benevolence. There are some signs of spiritual interest among our congregations, and there seems to be a general feeling among the brethren that the Lord has begun to visit this land.

Mission to Western Turkey.

MARSOVAN.

LETTER FROM MR. LEONARD, JANUARY 28, 1862.

MR. LEONARD speaks of the fact that more than a year had passed since he removed from Cesarea, "to take charge of the work in the northern provinces along the Euxine;" during which time, having no associate, he had been so pressed with labor and care that he had found very little opportunity for writing. He now makes a brief statement of some of the measures adopted to extend in that field a knowledge of the truth; and first refers to

The Work Abroad—Hadji Keuy.

Immediately on my arrival in Marsovan I dispatched a messenger to reconnoitre the town of Hadji Keuy, once a promising out-station, but long since deserted. (See Mr. Bliss's letters in Herald for 1853, pp. 104 and 123.) Soon after, I went there in person, and found one Protestant family remaining. A priest, who became Protestant, had mysteriously disappeared, and had not been heard from for four or five years. We gathered a few strangers and held divine worship. Some of them, though born Christians in name, had never heard the Scriptures read in an intelligible language. Afterward I had the pleasure of addressing about a hundred in the market, reading and discoursing in the Turkish language, from Christ's Sermon on the Mount, the doctrines of which are so appropriate to a mixed assembly on any occasion. The crowd gave good attention for the space of about two hours, and thanked the preacher for the "sweet words" of the gospel. Our deacon Lazarus was subsequently sent to occupy the field, but it proves rather stony ground. With a more efficient laborer, and more frequent visits from a missionary, there is reason to hope for a better harvest of grace than has yet appeared.

Vezir-Keopren.

Taking out the deacon from our little church, there remained but six male members. Of these, but two appeared to have sufficient piety and good sense to be sent out as colporters or preachers, and these could not afford to leave their respective trades for any considerable time, unless I could give them a pledge of permanent employment and support, which of course I could not do. With warm Christian hearts, and great self-denial, they were ready to enter upon an expedition for exploring the field and distributing Bibles in the depth of win-

ter; and as I had no other help, I sent them out. Their first visit was to *Vezir-Keopren*, a city twenty-five miles north of Marsovan. The Armenian population of the city is not large, being but about 1,000; but the Mussulmans and Greeks are said to number from eight to ten thousand. The city has also in its vicinity, and under its jurisdiction, according to common rumor, "a village for every day of the year." It certainly has a large number, about half of which are Greek. A good number of books were sold, and much discussion was held, according to the ability of the colporters, who were indeed "unlearned and ignorant men." On one occasion, one of several Turkish gentlemen present, little thinking that the words might apply to himself, joined in, and exhorted the Greeks and Armenians after this fashion: "Embrace this religion. This is the truth. This is right. Your religion is all corrupt. These men speak truly. This is the right way." One of the brethren, giving his enthusiastic and graphic narration of the scene, said he turned his face to the wall and wept, to see these Turks so far in advance of the so-called Christians, his kinsmen according to the flesh. Several visits have been made to Vezir-Keopren during the year, and six men there, heads of families, profess themselves ready to embrace the truth openly as soon as a teacher can be sent to care for them.

An Exploring Tour.

Next an exploring tour was planned, extending north-east through Ladik to Charshambah, thence west along the coast, through Samsun to Baffra, on the Halys, and so around through the region of Kastamuni, and back to Marsovan. To narrate the very interesting particulars of this tour, so far as executed, would carry me beyond the proposed limits of this letter. It is chiefly necessary to state, that in the region of Charshambah, in a valley called Kurshunlu Deresi, an Armenian population was discovered, numbering, as nearly as could be ascertained, about 20,000. They are grouped in nine or ten separate districts or villages, of from one hundred to three hundred houses each; each district having its own well built Armenian church. These rude people, who had never before seen a Protestant, or heard the first lisp of Christian doctrine, received the word with gladness. They are tired of priestly corruption and misrule, and profess strong desires that preachers of the gospel may be sent among them.

Charshambah—Samsun.

In the notoriously wicked city of Charshambah, opportunity was found to proclaim the truth to both Greeks and Armenians. Of the latter, four men, who had been in the habit of meeting secretly for worship and reading the Scriptures, now more openly embraced the truth. Afterwards, being left without civil protection or a spiritual guide, under severe persecution, they fell away. Their Bibles were violently taken from them by the Armenian primates, and they will be compelled to conform to the idolatrous practices of the Armenian church till we can fulfill our almost vain promise of sending a helper to them.

Samsun was early seen to be an important strategic point, both from its relations to the interior, by the great amount of travel through that port, and as a basis of operations along the coast. After many delays, a young man of good natural endowments, but with little education or experience in the work, was obtained for that post. Thirteen young men assembled with him regularly for worship on the Sabbath, and I was much pleased to learn that they had begun to observe the monthly concert of prayer, and to take up collections for the American Board. More than 1,000 piasters' worth of books have been sold there during the last four months, and—which is an interesting sign of the times—a large part of them to Greeks.

This young helper is obliged to divide himself, as it were, into three parts, being charged also, with the care of Baffra and Charshambah, cities from twenty to thirty miles distant from Samsun, east and west. At the former of these places, 200 piasters' worth of Bibles were sold in a single week.

Mr. Leonard has been unable, as yet, to tour among the towns between Marsovan and the sea, though repeatedly entreated to do so. He has visited Amasia several times, "where a small and rather unstable congregation has been gathered, in the face of the strongest opposition." The persecution has been severe. He visited Zilleh in December, and left a young man there selling Bibles at the annual fair. At Marsovan there are "four prosperous schools, numbering about two hundred pupils," and the "congregation is one of the largest north of the Taurus;" but the church is small, numbering, with three received by profession on the first of January, only twenty-two. This discrepancy in numbers, between the Protestant community and the church, Mr. Leonard regards as "the lamentable result of neglect," in leaving the place without a missionary after Mr. Bliss's removal, in 1856.

Mission to Eastern Turkey.

BITLIS.

LETTER FROM MR. KNAPP, DECEMBER 26, 1861.

IN this letter Mr. Knapp gives a brief account of two exploring tours, made in August last. "The object of these," he says, "was not so much to do missionary work, by way of discussing the truth with the people, (as at that time they were fully engaged in harvesting their wheat,) as to ascertain how many villages there were, and to locate them," with reference to future operations. In the first tour, he had with him Kevork, a helper, and a Mussulman who was acquainted with every village, as guide. Going east from Bitlis, they crossed the high mountain overlooking the town, and descended to the large village, Kultig, containing about 300 houses, all Armenian. Going still eastward, the next morning, over uninhabited hills, they came unexpectedly upon a large stream, larger than the Bitlis river, not down on their German map, which the guide said was the Bootan river. They followed this stream about ten miles, to its source; continued on in a north-easterly direction, to the north-east corner of the Bitlis Mudirlik; then returned by the lake road, westerly, to the south-west corner of Lake Van, and thence south-west to Bitlis. On this tour they located 29 Armenian and 25 Koordish villages; the former having 663 and the latter 447 houses.

Population.

The following passage from the letter is of value as illustrating the habits of the people, and the difficulty of making an accurate estimate of the population.

We stopped on our way at the village of Top, with some thirty houses, but we were told that there were only twelve families. There were formerly more, but the men had gone to other places to avoid the oppressive taxes. I refer to this fact to show how difficult it is to get the exact population of any village by counting the houses. Houses and barns are alike, so that we have to make allowance for the number of the latter according to our best judgment. In most places, if we ask what the population is, they are sure to give less than the real number. For example, we came to the Armenian village Ootab, south of Tadwan Bay, on Lake Van. I counted seventy houses, but when I inquired of our landlord respecting the population, he gave us thirty as the number [of families]. I accordingly have put down thirty on the map, as in similar instances, that I might not overrate. I was told by my guide, that as a general rule, we should reckon every tenth building a barn. We however generally relied on the number given by our guide as the population of each villlage, as he was acquainted with all.

Dwellings.

While I am speaking about the number of houses, I may refer to the number of persons in each house. All the buildings in our villages are in the shape of a flat *haystack*, and the houses from a distance have the appearance of so many knolls. A house is framed in this wise:

the beams of the main building are supported by numerous pillars, and on these beams are placed a pile of timbers, built in a "cob-house" fashion, the timbers of each ascending layer being shorter than the lower ones, thus giving a tapering appearance, resembling that of a square pyramid. This frame-work supports the roof, which extends continuously from the apex, sloping down to the ground, the whole frame-work being covered with poles, over which are spread bushes, or straw, and over the whole a thick coating of earth. There is no chimney, and the only outlet for the smoke and the steam of animals, (for nearly every house contains, under the same roof, the stable, which is not boarded up, and thus separated from the kitchen,) is a small orifice in the apex of the building, which is kept closed most of the time during the winter months. The buildings are probably of the same kind as described by the historian when the 10,000 passed through this same region.

Families.

As the heads of the family, with all their children and grandchildren, live together, and sleep together upon the ground, under the same roof and in the same room, much less space is required for a family than in our town-houses, and this may account for the greater number of souls in a house than we may at first suppose there are. I was once in the village of Tadwan, when the landlord, a man about forty-five years old, took me into his house and showed me his *grandmother*, who was seated, helpless, in the centre of one of these great rooms. They told me she was one hundred and twenty years of age. There were two or three of her sons living under the same roof, grey-headed farmers, one of whom was the father of our landlord. There were, therefore, this woman, and her descendants to the fourth or fifth generation, to the number of *forty* souls, all under one roof. I was shown a house in Zearet, near the western end of Moosh plain, in which resided ten married children, there being fifty souls in the house. These are rare cases probably, but they go to confirm me in my adoption of *eight* as the average number for each house; but I wish to say, that it is almost impossible for us to get the exact population of any town or village.

Moosh Plain.

On a second tour, of two weeks, Mr. Knapp thoroughly explored the plain of Moosh, "which is from eight to ten miles wide and sixty miles long." He writes:

There are 112 villages on this plain, i. e. 68 Armenian, containing 2,810 houses, and 22,480 souls; 3 Armeno-Catholic, with 360 houses, and 2,880 souls; and 41 Koordish, with 969 houses, and 7,752 souls.

In regard to the town of Moosh, I was told by an aged Mussulman, that in the days of his boyhood it contained only a very few hundred houses. Now it contains of Mussulmans, (Koords,) 1,200 houses, or 9,600 souls; Armenians, 700 houses, or 5,600 souls; Armeno-Catholics, 30 houses, or 240 souls; and Protestants, 5 houses, or ten souls; making a total of 1,935 houses, and 15,450 souls. The whole population of Moosh plain is therefore 6,074 houses, 48,562 souls. It might safely be put down, in round numbers, as 50,000, about two-thirds of whom are nominal Christians. All the help we have for that large population is one single native preacher, now located at Moosh. The plain is very level. Through the western half flows the Euphrates, which continues its course in the form of rapids for a number of miles after leaving the plain, so that it may not be improbable that the whole plain was once a lake. The ancient Armenian name of this plain was *Doöron*.

The eastern part of the plain contains considerable marshy land, and the whole is so level, that the marshes,

together with the irrigation, cause the prevalence of fever and ague. The town of Moosh is decidedly the most filthy place I have seen in Turkey. It appears for the interest of the money-making men to have the streets as dirty as possible, and they encourage the throwing of all the filth that can be collected into the streets, that at stated times they may have it washed down by the brooks of water turned in, and thus enrich their numerous tobacco fields below the city! No foreigner can reside on this plain with safety, owing to the fever.

There are *four* monasteries on the mountains surrounding the plain, each of which contains about half a dozen Vartabeds, and a class of thirty or more students; and all these must be supported by the surrounding villages. These institutions keep a sharp watch over our every movement, and oppose us by all possible means. One of the Protestant brethren of Moosh went to one of the villages on the plain on business, a few weeks since, and was there caught by a Vartabed reading the gospel to others; whereupon the Vartabed beat him with his cane and drove him out of the village! At *Havadorik*, an Armenian village of forty houses, two hours south-east of Moosh, there are a few persons convinced of the truth, and there we have a house for a school, but no teacher. They besought us to supply them with one for the winter, which would cost only from three to four dollars a month; but owing to the state of your treasury we dared not comply with their request. We had to refuse a like request for a school in Moosh, for the same reason. How much longer shall we be thus straitened?

Including the plains of Boolanuk, reported by Mr. Burbank, the whole field now explored, which probably does not embrace half of that belonging to Bitlis station, presents an aggregate (including the towns of Bitlis and Moosh) of 200 towns and villages, containing more than 15,000 houses, or 120,000 souls. Of these, 128 towns and villages are Armenian, with a population of 71,000.

Nestorian Mission.—Persia.

OROOMIAH.

LETTER FROM MR. RHEA, JANUARY 10, 1862.

THE following extracts from this letter will be found to touch briefly upon several topics of considerable interest.

Week of Prayer—Turkish Service.

We are in the midst of the week of prayer. It is a rich spiritual festival to us, and I doubt not to many Nestorian Christians. Our services, held twice a day, have been well attended; the prayers have been earnest and appropriate, and at times deep solemnity has prevailed.

Recently we have opened a Turkish service in the Armenian and Nestorian quarter of the city. There are some twenty Armenian families residing there. It is also the Papal head-quarters, and Mussulmans are on every side. For many years we have had a burning and shining light in that dark quarter—our good brother Pera, a devoted layman, a carpenter by trade. A number of the Nestorians there do not know their own language, but speak the Turkish. The service is attended by Nestorians, Armenians, and occasionally a Mussulman. It is ostensibly for the Nestorians and Armenians, to communicate with whom the Turkish is our only medium; but we intend that this shall be a place where the Mohammedan, if he chooses, may hear about the only Savior of sinners.

Our mission is more and more deeply impressed with the conviction that we are sent to *all* the races of this empire. We feel called upon to lengthen our cords in every direction, and then to strengthen our stakes. We have gone west, and placed our outposts in the Koordish mountains; and we have, as we trust, a firmly planted stake two days north, among ten thousand Arme-

nians, far more accessible than the Armenians of Eastern Turkey.

Cholera—Schools—Benevolence—Progress.

The cholera prevailed in Oroomiah a little more than two months, but disappeared about a month since. Its prevalence prevented the assembling of the seminary pupils until quite late; but both schools are now in session, and have opened under pleasant and encouraging auspices. A number, in each, contribute liberally towards their support. The theological class in the male seminary numbers twelve.

The people, for some months past, since the harvest and vintage, have been redeeming their pledges. It is interesting and very affecting, remembering their poverty, to see with what heartiness they come forward with their offerings.

As the work of evangelization progresses, the old church people find themselves hardly pressed. Their priests have become scarce, and sometimes they have great difficulty in finding one to come and administer the ordinances to them. Our Reformed Communion is gradually being transferred to the villages, and additions are slowly but steadily made to the number of communicants.

Oppression—Punishment of Robbers.

The Nestorian people are becoming more and more restive under their heavy burdens of oppression. Could they escape from the hands of their masters many of them would flee into Russia.

The chiefs of the Shekoik tribe of Koords, whose people were guilty of the robbery of Mr. Cochran, and also of Persian merchants to a very large amount, have been dealt with, with great severity at Tabreez. We trust they have received a lesson which they will not soon forget.

Reports have just reached us of the deeply interesting meeting of the Board at Cleveland. We rejoice with you; our hearts are encouraged; and we will enter upon our winter's work with new zest. How the precious promise is ever and anon renewed to our faltering faith, "Lo, I am with you always."

Mahratta Mission.—India.

Annual Reports.

Several reports respecting the missionary operations in the Mahratta field, during the year 1861, have been received. The following extracts bring to view the more important matters presented, and will be found of much interest.

Liberal Aid Received in India.

First of all, the peculiar anxiety of the mission on account of the war in America is referred to, and the great liberality with which friends in India, apprehending serious financial embarrassment, came forward with assistance. Some of the facts, including the mention of very liberal donations from individual British residents, and contributions, in some cases, by natives who have not embraced Christianity, as well as by the native Christians, have already been published in the Herald. It is now stated:

The whole amount received [in India] from all quarters, in aid of the mission funds the past year, was 15,375 rupees. Of this sum, 13,375 rupees have been received since the 1st of July. 673 rupees were collected from the native congregations of the mission, [more has been pledged,] and 400 were contributed by natives not Christians, making 1,073 rupees received from natives of this country. 1,168 rupees were given by the missionaries themselves, and the remainder, amounting to 13,134 rupees, was contributed by kind Christian friends, who have thus manifested their deep interest in our work. Of this sum, 1,497 rupees were sent us from England and Scotland, having been contributed or collected by old friends of the mission, formerly resident in this country. These contributions rendered any serious curtailment in our operations unnecessary, and they have very greatly cheered us in our labors.

Ahmednuggur Branch of the Mission.

In the report of what is called the "Ahmednuggur Branch" of the mission, (i. e., what was formerly the Ahmednuggur mission,) it is said:

In all, there were in connection with this field, at the close of 1861, five missionaries and six female assistant missionaries, two native pastors and one licentiate, sixty native helpers and two colporters. There are twenty churches, containing 545 members and 382 baptized children. These were residing in 96 villages and towns in this district. The statistics of these churches are given in the following table.

Names of the Churches.	No. of members, January 1, 1861.	Received on profession.	Received by letter.	Dismissed to other churches.	Excommunicated.	Died.	No. of members, December 31st.	Children baptized in 1861.	No. of baptized children, Dec. 31.	Villages represented in each district.
1. Ahmednuggur, 1st,	99	12	2	8	2	.	103	8	79	8
2. " 2d,	27	4	.	.	.	1	30	1	16	1
3. Seroor,	27	3	.	.	.	3	27	4	29	3
4. Khokar,	65	6	5	9	.	1	66	13	86	13
5. Shingvay,	19	4	.	1	1	.	21	2	15	2
6. Chanday,	48	9	1	18	.	.	40	12	30	6
7. Lonee,	13	1	.	2	.	.	12	1	5	4
8. Kolgaum,	14	1	.	.	.	.	15	4	16	5
9. Dedgaum,	33	5	3	6	.	.	35	5	21	7
10. Gahoo,	41	2	2	20	.	.	25	1	13	5
11. Panchegaum,	17	3	.	.	.	1	19	5	10	2
12. Kendal,	16	5	.	.	.	.	21	.	7	5
13. Wamboom,	21	5	1	.	2	.	25	1	9	2
14. Shingave,	16	4	.	.	.	.	20	.	7	3
15. Wadgaum,	11	.	1	1	.	1	10	.	4	4
16. Satral,	6	3	.	.	.	.	9	2	2	7
17. Rahoone,	.	1	20	3	.	1	17	.	4	4
18. Newasse,	.	2	13	.	.	.	15	3	15	5
19. Sonai,	.	9	13	.	.	.	22	3	7	6
20. Padhegam,	.	3	10	.	.	.	13	5	7	4
Totals,	473	82	71	68	5	8	545	70	382	96

Four new churches have been formed the past year, one in the district under the charge of Mr. Abbott, one in that under Mr. Barker, and two in that under Mr. Fairbank. Each of these brethren has now five churches under his care. The 20 churches now connected with us, number from 9 to 103 members each, or, on an average, about 27 to each church.

Of the 545 members, 85 were received during the year. Three of these came from another mission, where they had been baptized, though residing there only temporarily, and having their permanent home in our district. The net increase in the number of converts during the year is 72.

Diffusion of Light—Schools.

We have added a new column to our table of statistics, to show the number of villages represented in the churches; and it will be seen that the members of our twenty churches are living in ninety-six different villages and towns. This shows how the gospel is extending its influence among villages around us. The mission has only thirty-nine out-stations, besides the six stations; so that there are fifty-one places in which Christians reside, where there is no native catechist or Christian school-teacher to maintain religious services on the Sabbath. Nothing could show more strikingly the importance of our efforts

to raise up native catechists and teachers, for the purpose of supplying this need.

We have now twenty-four village schools, containing about 275 pupils. The children of Christians are taught in these schools, with the children of heathen parents. In some cases, promising young men, after working all day for their own support, attend a school at night, and make good progress in their studies. The most promising children and youth taught in these schools are subsequently taken into the school for catechists in Ahmednuggur, (the advantages of which are sought after by many in the villages,) and after two or three years of study there, are prepared to become catechists or teachers. Thus the village schools become feeders to the school for catechists, and with it serve to raise up the men we so much need. In these schools many pupils are converted, and many others receive lasting impressions for good, so that the schools, with their Christian teachers, are an important evangelistic agency.

Distribution of Bibles.

Several of our native agents were employed in the service and at the expense of the Bombay Bible Society, during the months of November and December. The results of their efforts up to the close of the year were, that about one hundred and sixty copies of the New Testament, and forty copies of the whole Bible, in Mahratta, were sold and given away in different places within one hundred miles of Ahmednuggur. A large tract of country was traversed by the colporters in carrying on this work, and besides the portions of the Word of God sold and distributed, a great amount of religious instruction was given to the people. It has been discovered that very many would gladly receive copies of the Scriptures, and some would purchase them, but for fear of the Brahmins.

School for Catechists.

A few extracts from Mr. Bissell's report of this school will serve to show its value in connection with the mission work.

The school is designed to supply the mission with agents for carrying on its work of evangelization, and also to meet the wants of the native Christian community, by furnishing educated young men, prepared to become pastors of churches, teachers of schools and catechists. The course of study includes the higher branches of Mathematics, Natural Philosophy, Astronomy, the Bible and Moral Science, and English, taught as a classic. This last is taught only to those who have already made good attainments in the vernacular. During the past year there have been about thirty scholars in regular attendance.

The importance of this institution in connection with our missionary work, can hardly be over-estimated. Young men and lads of promise, selected from the twenty churches in this and the surrounding districts, are here brought together, and receive that instruction and discipline of mind which will fit them for future usefulness. Most of those received to the school are members of the churches, and others are the sons of Christian parents—children of the covenant. The parents, when able, are required to support their children while attending the school, but most of them are too poor to do it. There is a call for these young men to occupy posts of usefulness in the surrounding districts much faster than we can furnish them. Six of those who were studying last year are now employed as teachers or catechists, in as many different villages.

When we consider for what a paltry sum a young man can be supported in this school, and what an urgent call there is for such Christian men as laborers, we cannot but regret that so many of those who make application, and are deemed worthy of aid, must be refused. Two or three rupees a month support a

single person, and four or five rupees, a married man with his wife; and by spending from two to four years here, they are fitted for a life of usefulness.

The wives of some of these pupils, and the mothers of others, (who are at Ahmednuggur taking care of their sons while they are in the school,) have formed a large class of females, to whom Mrs. Bissell has given religious and other instruction.

Other Schools—Aim of the Mission.

A report of the "central district, Ahmednuggur station," states that the school for girls, under Mrs. Ballantine's care, has numbered about forty-five pupils. Miss Farrar had also, under her supervision, until increasing illness constrained her to lay aside her work, a girls' school and a small school for boys. Ten young men, as last year, have been pursuing theological studies, while connected also with the school for catechists, preparatory to engaging in pastoral labor; and the report says:

This, then, is the chief end and aim of our mission labors—to spread the gospel and gather churches in the different towns and villages; to collect the children of the Christian converts and of their heathen neighbors into schools, and teach them the elements of knowledge and the great truths of the word of God; to bring the most promising of these children and youth into the higher schools at Ahmednuggur, and prepare the young men for becoming teachers and catechists and the young women for becoming helpmeets to them in their work; and then, from the most faithful of our catechists and teachers, to take those whom we may deem suitable for becoming pastors, and prepare them for their work; and finally, to place them in charge of the churches we have gathered. This is the work we are endeavoring to do, and God is prospering us in it. We desire to give him all the praise.

WADALE STATION.

MR. FAIRBANKS'S report shows, that to the five churches now connected with his station, viz. Chanday, Dedgaum, Shingave, Newasse and Sonai, there were added 29 members by profession during the year 1861. The five now contain 132 members in all. The particulars are given in the general tabular view of the churches. The greatest increase has been from the villages along the Mul river, in the western part of the district. Special effort has been made to give increased efficiency to the schools of the district, and they have given better satisfaction than heretofore. The Wadale Home Missionary Society has continued to send out lay preachers, two by two, when its funds would permit, to the regions east and north, where there are as yet no professing Christians. "It has thus secured six months of service during the year." There is a vast region to the east, the report states, seldom visited by a Christian preacher, and it is asked, "When shall the time come for all these moral wastes to be evangelized? When will the church of Christ enter fully on her work?"

KHOKAR STATION.

Favorable Prospects.

MR. BARKER sends a brief letter in connection with a report of the Khokar station, in which, as well as in the report, he mentions facts of much interest.

I think the work in this district is now in a more interesting state than it ever was before. Among the indications for good are these: 1. Our Christians have begun to *give*, with much cheerfulness, to sustain the institutions of the gospel. 2. There is an increased spirit of inquiry among those who have been for some time under the influence of the truth. 3. There is also a remarkable and very encouraging readiness to hear among those even who cannot yet be called inquirers.

We have now been itinerating among the villages for two months, and have not, during that time, heard a word of disrespect from any one. The improvement in this regard has been very marked within the past four years. It is interesting to watch the way in which the truth is spreading among distant villages, which our helpers have not visited. A few days ago a man came on foot twenty miles, from a village north of the

Godavery, to attend our Sabbath services, and that day heard a sermon for the first time in his life. He appeared to be a sincere inquirer, and he has already begun to suffer persecution. This man first learned of Christ from a member of the Satral church, who was baptized only four months since. He can read a little, and we have hopes that he will soon be received to the church. His village is more than thirty miles from Satral, so that the catechist stationed there can visit him only at long intervals.

Openings for Helpers.

A native helper is much needed in the region where this inquirer and two Christians now live, one of whom is Bhaoo, the Manabhav convert, who is still suffering bitter persecution. All that is wanted is *means*, for there are at least three men very well fitted to become readers, whom I should like to employ at once. Eight or nine cents a day is all a man of this stamp would require! There is a most inviting region in the north-west part of this district, where there is no one to break to the people the Bread of Life.

We remember our distracted native land daily, at the throne of grace. May our God speedily restore peace and prosperity!

Mr. Barker speaks of sickness in his family, by which he was detained at Ahmednuggur, away from his field, for three months in the spring. Unusual labor and responsibility were thus thrown upon the native helpers at Khokar, but "with trifling exceptions," it is said, "they discharged their duties with commendable fidelity." The number of additions to the church was less than in 1860, partly because of this absence of the missionary; but the report shows that there has been much occasion for gratitude.

Signs of Progress—Rinerancy.

One new church has been formed, and has commenced its existence under flattering auspices. Fifteen adults and twenty-five children have been baptized, in connection with the five churches in this district. Recent visits to many of the villages have convinced me that there is a growing interest in a large part of the field, and that this interest is spreading more and more among the higher castes. I can truly say, that as we become better acquainted with this people, our intercourse with them becomes more and more agreeable. The Khokar district extends over more than 1,100 square miles, an area nearly as large as that of the State of Rhode Island, and more than half the size of Delaware. It will therefore be seen that itinerancy is an important part of our labors. There are now church members, or inquirers, scattered over 500 square miles, whom it is very desirable to visit as often as practicable. More than three months of the year have been spent in making these pastoral visits, and during a large part of this time I have lived in tents, with my family. In some of the villages visited, Mrs. Barker has found the women very ready to listen to the truth.

A new chapel, forty feet by sixteen, has been built within the year, near Mr. Barker's residence, and now some of the higher caste people are seen in the audience nearly every Sabbath. A chapel has also been built at Wadgaum, at a cost of seventy-five dollars; and four other places are mentioned where such buildings are needed. "The work is suffering for want of them."

The Churches—Benevolence.

On the first Sabbath in December a meeting of special interest was held at Khokar, when members of the other churches of the district gathered there, by invitation, for a united celebration of the Lord's supper. A young catechist gave an excellent discourse from the words, "It is more blessed to give than to receive," urging the Christians to do all in their power to spread the truth among the unconverted. The report says:

During the year our churches have employed two men to labor for a short time as home missionaries, in the Nizam's dominions, and at a noon prayer-meeting these men related some interesting incidents, showing the readiness, and in

some cases, the *strong desire* of the people to hear the truth. These remarks were followed by several appeals in behalf of those who are still in deep moral darkness. Soon there was a *moving* in the audience which seemed to say we must not only *talk*, but *do*, and presently the giving commenced. * * I am pleased to see, that some of the Christians seem resolved to contribute for the spread of the gospel as the Lord shall prosper them. A few of the most intelligent have been accustomed to give even "beyond their power," so that I have at times received their contributions reluctantly, but they have begged "with much entreaty, that we would receive the gift." The members of our churches, and the class from which they have chiefly come, are *very* poor, yet I trust the day is not far distant when they, like the Karens, will support their own schools and pastors.

A Victory over Caste.

The church at Panchegaum has recently gained a victory over that greatest obstacle to the spread of the gospel in India, caste. A man of the Mang, or lowest caste, was one day in conversation with Jayaram, the teacher and virtual pastor, and asked if the church would receive him, provided he passed a satisfactory examination. J. assured him that they would, but the Mang replied that he had doubts concerning it, and added that several of his caste had long desired to unite with the church, but they feared those who had become Christians from the higher castes still retained so much prejudice against the Mangs that they would not be received. He then proposed to give a trial dinner, and said if the whole church would come and partake of it, his doubts would be removed. J. accepted the invitation, and at the time appointed all the Christians and their families, and one inquirer, went to the dinner which the Mang had thus prepared.

It is cause for rejoicing that the trial came so naturally and was so nobly endured. This step was not taken blindly or by impulse; but with a full knowledge that persecution, bitter persecution, would follow, and it came. Two families were separated, temporarily, and the neighbors of the "defiled" Christians would give them neither fire, wood nor water, and would no doubt have driven them from the village, had not the fear of the authorities restrained them from using violence.

I am happy to say that the Christians, men and women, have borne these severe trials without a murmur, rejoicing that they are counted worthy to suffer for the name of Christ. They have also the joy of seeing some of the despised Mangs now expressing a desire to receive baptism. No one can understand the full meaning of this "victory" who has not seen the deep-rooted prejudice which the Mahar feels towards the Mang, who will compare favorably with him in point of intellect and intelligence.

The church at Wadgaum has suffered severe trials from opposition, and especially in connection with a disgraceful case of riotous violence against a native helper and his wife. The case was promptly taken up by the authorities, and thirteen persons were punished by imprisonment. In revenge, the villagers have refused to give the Christians and their relatives the usual remuneration for village work, which they were accustomed to perform. "The trials have been borne with an uncomplaining spirit."

Bhaoo, the Manabhav Convert.

The faithful labors and fervent prayers of "Blind Mohana," [at *Satral*,] have been much blessed during the past year. He has the confidence and respect of his neighbors in a marked degree, and by his efforts a spirit of inquiry has been awakened among the higher castes. Among those received to the Satral church is a man by the name of Bhaoo, who lives in a village north of Satral, and not far from the Godavery. He was a Manabhav, and is the first person who has united with any of the churches in

connection with our mission from that curious sect. They are worshipers of Krishna, and, like the Jains, believe it to be a great sin to take animal life. They go even farther than this, and refuse to take vegetable life; and hence the thoroughly orthodox of that sect will not cultivate the ground, and nothing but dire necessity will induce one of them to fell a tree, or even cut a spire of grass.

Bhaoo reads both Mahrathi and Sanscrit, and was a leading man among the Manabhavs. His leaning towards Christianity, therefore, awakened much opposition. As soon as he had declared his purpose to become a Christian, his sons and his wife refused him admittance to his own house. The old man was an exile for more than four months; but he bore all his trials without a murmur, and said he was resolved to cast in his lot with the people of God, whatever became of his few worldly possessions. He has recently petitioned Government for redress, urging the declaration of Her Majesty, that no person shall forfeit any of his rights by changing his religion. His house has been restored to him, and I trust God will make him a burning and shining light in his distant village.

New Church—Seroor.

A church was formed, December 5, at Padhegaum, nine miles south-west from Khokar. There are twenty villages within a few miles of the place, up and down the river, making it quite a centre. Eight persons were dismissed from the Khokar church, and one from that at Wadgaum, to form the new body, to which three were added by baptism, the next Sabbath. There are several inquirers in the region. The church was placed under the care of Khandoba.

Mr. Bissell reports respecting the Southern and South-Western Districts of this mission field, which have been still under his care, though he has been called to leave the station he formerly occupied at Seroor, to take charge of the school for catechists at Ahmednuggur. The statistics of the churches will be found in the general table, and an extract from his report will probably appear in another place.

Madura Mission.—India.

PERIACULUM.

LETTER FROM MR. NOYES, DECEMBER 31, 1861.

THE account given in this letter of the benevolent contributions of the native Christians, the religious interest awakened in connection with such benevolent efforts, and the day of fasting and prayer appointed by the station helpers themselves, will well repay a careful and thoughtful perusal.

Benevolence.

Mr. Noyes first refers to the hope expressed by him at the close of the year 1860, that during 1861 every man, woman and child of the 1,200 members of his village congregations would contribute at least one farthing to the funds of the American Board. He then writes:

At the close of the year, the question naturally arises, How far has this hope been realized? To this I am able to answer, first, that there are very few if any to whom the subject has not been, in some form, presented; and second, though I cannot assert positively that every one has given a farthing, yet the donations have been very general, and the *average* for each one of the number, now swelled to 1,300, is a trifle over *six* farthings, or three cents. The total amount contributed by the native Christians at this station to the American Board, during the year, is $40.65, and to other charities, $56.86; making a total of $97.51, or about seven and a half cents for each member of the congregations, including children. Do congregations in America, taking the country through, do more than this? Do they do *as much* in proportion to their ability? You well know our deep poverty.

In contributing to the Board, the native Christians have manifested great interest and some enthusiasm. Their gifts, though small, have been the offerings of warm and generous hearts. At your late meeting in Cleveland, the question was asked by Judge Jessup, 'Who has denied himself of any thing

really needed in order to sustain the missionary enterprise?' I do not believe that sacrifices adequate to the importance of the object have been made to sustain the Board, by Christians any where; and there is but little room for comparison when we speak of *sacrifices;* but in our Tamil church, instances can be produced of *real* self-denial, and such as ought to put to the blush many professed Christians in American churches, whose very *necessary* articles would be rare *luxuries* to their poor brethren in India. One brother owned a calf, worth $3.50. This was probably the sum total of his property; and though he was dependent upon scanty earnings for the support of his family, when he heard of the embarrassment of the "Board," he sold his calf and brought the full price, $3.50, to be sent to America. The only son of a poor widow had a young buffalo, which he himself had reared, and which had grown to be worth $2.00. This was all he had to give, but this he freely offered. A young man, not two years out of the seminary, with a young wife, and no other dependence for support than his $3.00 per month, gave $2.50, and a part of his wedding jewels. A catechist with a wife and two children, dependent for support on his $2.25 per month, gave $3.25. Another, in similar circumstances, gave $3.62½. These are instances, among many which might be mentioned, of real self-denial. To make these donations, not luxuries, but what seem real necessaries are sacrificed. There are but few of my native helpers who have not given all they could afford,—some have given even more,—at a time when rice, which to natives of India is the staff of life, is selling at famine prices. After our collection had been made, there came across the sea another call for retrenchment; and when the letter from the "Rooms" was read, and we were told that the Board would probably be $75,000 in debt at the end of the year; when we were urged to save in every possible way, and to obtain all we could in this country, I had not a heart to take up another collection. But the native helpers, of their own accord, agreed to relinquish the usual pittance paid them for expenses in attending the monthly meetings at the station centre. And this liberality has not been without spiritual benefit.

Increased Spirituality.

In many instances the self-denial has been accompanied by unusual devotedness and prayerfulness. On returning from the general meeting of mission helpers, held in Madura in September, when there was awakened among the helpers and the missionaries a wonderful spirit of liberality, accompanied by an unwonted spirit of prayer, a few carried of the fire from that altar to their own congregations, and were instrumental in imparting to the members a like spirit. The most remarkable case was that of the Kombey congregation. There had been among that people much coldness, while several congregations were enjoying the manifest presence of the Holy Spirit. Many of the members had but lately come out from heathenism, and none of them had become strong enough to relinquish *all* work on the Sabbath. They felt that they *must* water their gardens, before the Sabbath morning service; and though they had contributed somewhat liberally towards the erection of a substantial church in their own village, their charities had there ended. But now, as their catechist presented this new object, and told them of the enthusiasm with which it had been met in Madura, they came forward with their gifts, and seven dollars were subscribed on the spot. This was the beginning of a new state of things in that congregation. A suspension of all work on the Sabbath followed, and crowded meetings, and sighs and groans from conviction of sin. When, one week later, I visited the congregation, the money was paid into my hand, and I

was greatly refreshed by finding such a change in the aspect of things since my previous visit. I proposed to them another collection for their new church, which they made, with no less liberality on account of their contribution to a foreign object. On my next visit, I had the pleasure of receiving six persons to the communion of the church, previous to which, as an evidence of their renunciation of "caste," they ate food with me, cooked by a pariah.

During the year, five congregations have enjoyed, in a greater or less degree, an outpouring of the Holy Spirit; and though there is at present no unusual interest, the congregations are mostly in a satisfactory state. The church and congregation which has a native pastor is almost the only exception; yet I am far from feeling that it is the pastor's fault, for I believe him to have been faithful and prayerful.

Additions—A Day of Fasting.

I am able to report thirty-two new members, added by profession to the seven churches in Cumbum valley, and one hundred new members to the 22 congregations; so that we now number 1,300 catechumens and 171 church members, in good standing. On the first of August, my helpers, by previous appointment, met at Kombey, to consult on matters pertaining to the interests of the churches and congregations in Cumbum valley, and to interchange views on various subjects of general interest. They spent the day in prayer and conference, and appointed the 4th of August as a day of fasting and prayer, to be observed in all the congregations, the principal subjects being the war in America and the American Board. Each catechist was requested to hold public service in his church, morning and evening, and to preach in the morning from Joel ii. 12, 13; and in the evening from John xiv. 1. The fast was strictly observed, and was said to be a very interesting day. It interested me the more, from having been entirely voluntary on the part of the natives.

PROCEEDINGS OF OTHER SOCIETIES.

(American) Methodist Episcopal Missions.

An interesting pamphlet has recently been published, prepared by Dr. Durbin, Corresponding Secretary, entitled "Picture of the Missions of the Methodist Episcopal Church." The following statements respecting the missions to heathen nations are from this pamphlet. The Society has also, among its *foreign* operations, the *Bulgarian*, the *Foreign German*, the *Scandinavian* and the *South American* missions.

Indian Missions.

These are the oldest missions of our Church. Their origin indicates clearly the hand of a Divine Providence. They arose on this wise. Some forty years ago there dwelt in Marietta, on the banks of the Ohio, a *colored* man named John Stewart. He was deeply pious, and seemed to have close and constant communion with God. He was powerfully impressed that it was his duty to go through the then thinly settled country to the northwest, on some divine mission which he did not comprehend. He set out from home and traveled to the vicinity of Upper Sandusky, in Ohio, where he found the Wyandot tribe of Indians. The same strange impression which called him to his feet now constrained him to halt. The Indians gathered round him, but could not talk with him. At length they remembered that there was a man of his color residing among them, and they brought Jonathan Painter to him. As soon as they met they knew they were of the same race, and spoke to each other in English. Stewart learned that Jonathan *ran away* from Kentucky some ten years before; that he had been a Methodist, but had lost his religion and become a *savage* Indian, and spoke their language fluently. "God," said Stewart to Jonathan, "has sent you here to assist me in what I feel is my mission; I must preach the gospel to these Indians to-morrow, and *you* must be my *interpreter*." The tears gushed out of Jonathan's eyes, and he exclaimed, "How can I interpret the gospel to the

Indians, when I have no religion myself?" "Then," said Stewart, "you must get religion to-night, for to-morrow I must preach to these people, and you must interpret." All that night Jonathan wrestled with God in prayer, and Stewart helped him; and the next day they opened the kingdom of God to the Indians.

From this providential beginning our missions among the Indians spread until they have extended from Western New York to Wisconsin, and are under the care of eight Annual Conferences. But upon the division of our Church in 1845 the much largest portion of the Indian missions fell to the Church, *South*. At present we employ 21 missionaries among the Indians, have 1,066 members and 105 probationers, and 19 local preachers. The Church *South*, have an Indian Mission Conference of two districts, divided into 25 circuits, and employing 29 missionaries. All this, both North and South, is the fruit of our first Indian mission, so providentially commenced. To this we are to add the thousands of these children of the forest who have been gathered to their rest in heaven. Many of them gave beautiful examples, in their lives and deaths, of the power of religion.

African Missions.

Among the first colonists which were sent to Liberia, Africa, were some members of the Methodist Church. When they were landed on that distant and unknown coast, and the ship had weighed anchor and turned her prow homeward, they stood on the beach and watched her fading from their view in the distance, and when she was gone, one said, *Let us pray;* and they knelt down on the sand and prayed. It was Saturday afternoon. On Sunday they had a meeting, and at the close one said, "What shall we do for preachers?" The conclusion was, to send home to the Church and ask her to send them preachers. Could the Church refuse? Bishop Hedding appointed Rev. M. B. Cox, with others, to go to our brethren in Africa. Those who saw brother Cox preparing for his departure in 1832, will need no exhortation or argument to convince them that *he was called of God to this great work.* A little incident will characterize the whole.

Brother A. Cummings, of the New York World, met brother Cox in Philadelphia, and said to him, "Brother Cox, why will you go to Africa? Do you not know that you will die there quickly?" The divine fire flashed from the eyes of the missionary; his lips quivered, and he said: "*I know I cannot live long in Africa, but I hope to live long enough to get there; and if God please that my bones shall lie in an African grave, I shall have established such a bond between Africa and the Church at home as shall not be broken until Africa is redeemed.*" He went to Africa and died there quickly, and is there buried; and in dying he said: "*Let a thousand fall, but let not Africa be given up.*" In the missionary cemetery in Monrovia there lie by brother Cox eleven of the thousand, and yet the children of the Church are ready to go, serve, and die there.

The African mission now covers the whole of the Republic of Liberia, and extends from Cape Mount on the north to Cape Palmas on the south, say six hundred miles; and from the sea on the west into the interior, from ten to more than fifty miles at one point. Within its limits are 140,000 native Africans, accessible to the mission. It exists as one of our regular Annual Conferences, with its own missionary bishop, (Bishop Burns;) is divided into four presiding elders' districts, and each of these into circuits and stations. The best buildings in the Republic are academies built by our Missionary Society. The following is a tabular view of the mission, in which, please remember, there is not a single white person:

SUMMARY.

Bishop Burns,	1
Members of conference and on trial,	18
Local preachers employed,	8
Members in the churches, Americo-Liberians,	1,392
Probationers,	89
Native members,	72
Week-day schools,	19
Scholars,	600
Sunday schools. (Number not given.)	
Scholars,	980
Native youth in families, on Bishop Scott's plan, for instruction in letters and in home and industrial affairs,	32
Select youths educated for service in the missions,	9

China Mission.

At least one-third of the human race is within the Chinese Empire. Until lately they were inaccessible to Christian missions. But at the opening of five ports for trade some years ago, the Church universal felt a powerful impulse to send the gospel to these 400,000,000 of idolaters. Our own Church felt the impulse, and in 1847 sent her infant China mission to Fuhchau, on the River Min. The city and towns immediately in sight contain 2,000,000 of people. Amid this vast population our mission planted the standard of the cross. For ten years they sowed in faith and hope, and prepared parsonages, and churches, and schools, believing that the harvest would come. They have not been disappointed. The seed is springing up, and scarcely a monthly communion passes without the baptism of adults and children, and their enrollment in the native Chinese Church. The mission now extends into the country,

and the converts are formed into churches and classes, and observe all the forms and usages of our churches and classes at home. God has already raised up *six native helpers*, who faithfully exhort and preach the gospel. One of them has charge of a native society in the country.

The arrangements for prosecuting the missions are most appropriate and efficient. There are already six good parsonages, two good churches, besides two or three native structures for worship, a superior girls' boarding-school building, a boys' boarding-school, a girls' day-school, a female orphan asylum, supported by commercial residents at the port; and a complete printing establishment, to print the Holy Scriptures in the colloquial language of the province, and also books of instruction for the mission, and tracts, and religious books.

A tabular view of this mission is given, showing that there have been in all 62 adult baptisms, and there are now 54 adult church members. There are 7 missionaries, 8 assistants, 6 native helpers, and 2 churches.

Missions in India.

In 1856 our young and vigorous Church was moved by her sense of duty, heightened by a strong manifestation of the desire and expectation of the Christian world, to send a mission into the Northwest Province, particularly comprehending the kingdom of Oude and the adjoining Province of Bareilly, containing say 10,000,000 of people, being the most thickly inhabited part of the world. The banner of the cross had not been unfurled among them, except by one feeble missionary agency, which voluntarily gave way upon the appearance of our mission with the promise of vigorous action. Just as the place was selected where first to set up our banner, the mutiny broke out, and our missionaries had to flee to the mountains. At the close of the mutiny in 1857–8, they returned and began again their glorious work. The European population, consisting of civil, military, and commercial residents and citizens, seeing the vigor with which the mission was recommenced, and hearing, as they expressed it, of the great Methodist Church in America as the author and supporter of the mission, cordially proffered *their* aid, on condition that its plan and execution should be worthy the field of operation and the power of the Church at home. The plan was clearly drawn up by the mission and sent home, and was by the Board and General Committee approved, though not formally engaged to be executed as a whole plan. And yet a declaration of purpose to carry it out was made to the mission, should Providence continue to favor us. This declaration was satisfactory to the mission in India, and to our European friends there, and they have gone forward in the execution of the plan. The European residents promised to give, *in cash, one-half of the expense of a good missionary residence for every missionary sent*, the Board supplying the other half. They further promised to aid in building school-houses and churches, and to assist in supporting teachers, all on condition that the mission should be vigorously prosecuted according to expectation. They have nobly done their part, and the Board, up to this present year of trouble, has nobly done its part. We have requested our mission in India to assure our European friends there that we will do our best if they will stand by our missions in this our year of peril and trial. Not one of these principal European contributors is a Methodist, and yet some of them have given as much as $1,000 a year; others $700, $500, $300, and so on down to $5 each. In alluding to these donations in India, Dr. Butler, superintendent, says: "There have been raised in India, in two and a half years (ending in 1860), over $15,000, to enable the Board to send us the men needed for this vast field." Since 1860, the Europeans have continued to aid us as heretofore. Our mission property in India, created since 1857, and wholly free from debt, so that we pay neither rent nor interest in the mission, is worth, say $30,000.

The spiritual aspects of the mission are no less encouraging, as will be seen by the following tabular view, prepared in September, 1861.

Nineteen new parsonages	
Missionaries	17
Their wives	16
Native preachers	6
" exhorters	6
Places of worship	10
Church members, native	93
Baptisms	57
English Church members	68
School-houses	7
Schools	18
Day scholars	457
Teachers	12
Sabbath scholars	223
Orphans in Asylum	100

Each city occupied by the missionaries is a station, and is the centre of a circuit; and the missionary force in each, at the proper season of the year, itinerate amid the surrounding villages and cities, and preach the gospel in the streets, bazars, and in their own traveling tents, so that Dr. Butler says not less than two hundred and fifty villages and cities have been thus visited this year.

MISCELLANIES.

Weekly Gatherings.

A poor clergyman writes to the Treasurer: "It is now nearly two years since I sent you five dollars towards liquidating the debt of the Board. I should probably have sent the inclosed five dollars much sooner, but I have lost twenty-six dollars this last year, which I had been receiving for seven years previously—that amount each year. I do most sensibly sympathize with the Board and with the worthy missionaries, whose souls are so severely tried. But the present war will be overruled to bring about some glorious and blessed results, to the nation, to churches, and to missions.

"What I have sent is but a mite, yet it may help a little. It gradually and weekly accumulates, in the exercise of prayer, faith and self-denial, and never fails to prove a rich means of grace to my soul. My prayer for the last fourteen years has been, once a week, that every minister, every church, and every private Christian, may be brought to adopt the same plan, according to 1 Cor. xvi. 2. And I do feel confident that God, by his Spirit and Providence, will accomplish it in due time.

"The Lord guide and bless all the officers and missionaries of your Board."

A Donation from Malta.

Mr. Goodell wrote from Constantinople, February 11, sending the following copy of a letter received by him from Rev. George Wisely, minister of the Free Church of Scotland, dated Malta, December 31, 1861:

"I have much pleasure in being able to send you a little assistance for your missions. My congregation, a few weeks ago, contributed £12 for this purpose, which I now beg to send you, and which I hope you will receive as a token, however slight, of our sincere regard for you and your fellow laborers in Turkey, and of our sympathy with you in the present distress. Most earnestly do I pray that the Lord may remove the sad unpleasantness which has arisen between our two nations. But whatever may happen, I trust that all sincere Christians, of both countries, will remember that they are brethren, and will cherish towards each other, more and more, those sentiments of brotherly kindness by which all men shall know that they are Christ's disciples."

Mr. Goodell says: "This letter and the remittance were the more acceptable, as they came at a time when, judging from the tone of the English press, both secular and religious, war between our two countries seemed inevitable. I may say that I have no personal acquaintance with Mr. Wisely, nor do any of my brethren here know him, unless it be Mr. Bliss."

Is This the Time to Withhold?

"I, with others, would say, 'Economize;' but economize from the base of your head first—from your appetites and passions; then economize in your social necessities; and then, last of all, economize at the altar. Let your own lamp go out, but never take oil from the lamp that burns in the sanctuary. It is not the way to begin retrenchment at the house of God. If you must retrench anywhere, let it not be in the means of spreading the gospel. Let us not take back the books from which Indian children are learning to read, nor the trumpet that calls men to the sanctuary in the Orient, where God is opening the eyes of the blind, and raising up the dead, indeed.

"Nay, this is the very time, of all others, in which God's people are called upon, not to relinquish, but to double their exertions in behalf of the work of the gospel. For moral power is to be the secret of success in this great struggle, if we succeed—and we shall." * *

"Is this, then, the time to begin to forsake our work, and to neglect our missionaries and churches in heathen lands? It is the continuance of our

missionary labor that is to save us. Multiply your work. Call more upon God. Throw away the things that are between you and him. Revive his Spirit in your hearts. Cleanse your churches. Supplicate revivals of religion through all the land. Look out for God's cause. Identify yourselves with it. Throw out the white banner of salvation, and unsheathe the sword, and fight the battle of the Lord, and you shall have victory. But now to begin to abandon God, when only God can save us; now to draw back, when to draw back is to go toward destruction—is that wisdom?

"Yonder, on the heights, is the Ridgewood reservoir. Not a drop of water can it supply itself with, although from it the whole city is supplied. That mighty engine slave, (for it is the slavery of machinery that is to do away with the slavery of muscle,) that steam-pump, labors with solemn grandeur and unwearied patience, lifting oceans full and oceans full of water, and throwing it incessantly up into that reservoir. And although there is a main along every street, although there is a distributing pipe for every house, and although every man in this great city draws for refreshment and cleanliness and luxury, there is always enough; because silent, and far away, and unthought of, and unremunerated, that lifting arm goes on throwing up, and throwing up, and throwing up.

"Now command stillness there, and let the fires go out, and let the pump forget its work, and let the draught continue, let all the streets suck out the stores from the reservoir, and by-and-by there will be a sense of want in all our houses. The want is occasioned by the going out of the fire, and the cessation of the working of the pump.

"And as it is with the reservoir, so it is with us. Where you must watch, where you must see that you maintain power, is at the sources. There, where the fountain is; there, where is the reservoir from which we are to draw courage, and inspiration, and perseverance—there we are to watch and maintain a supply. And to this end we must keep up our connection of faith with God, and feel the influence of the eternal world.

"Now, more than ever, O Jesus, open thy bosom, and show thy heart. Now, for our banner's sake, for the poor and despised slave's sake, and for the sake of thine own cause, show thy people thy salvation.

"In the salvation of Christ, in the blessed power of faith in the gospel, in that love which from the bosom of God has come to our hearts, and in the spirit and work of it, make yourselves strong, and all other things shall be given unto you. Amen and amen."—*H. W. Beecher.*

Persecution at Angora.

Some account may be found of the city of Angora and of Protestant efforts there, in the Herald for August, 1861, page 239. Mr. Bliss, of Constantinople, sends the following letter which, he says, is "just received (March 11) from the native helper at Angora. The brother Hasan, mentioned in it, is a converted Turk of whom we have heard during the past year. The letter has no date."

"Brethren,—This letter contains sad news, but there is joy also in it. You know that brother Hasan has, up to this time, openly professed the religion of Christ. But in these days, all the Turks here have risen up and put him in prison; and this is the fifth day of his imprisonment. Yesterday evening they called him before the council, and asked him about his religion. He answered that he held to the gospel, and not to Mohammed. This morning I went to see him, but was not allowed to go near him. They had taken him from one prison, and put him in another. Before his accusers brought any charge against him before the council, they had put him to work with felons, to bring water. Now his feet are in the stocks. I have not seen him in the stocks, but one of the police said to me, 'The stocks on his feet ought to be on yours, for you are the real cause of all his trouble.' They do not permit us to carry him any food, and I fear he will die of hunger in the prison. The present is a great opportunity for them. The Pasha has just been removed from office. The Judge is at Constantinople. To whom shall I go? What shall I do? I know not. I hear that they have written to Constantinople, by telegraph, to ask if it is allowed that a Mohammedan become an Armenian, (Christian,) and I have little hope that

they will leave him alive. Just as I am writing, one comes in and relates that when the police officers were bringing him away from the council, they sprang upon him and almost strangled him. But when he cried out at the top of his voice, 'I am dying,' the Pasha ordered them to desist.

"Brethren, I entreat you in the name of Christ, that without any loss of time you make efforts for the deliverance of this brother. You know better than I, what is to be done. Whoever can most quickly attend to the business, let him do it. If possible, obtain his summons to Constantinople. If possible, let the order come by telegraph, and write me the particulars by post.

"Brethren, we are in great distress. The Turks have all become our enemies, and wish to do us harm. Many are inquiring where we live. Truly we are in great danger, and entreat your special prayers for brother Hasan, that the Lord may deliver him; and for ourselves, that he may protect us.

"Your faithful brother,

"ABGAR."

A BLIND HAWAIIAN MISSIONARY.

Mr. Alexander, of Wailuku, in a recent letter, gives the following very interesting account of one of the Hawaiian missionaries to the Marquesas Islands.

"We recently had a visit from Kapohaku, the blind missionary, returned from the Marquesas Islands. He possesses great power to move a native audience, and roused prodigious enthusiasm among the people. Quite a number eagerly volunteered to go as missionaries; and when called upon to contribute for the cause, the women would strip off their ornaments, such as bonnets made of a sort of fern, which they can sell for five dollars apiece, gold ear-rings, beads, bracelets, &c. &c. Their zeal reminded me of the Nestorians. Indeed the Hawaiians, according to their means, are more liberal than any people I know of under the sun. Kapohaku's account of his perils when the enraged Marquesans burnt his house, was well adapted to rouse his audience. He had gathered a number of Marquesan children into a school. Some of these pupils had stolen and eaten a hog belonging to their neighbors; and they took it for granted that Kapohaku was privy to the theft and responsible for it. He was alone in his house, lying on his bed, his wife having gone to a distant field for potatoes, when the first notice he had of their evil intentions was the falling of brands of fire on his face from the blazing roof. He stealthily crawled out, and passing through some tall potato vines, hid himself in a pig-sty; but he was soon discovered and surrounded by a crowd armed with muskets and knives. He met them fearlessly, told them he was innocent, and his trust was in Jehovah. They said they had come to kill him, at the same time leveling their guns at him; but he replied, calmly, that they could not without Jehovah's permission. Most appropriate passages of Scripture came to his mind, which greatly strengthened him, and he called on the Lord for help. His enemies retired. Presently several of his pupils came, and observing them whispering with each other, he asked what it meant. One of them replied,—'Kapohaku, the people are going to kill you, and we have come to witness it.' He was soon again surrounded by an armed company, who, pointing their guns at him, told him they had come to take his life. His wife having returned, he and she prayed, and then got up and walked through the ranks of the enemies, when they raised a shout, 'Good are the servants of Jehovah,' and requested him to stay among them and teach them the gospel."

WESLEYANS IN THE FIJI ISLANDS.

The following statistics, presented at the "Fiji District Meeting" in June last, exhibit wonderful results of Wesleyan missionary effort there; the second column of figures showing the increase during the last year. At this meeting, two native ministers "were ordained to the full work of the ministry," and eight, after examination, were unanimously recommended as assistant missionaries.

		Increase.
Number of chapels,	344	36
Other preaching-places,	247	85
Catechists and assistants,	231	3
Local preachers,	400	24
Full church members,	11,251	927
Scholars,	31,566	4,857
Attendants on public worship,	67,489	7,322

Death.

The Honolulu *Commercial Advertiser*, of Feb. 6, announces the death, at Makawao, East Maui, Jan. 27, of Mrs. Ann S. Andrews, wife of Rev. C. B. Andrews.

DONATIONS.

RECEIVED IN MARCH.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
- Brownfield, Rev. J. G. Merrill's fam. 2 00
- Portland, Charles H. Osgood, 50 00
- Pownal, 28 50
- Scarborough, 41 60—122 10

Franklin co. Aux. So. Rev. I. Rogers, Tr.
- Farmington, Cong. ch. m. c. 30 00

Lincoln co. Aux. So.
- Bath, Winter st. cong. so. 604 00

Penobscot co. Aux. So. E. F. Duren, Tr.
- Bangor, 1st cong. ch. 50; Central ch. 172,30; 222 30
- Monmouth, Rev. H. S. L. and wife, 6 00—228 30

York Conf. of Chs. Rev. G. W. Cressey, Tr.
- Buxton Centre, Rev. G. W. Cressey, wh. with prev. dona. cons. Miss Mary C. Cressey an H. M. 25 00
- Saco, Cong. ch. m. c. 65 79—90 79

1,075 19

Bluehill, A soldier's offering, 2 00
Sweden, Rev. A. Loring and others, 10 00—12 00

1,087 19

Legacies.—Bangor, Mrs. Ann B. Loomis, by Robbins Battell, Adm'r, 300 00

1,387 19

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.
- Paper Mill Village, Rev. D. Adams, 5 00

Grafton co. Aux. So.
- Bristol, Cong. ch. and so. 15 00
- Canaan, m. c. 9 00
- Lebanon, Cong. ch. and so. 60 00
- Plymouth, do. do. 27 00—111 00

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Amherst, Gent. 95,50; la. 78,04; m. c. 33,50; 207 04
- Hollis, Cong. ch. 61 22
- Mason, do. 22 00
- New Ipswich, do. 18 00
- Pelham, La. asso. 32 17—340 43

Merrimack co. Aux. So. G. Hutchins, Tr.
- Sanbornton Bridge, Cong. ch. and so. 28 00

Rockingham co. Conf. of chs. F. Grant, Tr.
- Exeter, 2d cong. ch. and so. 91 55
- Hampstead, A lady, 5 00—96 55

Strafford Conf. of chs. E. J. Lane, Tr.
- Gilmanton Centre, m. c. 20 98
- North Conway, Ch. and cong. 5,27; R. K. 5; Mrs. Towle, 3; 13 27—34 25

Sullivan co. Aux. So. N. W. Goddard, Tr.
- Newport, Cong. ch. and so. 69 00
- Plainfield, Mrs. Elizabeth C. Haven, dec'd, 25 00—94 00

709 23

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
- Hardwick, A family contrib. 10 12
- St. Johnsbury, South cong. ch. m. c. 67,51; 2d do. m. c. 71,17; heirs of Mrs. S. C. Hinsdale, wh. cons. John C. Murdock an H. M. 127; 265 68
- Waterford, A friend, 10 00—285 80

Chittenden co. Aux. So. E. A. Fuller, Tr.
- Burlington, 1st Calv. cong. so. 190 55
- Jericho Centre, La. cent so. 15 00—205 55

Franklin co. Aux. So. C. B. Swift, Tr.
- Georgia, Cong. ch. m. c. 8 00

Orleans co. Aux. So. Rev. A. R. Gray, Tr.
- Derby, Cong. ch. and so. 3,81; Rev. J. F. 2; 5 81

Rutland co. Aux. So. J. Barrett, Tr.
- Castleton, Rev. U. Maynard, 10 00
- Fairhaven, C. Reed, 20 00
- Rutland, Cong. so. 6,10; m. c. 12,06; 18 16
- West Haven, Cong. ch. 63 00—111 16

Windham co. Aux. So. F. Tyler, Tr.
- Westminster, West, Friends of morals and missions, 50; la. benev. so. 41; 91 00

Windsor co. Aux. So. Rev. J. Steele, Tr.
- Bethel, Cong. so. 14 00
- Hartford, do. m. c. 25 00
- Woodstock, Cong. ch. and so. 35; m. c. 7; 42 00—81 00

788 32

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
- Harwichport, Pilgrim ch. m. c. 20 00
- North Falmouth, S. Nye, 25 00
- Provincetown, Cong. ch. and so. 32 10—77 10

Boston, (of wh. fr. a friend, 12; do. 50c; E. H. R. 5;) 1,981 24

Essex co.
- North Andover, Trin. cong. ch. and so. (of wh. to cons. Miss Mary M. Johnson an H. M. 100;) 140 00
- Wenham, Cong. ch. and so. m. c. 1 06—141 06

Essex North Aux. So. J. Caldwell, Tr.
- Groveland, Cong. ch. 9 00

Essex co. South Aux. So. C. M. Richardson, Tr.
- Marblehead, 1st cong. ch. 198; 3d ch. m. c. 7; 205 00
- Middleton, Cong. ch. 20 00
- Salem, Tab. ch. m. c. 17 57—242 57

Franklin co. Aux. So. L. Merriam, Tr.
- Greenfield, 2d cong. so. m. c. 60 00
- Leverett, Cong. so. 16 08
- Shelburne, Gent. 30,50; la. 28,37; 58 87
- South Deerfield, Monument ch. and so. 15 00—149 95

Hampshire co. Aux. So. S. E. Bridgman, Tr.
- Amherst, L. H. 1 00
- Chesterfield, A friend, 1 00
- Cummington, Village ch. 29 81
- Easthampton, 1st ch. 8,19; m. c. 17; 25 19
- Granby, Cong. ch. gent. benev. asso. 86; m. c. 41,23; 127 23
- Hadley, 1st ch. 50; m. c. 35,85; 85 85
- Hatfield, Cong. ch. and so. 59 00
- North Hadley, do. 38; Russellville, m. c. 5,03; 35 03
- Northampton, 1st ch. 310,67; m. c. 41,06; Edwards ch. m. c. 38,36; E. A. W. 5; 395 09
- South Hadley, 1st cong. ch. m. c. 34 59
- Williamsburg, Cong. ch. 17 68—811 47

Middlesex co.
- Cambridgeport, 1st evan. cong. ch. and so. 344 70
- East Cambridge, Evan. cong. ch. and so. m. c. 11 00
- Fitchburg, C. C. ch. m. c. 27 00
- Hopkinton, A friend, 2 00
- Marlboro', Union ch. and so. 5 00
- Natick, Cong. ch. m. c. 4,06; a friend, 3; 7 06
- Newtonville, A friend, 5 00
- Sherborn, Evan. ch. and so. 15 34
- Somerville, 1st ortho. cong. ch. (of wh. to cons. Henry Howard an H. M. 100;) 183,87; m. c. 18,82; 202 69
- Southboro', Pilgrim E. so. 29 11
- Stoneham, Cong. ch. 30 00—678 90

Norfolk co.
- Brookline, Harvard cong. so. 584 00
- Roxbury, Eliot ch. and so. gent. 50; Vine st. ch. and so. 154,14; m. c. 33,28; 237 42
- West Roxbury, South evan. cong. ch. and so. 25 26
- Wrentham, Miss Julia Hawes, 10 00—856 68

Old Colony Aux. So.
- New Bedford, Pacific cong. ch. 200 00

Palestine Miss. So. E. Alden, Tr.
East Randolph, Winthrop ch. and so. m. c. 83 05
South Weymouth, Rev. Mr. Terry's so. m. c. 33 21—116 26
Taunton and vic.
Berkley, Trin. ch. 25 00
Fall River, Central cong. ch. Abraham B. Pierce to cons. Mrs. HARRIET A. PIERCE an H. M. 100 00
Norton, Trin. cong. ch. 23 72—148 72
Worcester co. Central Asso. W. R. Hooper, Tr.
Auburn, An individual, 25 00
Barre, Evan. cong. ch. and so. 131,03; m. c. 87,59; wh. cons. JOHN F. WOODS and THOMAS P. ROOT, H. M. 218 62
Northboro', Cong. ch. and so. 25 00
Princeton, do. 81 47—350 09
Chelsea, Winnisimmet ch. and so. 40; m. c. 35,43; Broadway ch. and so. 14,27; 89 70
5,852 74

Legacies.—Rev. George Champion, by Jonathan Edwards, Ex'r, 2,100 00
Southwick, Rebecca Bingham, by L. Warriner, 15 00
Waltham, Joanna Bond, 100 00—2,215 00
8,058 74

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.
Greensfarms, 8 00
Long Ridge, Cong. ch. 5 00
Ridgefield, do. wh. with prev. dona. cons. EBENEZER JONES an H. M. 21 00—34 00
Hartford co. Aux. So. A. G. Hammond, Agent.
Canton Centre, E. Whiting, 11 00
East Avon, m. c. 10 00
East Hartford, A friend, 50 00
East Windsor Hill, Cong. ch. 56 28
Hartford, 1st ch. 3; Centre ch. m. c. 5,93; 8 93
Windsor Locks, Cong. ch. ack. in the Feb. Herald as from Windsor, 100.
Warehouse Point, Miss H. Abbee, 10 00—146 21
Hartford co. South, Aux. So. H. S. Ward, Tr.
Middletown, 1st so. gent. and la. asso 142 05
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Terryville, Cong. ch. m. c. 4 00
Middlesex Asso. J. Marvin, Tr.
East Haddam, Rev. I. Parsons, 5 00
New Haven City, Aux. So. F. T. Jarman, Agent.
New Haven, Chapel st. ch. 188,75; North ch. m. c. 7,79; Miss N. Atwater, 25; South ch. m. c. 8; united m. c. 16,92; Davenport chapel, m. c. 4,36; Yale college ch. m. c. 3,23; J. A. P. for bibles for heathen, 1; 255 05
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
Franklin, W. B. Hyde, a thank-offering, 2 00
Lebanon, 1st ch. and so. m. c. 19,96; an indiv. 3,04; 23 00—25 00
Tolland co. Aux. So. E. B. Preston, Tr.
A friend, 200 00
Vernon, Cong. ch. and so. 184 50—384 50
Windham co. Aux. So. G. Danielson, Tr.
Chaplin, Cong. ch. and so. 73,50; ack. in April Herald as fr. Mansfield Centre.
Abington, Cong. ch. 17 09
North Woodstock, Cong. ch. 6 00
Pomfret, 1st cong. so. gent. and la. asso. (of wh. to cons. Rev. WALTER S. ALEXANDER an H. M. 50,) 217; m. c. 55,97; 272 97
Westford, Rev. E. D. Kinney, 1 00—297 06
1,292 87

Legacies.—Bloomfield, Mrs. S. Filley, by H. Sill, Ex'r, 400 00
1,692 87

RHODE ISLAND.

Providence, High st. cong. ch. (of wh. fr. A. C. Barstow, to cons. WILLIAM H. BRADFORD and CHARLES L. THOMAS H. M. 200;) 279 36

NEW YORK.

Auburn and vic. I. F. Terrill, Agent.
Auburn, Pres. ch. wh. cons. ABIJAH FITCH and HORACE I. BROWN H. M. 262 48
Aurelius, Cong. ch. 7 17
Genoa, do. 43 56
Meridian, Pres. ch. 30 00
Skaneateles, do. 47 39
Union Springs, do. 7 00—397 60
Buffalo and vic. H. Stillman, Agent.
Buffalo, 1st pres. ch. coll. and m. c. 181,87; exc. 45c; La Fayette st. pres. ch. 140; 321 42
Geneva and vic. Aux. So. W. H. Smith, Agent.
Geneva, T. C. Maxwell and brothers, to cons. Mrs. PUELLA MAXWELL an H. M. 100 00
Junius, Pres ch. 12 42
Pulaski, do. 20 46
Rushville, Cong. ch. 15 00—147 88
New York City and Brooklyn, A. Merwin, Tr.
(Of wh. fr. James Stokes, 1,000; G. 20; Rev. H. D. Ward, 50; E. J. Woolsey, 500; E. A. Graves, 50; students of Union Theolog. sem. 13,25;) 1,774 25
Oneida co. Aux. So. J. E. Warner, Tr.
Utica, W. dividends, 165,71: W. J. Bacon, 25; Mrs. W. J. B. 5; F. E. B. 5; 200 71
Vernon Centre, Mrs. E. Skinner, 5 00
Waterville, PHILIP LUMBARD and DANIEL B. GOODWIN, wh. cons. them and Mrs. DANIEL B. GOODWIN and Mrs. MARIA AVERY, H. M. 400 00—605 71
Otsego co. Aux. So. D. H. Little, Tr.
Cooperstown, Pres. ch. 18,22; m. c. 24; fem. miss. so. of Cooperstown and vic. 62,56; wh. cons. Mrs. JAMES COCKETT an H. M. 104 78
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Potsdam, 1st pres. ch. and so. 54 19
Stockholm, H. Hulburd, 10 00—64 19
Watertown and vic. F. Baker, Agent.
Watertown, 1st. pres. ch. 397,61; m. c. 140,22; wh. cons. Mrs. ROBERT LANSING, Mrs. O. V. BRAINARD, Miss FANNIE E HUNGERFORD, H. M.; 2d pres. ch. to cons. MILTON CLARK an H. M. 100; 637 83
4,053 66

Albion, Pres. ch. miss. so. 64,65; less exc. 32c. 64 33
Amsterdam Village, Pres. ch. m. c. 65 55
Aquebogue, Cong. ch. wh. cons. Rev. SAMUEL T. GIBBS an H. M. 50 00
Batavia, Pres ch. 63 54
Beekmantown, Pres. cong. 12 00
Champlain, P. Moore, 50 00
Fort Columbus, G. Loomis, U. S. A. 4 00
Fort Covington, Pres. ch. 23 00
Franklinville, do. m. c. 10 00
Greenville, Pres. so. 4 00
Hamilton, Cong. ch. 10 30
Malden, Pres. ch. m. c. 5 00
M——h, J. M. 5 00
Nassau, Pres. ch. wh. cons. Rev. CHARLES DOOLITTLE an H. M. 50 00
New Lebanon, A friend, 5 00
North Granville, Young ladies' sem. for ed. in Gaboon m. 15 00
Portville, Pres. ch. 10 00
Poughkeepsie, Pres. ch. m. c. 17 44
Prattsburgh, 1st pres. ch. m. c. 24,12; less exc. 25c. 23 87
Sackett's Harbor, for school-house at Madras m. 17 50
Saratoga, A friend, 20 00
Sheldon, do. 2 00
Smyrna, Cong ch. 4 08
Somers, C. Childs, 5 00
Southport, Pres. ch. and so. 12 00
Walton, 1st cong. ch. 45 00
Wantage, 2d pres. ch. 25 03
Waterford, A friend, 100 00

West Chester, Mrs. G. M. Wilkins, 25 00

743 64
Deduct this amount ack. twice, last month, from Malone, 40 47—703 17

4,756 83

Legacies.—Buffalo, Jabez Goodell, by H. Shumway, Ex'r, 666 00
Kirkland, Charles Marvin, by R. S. Nichols, Ex'r, 100 00
Vernon, Martha Dana, by Thomas Williams, 84 00—850 00

5,606 83

NEW JERSEY.

Mendham, 1st pres. ch. coll. and m. c. which cons. Rev. DAVID MAGIE, Jr., an H. M. 100 90
Newark, A corporate member, 25; South pres. ch. a friend, 20; 45 00
Orange, 1st pres. ch. m. c. 26 00
Princeton, Prof. A. Guyot, 4 00—175 00

PENNSYLVANIA.

By William Work, Agent.
Chester, Rev. G. Hood, 10 00
Minersville, Welsh cong. ch. 25 00
Philadelphia, Pine st. ch. 50; S. W. 25; O. H. W. 20; B. W. 10; Miss McF. 7; I. W. 5; W. T. 5; G. F. W. 5; W. W. 5; G. Y. 5; W. C. 5: J. F. 5; S. R. H. 5; other indiv. 50,09; m. c. 26,40; J. D. L. (of wh. for students at Bebek sem. 6,) 16; Cedar st. ch. 27,40; 271 89
Titusville, Pres. ch. 12 80—319 69
Montrose, Pres. ch. m. c. 14,50; la. cent so. for Syria, 2,50; 17 00
North East, m. c. 16 00
Pompton and Waymart, Pres chs. 17 00
Sylvania, Mrs. J. Peck, 5 00—55 00

374 69

DELAWARE.

Port Penn, Miss S. R Cleaver, 10 00
Wilmington, Fem. miss. so. of Hanover st. pres. ch. which with prev. dona. cons. Mrs. ELLEN B. JOHNSON an H. M. 27 12—37 12

MARYLAND.

Frederick, E. H. Rockwell, 20 00

DISTRICT OF COLUMBIA.

Washington, 81; miss. asso. of 1st pres. ch. 179,62; 4th pres. ch. miss. so. 140; 400 62

OHIO.

By T. P. Handy, Agent.
Rockport, J. H. 3 00
Toledo, Ch. 100 70

103 70
Ded. exc. 53—103 17

By G. L. Weed, Tr.
Canal Dover, Pres. ch. m. c. 1 00
Central College, Rev. H. Bushnell and wife, 5; L. B. 2; Mrs. J. W. T. 1,50; Miss A. W. T. 1,50; 10 00
Cincinnati, 2d pres. ch. 2,70; 3d do. 4,50; 7 20
Dayton, I. A. I. Inskeep, 15 00
Columbus, 2d pres. ch. 14 21
Gallipolis, 1st do. 3 00
Hanging Rock, Pres. ch. 25 00
New Philadelphia, do. m. c. 2 00
Springfield, Cong. ch. G. W. H. 5 00
Walnut Hills, Lane sem. ch. 6 41—88 82

191 99

Austinburg, S. B. 2 00
Champion, Pres. ch. 6 42
Columbus, Rev. John H. James, wh. with prev. dona. cons. EDWARD P. MORRIS & JOSIAH R. SMITH H. M. 150 00
Elyria, 1st pres. ch. 82; exc. 35c.; 81 65
Ellsworth, Ch. 4,80; a box of dona. 16; 20 80
Farmington, 1st pres. ch. 9,40; m. c. 3,72; 13 12
Granville, G. B. and C. T. A. Johnson, 50 00
Harmar, Cong. ch. m. c. 60 00
Kinsman, Cong. ch. 39,50; m. c. 10; T. Kinsman and fam. 30: P. Allen, 10; H. Lillie, 10; J. Christy, 10; 109 50
Logan, E. T. R. 1 00
Mesopotamia, Pres. ch. 15,97; Mrs. C. G. 10; 25 97
Nelson, P. Hannahs, 5 00
Ravenna, Cong. ch. m. c. 16 07—541 53

733 52

Legacies.—Elyria, Heman Ely, by Heman Ely, Ex'r, 500; exc. 2,50; 497 50
Walnut Hills, Gabriel Tichenor, by G. L. Weed, Tr. 100 00—597 50

1,331 02

INDIANA.

By G. L. Weed, Agent.
La Fayette, 2d pres. ch. 111 00
Mishawaka, do. m. c. 5 00—116 00
Bloomington, L. G. H. 5; friends, 1,50; (by Rev. D. Lindley); 6 50
Green Castle, A friend, (by Rev. Mr. Lindley,) 1 00
Indianapolis, D. Yandes, 210 00
Michigan City, W. Peck, (by Rev. Mr. Lindley,) 5 00
New Albany, E. L. H. for Assyrian miss. 10 00
Rockville, Pres. ch. 11 50—244 00

360 00

ILLINOIS.

By Rev. C. Clark, Agent.
Chicago, Union Park Theolog. sem. ch. and cong. 32 37
Fulton City, Pres. ch. m. c. 20 62
Galesburg, Rev. E. Jenney, 12 50
Knoxville, Pres. ch. m. c. 7 43
Sandwich, do. 4; Somonauk, do. 9,35; wh. with prev. dona. cons. Rev. LEVI P. CRAWFORD an H. M. 13 35—86 27
Augusta, Pres. ch. m. c. 5 00
Big Spring, Rev. S. Ward, 3 00
Chicago, Olivet pres. ch. 55 46
Decatur, 1st pres. ch. 15 30
Metamora, A. Walker, 10 00
Mt. Sterling, E. F. Crane, 10 00
Ottawa, 1st cong. ch. 38 19
Springfield, 2d pres. ch. 105; J. Thayer, 50; reported by Rev. Mr. Lindley, E. Wright, for Zulu m. 10; J. Thayer, 10; indiv. 20; 195 00
Tolono, W. Keeble, 10 00
Tremont, Cong. ch. and so. 5 00
Wilmington, 1st pres. ch. 10 00—356 95

443 22

MICHIGAN.

By Rev. C. Clark, Agent.
Birmingham, Pres. ch. 16; ack. in Mar. Herald under Illinois.
Grand Rapids, Cong. ch. Rev. Mr. W. 85c; pres. ch. 5; 5 85
Richland, Pres. ch. 50——6 35
By J. S. Farrand, Agent.
Brighton, Pres. ch. 5 00
Detroit, N. D. S. 5 00
Vassar, Pres. ch. m. c. 1: Mrs. Voorheis, 10; Rev. G. W. 3; Mrs. W. 2; 16 00—26 00

32 35

Detroit, 1st cong. so. (of wh. fr. Philo Parsons to cons. Mrs. L. B. PARSONS an H. M. 100;) 204 00

Flint, Pres. ch.	122 19	
Kalamazoo, H.	1 00	
Monroe, Pres. ch.	50 00	
Three Rivers, do. bal. of annual coll. wh. with prev. dona. cons. EDWARD S. MOORE an H. M.	11 00	—388 19
		420 54

WISCONSIN.

Fall River, Rev. J. Q. Adams and wife,	10 00	
Janesville, 1st cong. ch. 24,58; U. H. N. 1;	25 58	
Reedsburg, Rev. T. Williston,	4 00	
Rosendale, Mrs. Maria Hill, which cons. GEORGE HILL an H. M. 100; cong. ch. and so. 27;	127 00	
Waukesha, H. E. and H. A. Barrett,	7 00	—173 58

IOWA.

Big Rock, Rev. Ozias Littlefield,	20 00	
Cherokee, J. S. W.	2 00	
Garnaville, B. S. 2; Rev. L. P. M. 2;	4 00	—26 00

MISSOURI.

St. Louis, 1st pres. ch.	85 23

MINNESOTA.

Bloomington, Oak Grove pres. ch.	35 00

CALIFORNIA.

Downieville, Cong. ch.	25 00	
San Francisco, E. B. Babbit, U. S A.	50 00	—75 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Abeih, Syria, H. L. Van Dyck, 15; G. Somerville, 5;	20 00
Batticotta, Ceylon, A native Christian, a thank-offering,	1 20
England, J. S. Bright,	25 00
Fuh chau, China, Rev. Justin Doolittle, wh. with prev. dona. cons. Mrs. LUCY E. DOOLITTLE an H. M. 50; W. S. Sloan, for building fund, 145; D. O. Clark, for do. 100; G. F. Weller, for do. 25; Rev. W. C. Burns, for do. 50; Rev. N. Bosworth, 40;	410 00
Madras, Subscriptions rec'd, for ed. 332,44; printing office people, 19,33; Mr. Carroll, 5; avails of cow, fr. a ch. mem. 5;	361 77
Madura mission, by Rev. J. Rendall—Madura, 23,35; m. c. 25,88; coll. at September meeting, 23,43; girls' boarding sch. 3,30; by S. W. A. 25;	100 96
Malur, Missionary fam. 3,90; coll. at Sept. meeting by catechists and native Christians, 10,13;	14 03
Mandapasalie, Native Christians, to cons. Rev. H. S. TAYLOR an H. M.	50 00
Nestorian mission, City m. c. 9,10; Degala m. c. 5,45; Geog Tapa, m. c. 25; Goolparhan, m. c. 2,62; Seir, m. c. and contrib. 31,50; Vazier Abad, m. c. 8,18; fr. Priest Elias and others, 34,65;	116 50
Pasumalie, Coll. 9,03; avails of jewels, 1,03;	10 06
Periaculum, Mr. Noyes and fam. 60; coll. (of wh. at Sept. meeting, 19,39;) 40,65;	100 65
Pulney, by Mr. White, 7; coll. at September meeting, by do. 50;	57 00
Quebec, Canada, A friend, 20; united m. c. held in cong. ch. 12; do. in Chalmers (free ch.) 8,40; two friends in do. 8; J. Dickenson, a little boy, do. 9,27; Baptist ch. united m. c. 15,33; Misses Clarke, and Miss Alice Gibbs, for ed. of a child, 20; C. Wintell, 5;	98 00
Sandwich Islands, Hilo, Native ch. a thank offering for support of Kanea and Aea, of Micronesia miss.	300 00
Sivagunga and Mana Madura, coll.	4 92
Sorel, C. E., J. Allen,	5 00
Tirumungalum, (of wh. fr. Rev. J. Herrick and fam. 17,50;)	55 13
	1,730 22

MISSION SCHOOL ENTERPRISE.

RECEIVED IN MARCH.

MAINE.—Brewer Village, Cong. s. s. for miss. sch. at Kharpoot, Turkey, 10; Farmington, cong. s. s. to sup. a teacher in Madura, 25,18; Gorham, Miss C. Frost's class, 3; young friends, 1; Monmouth, cong. s. s. 4; Saco, cong. s. s. 52c.; Southport, Melatoph and Isabel Beale, 1; Sweden, sons of Rev. A. Loring, 1; Waterville, E. Wilkins, 2;	47 70
NEW HAMPSHIRE. — Acworth, 5; Canaan, cong. s. s. 1; Fitzwilliam, Thomas D. Jenkins, 1; Willie L. Jenkins, 1; s. s. asso. for miss. sch. 12,50; North Conway, s. s. 1,85;	22 35
VERMONT.—Barry, s. s. 9; Georgia, Mary, Temple and Julia, 1; Granby, s. s. 10; children, avails of berries picked and dried, 4,09; St. Johnsbury, South ch. s. s. 30; Westfield, 7;	61 09
MASSACHUSETTS.—Boston, Mt. Vernon s. s. for a sch. in Madura, 27,47; juv. miss. so. for Miss Fisk's sch. Oroomiah, 25; Medford, Mystic s. s. for sch. in do. 30; Quincy, Mrs. Benjamin Brewster, Jr., for sup. of a girl in fem. sem. Oroomiah, 18; Reading, Old South s. s. for sch. in Madura, 9,24; Southampton, inf. class s. s. 30c.;	110 01
RHODE ISLAND.—Providence, Relig. so. of Brown Univer. for Turkish miss. sch. sch. 50; prev. ack. 38; High st. cong. ch. s. s. fem. classes Nos. 2, 3 and 21, 8;	20 00
NEW YORK.—Brooklyn, Juv. miss. so. wh. with prev. dona. cons. Rev. JOHN H. MELLISH, of Kingston, N. H., an H. M. 15; Cambria, cong. s. s. for a teacher in Madura miss. 25; for mothers and daughters who cannot attend the miss. sch. 10; Owego, s. s. 10; Rome, pres. s. s. for sch. at Abeih, Syria, 15; Westport, 1st cong. ch. juv. miss. so. 5;	80 00
PENNSYLVANIA.—Carbondale, Pres. s. s. for sch. at Ain Zehalty, Syria, 12,50; Indian Orchard, Bible class, for do. 12,50; Philadelphia, Pine st. ch. s. s. 50;	75 00
OHIO.—Columbus, 2d pres. ch. s. s. for Madura and Kharpoot miss. schs. 60; Kinsman, s. s. for Mr. Scudder's sch. Madura, 10; Maumee, 1st pres. s. s. 3,40; Mesopotamia, pres. so. inf. class, 53c.; Portsmouth, Miss Bell's inf. class for Mr. Preston, Gaboon m. 3; Warren, pres. s. s. for Mr. Scudder's sch. Madura, 25;	101 93
INDIANA.—La Porte, Savings of two children, dec'd, 2; a boy, 25c.; a little girl, 1;	3 25
ILLINOIS.—Jacksonville, 1st pres. s. s. for Mr. Webb's sch. Madura, 25: Mt. Sterling, N. S. pres. ch s. s. 17,10; Sandwich, pres. ch. s. s. class, 65c.; Springfield, 2d pres. ch. s. s. for a sch. in Madura miss. 25; P. P. Enos, for do. 25; Mrs. L. Woods, for do. 25;	117 75
MICHIGAN. — Birmingham, Pres. s. s. 10,13; ack. in March under Ill.; Flint, pres. s. s. 15; Grand Rapids, two little girls, 35c.; Tekonsha, pres. s. s. miss. so. 3;	18 35
MISSOURI.—South Hannibal, Union s. s. for Mr. Scudder's sch. fund,	25 00
FOREIGN LANDS.—Abeih, Syria, Girls' boarding sch.	4 16
	686 59

Donations received in March,	20,533 87
Legacies,	4,362 50
	$24,896 37
☞ TOTAL from September 1st, 1861, to March 31st, 1862,	$161,509 77

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LVIII. JUNE, 1862. No. 6.

THE HONORED DEAD.

At the annual meeting of the American Board of Commissioners for Foreign Missions, in 1841, Theodore Frelinghuysen, of New Jersey, was elected President, and Thomas S. Williams, of Connecticut, Vice President, of the Board. They were re-elected to the same offices respectively, at each succeeding annual meeting of the Board, for sixteen years, until 1857, when they declined; Mr. Frelinghuysen, "with deep, personal regret," because the Reformed Protestant Dutch church, to which he belonged, judged it best then to organize its own separate Board of Missions; and Judge Williams, because he could not expect often, if ever again, to be able to attend the meetings. These two men have now gone to their reward, and it seems fitting that some notice of them should appear in the Herald. They were remarkable men,—for symmetry and completeness, and in this sense *perfection* of intellectual, social, moral and Christian character,—very remarkable men. The world has few like them.

Theodore Frelinghuysen, of Dutch descent, as the name indicates, the son of General Frederick Frelinghuysen, was born at Millstone, Somerset County, New Jersey, March 28, 1787. He graduated at Princeton College, in 1804; studied law, and was admitted to the bar of New Jersey in 1808; and soon attained a prominent position in his profession. In 1817, he was elected Attorney-General of the State, "by a legislature in which his political opponents were a large majority." In this office he acquired such a reputation, not only as a learned and able advocate, but as a man of sterling integrity, that it is said a conviction of the criminal whom it became his duty to prosecute was considered certain if he declared his belief that the man was guilty. In 1826, while yet Attorney-General, he was chosen the Supreme Judge of New Jersey. This office, however, he declined. In 1829, he was

elected United States Senator, and served one full term, distinguishing himself by his exertions in behalf of the Indians, his advocacy of the bill to suppress the carrying of the mails on the Sabbath, the support of Mr. Clay's resolution for a national fast in the season of the cholera, and his uniform and decided consistency of deportment, as an upright, *Christian* man and patriot. In 1844, he was nominated on the Whig ticket for Vice President of the United States. A southern lawyer, though opposing his nomination for this office, said, "I know him well. I admire and love him. If I were searching the world over for a man to be my pastor, my spiritual guide, I would seek Theodore Frelinghuysen of all men living." Mr. Webster said of him, "Such is the ease of his manners, such the spotless purity of his life, such the sterling attributes of his character, that he has the regard, the fervent attachment, and the enduring love of all who know him."

Mr. Frelinghuysen was one of the founders of the Second Presbyterian Church at Newark, N. J., the place of his residence, in 1811, and "held the position of elder, trustee, and superintendent of the Sabbath school, down to the time of his removal to New York." In 1838, he was elected Chancellor of the University of the city of New York, and removed to that city. This office he resigned in 1850, on being elected President of Rutgers College, at New Brunswick, New Jersey, which position he filled up to the time of his death, which occurred on Saturday, the 12th of April last.

At the time of his decease he was President of the American Bible Society, and he had been President also, not only of the American Board, but of the American Tract Society, and the American Temperance Union. "He had been invited to the Presidency of almost every institution of a national benevolent character, under the auspices of conservative Christian men," and as a presiding officer at the meetings of such institutions he had few equals. Says the New York Observer: "For thirty years, or more, THEODORE FRELINGHUYSEN has been a name more honored and revered in the religious mind of America than any other. Not Wilberforce in former times, nor Shaftesbury in the present, held a higher place in the affections of British Christians, than Frelinghuysen in ours. In the State and in the Church he has been the recognized head and leader of the great moral movements of the country and the age, and when the man was sought who should represent the enlightened Catholic piety of the whole land, irrespective of sectional or sectarian parties or names, Mr. Frelinghuysen was by common consent the man.

"Without that order of intellect to which the name of *genius* is applied, Mr. Frelinghuysen had the higher endowment of strong sound sense, with lofty moral principle, high mental culture, glowing eloquence, warmth of heart, generous philanthropy, and deep personal piety. In the church, as a preacher and pastor, he would have been pre-eminent among the pulpit orators of his time. He was too pure and uncompromising to be a successful politician. For half a century he has been a burning and shining light in the country, wearing a name that is associated with all that is lovely and of good report; and now that the grave has closed over him, his

memory is precious, and will be fragrant among the records of Christian usefulness and honor, in the annals of time."

A writer in a Newark paper — so long the place of his residence — remarks: "Undoubtedly his leading characteristic was his goodness. Not that he lacked ability—by no means. His were talents of the highest order, but, as in the case of Washington, his goodness was more superhuman than his talents. A few men have been as able as he. Some have been abler. But among all the human race we ever saw, in any profession, in any sphere whatever—among all *men* we mean—we never saw his equal in moral excellence; never! His piety was not only full of fervid feeling; it was almost omnipresent benevolence. He received, and readily, large, though not exorbitant, compensation for his professional services. But he gave most of it away. * * What he did for enterprises of benevolence, the community well know. Of the Bible Society, Sunday schools, the Colonization scheme, the Board of Missions, every Church enterprise, every benevolent design, he was a leading patron. But this was not all. His private charities, his self-denying employment of time and effort to give aid and sympathy to the poor or distressed—these were perhaps more striking illustrations and proofs of the wonderful piety which characterized him. It was his habit to spend every Saturday afternoon, for years, in the midst of his most exacting practice, in searching out the poor or afflicted, and ministering, by sympathy as well as pecuniary aid, to their necessities. * * His heart was full of love for his Savior, and his life, in every possible way, exemplified it.

"His lovely, noble life closed with a worthy death. All the piety, the Christian humility and simplicity, which through forty years had illuminated the community he dwelt among, were trebly evinced in the manner of his departure. Full of faith, delight in his Savior, kindness for all he parted from, yet joy and triumph in his destiny; humbly regarding himself as 'nothing—nothing—only a poor sinner, saved by grace;' patient in the midst of suffering, speaking only of God's goodness in sustaining him in the dark valley—a valley whose darkness had been his terror, but which he found all alight with God's mercy; his death was a scene which none can appreciate who did not witness it, and which they who did, cannot adequately describe."

Thomas Scott Williams was born at Wethersfield, Connecticut, January 26, 1777, of highly respectable and devotedly pious parents. The following particulars respecting his life and character are taken, mainly, from a sermon by Dr. Hawes, his pastor, occasioned by his death. He graduated at Yale College in 1794, studied law under Judges Reeve and Swift, was admitted to the bar in 1798, and commenced practice at Mansfield, Connecticut. In 1803 he removed to Hartford, and soon took a high rank as a lawyer and advocate. His knowledge of law, his clear intelligence, his integrity and honesty, gave him great influence, and it has been said by one of his own profession, that such was the confidence in his judgment, that his opinion would be taken for law even if there were no law. He was appointed Judge in 1829, and Chief Justice of the Supreme Court of Connecticut, in

1834. In 1847 he retired from his official labors, having reached the age (seventy years) when by the constitution of the State he was incapable of retaining his seat upon the bench. As a judge, he was eminently upright, impartial and just. As a man and a citizen, while inflexibly decided in adhering to what he believed to be right, he was open, frank and genial; and his manners, dignified and self-respectful, but presenting a beautiful combination of ease, simplicity and benevolence, with his transparent purity of character, made him, in many respects, a model.

Ever a man of great moral worth, and having much respect for religion and a general belief in its truths, Judge Williams made no profession of piety until 1834. In the summer of that year, after long and anxious inquiry, he came, with his wife, to a calm and settled hope in Christ, and both united with the First (Congregational) Church in Hartford. From this time his path was as the shining light, shining more and more. Soon after making this profession of his faith, he entered the Sabbath school as a teacher, and for more than a quarter of a century he was, from Sabbath to Sabbath with his Bible class, thoroughly prepared, always in season, never absent except from necessity. In 1836, he was chosen a deacon, and his last service in the church was in bearing the symbols of a Savior's love to his fellow-disciples.

His social affections and domestic habits were such as to make his home a happy one, and it was ever marked by an easy, generous hospitality. Blessed with a large competency of this world's goods, he was one of the most generous and cheerful givers. His private charities were many, ever dropping, as the rain and the dew, to bless the needy; and to the varied benevolent societies of the day he was a large and constant contributor. Having a deep and abiding sense of personal unworthiness and guilt in the sight of God, resting all his hope of salvation upon Christ, humility was a prominent grace of his character. "His religion went with him in all the relations and walks of life, and had much, very much to do, in forming him to that symmetry, that harmony of all the susceptibilities and powers of his nature which made him so complete, or, in the language of the Bible, so perfect a man." As he advanced in life he continued to grow in grace, bringing forth fruit in old age, ripening for heaven; and when the summons came, unexpectedly to his friends though not to himself, he was ready. He died December 15, 1861; a good man, gathered to his rest "in a full age, like as a shock of corn cometh in in his season."

ITEMS OF INTELLIGENCE.

GABOON.—Mr. Walker wrote, February 21: "Our work here has not changed its aspect since I wrote you last. The persons who were then expressing a hope in Christ are still the same; but we cannot now tell how many of them will be admitted to the church. The people generally are not doing worse than in former times,—we hope they are improving. The preaching and religious services are much as formerly. One of the members of the church goes out every Sabbath

morning to a village and holds a religious meeting. He speaks and prays very well, and is a consistent, and we hope, growing Christian."

Zulus.—Mr. McKinney writes from Amanzimtote, January 28, that they were about to commence a meeting of some days, in which the Amanzimtote and Ifumi stations were to unite. He says: "The late annual concert of prayer was observed here during the entire week, as at our other stations. The meetings were very largely attended, but did not seem at first as solemn as those of last year. We have not been without some blessing in consequence, though it has appeared principally in leading some erring church members to make a public confession of sin, and I hope also in leading them to sincere repentance. The way in this respect seems prepared for a blessing upon the labors of the ensuing week. For this blessing we now most earnestly entreat our God. During the year we have received five into the church, the result of the interest which commenced one year ago, with the week of prayer. Seven more have applied, whom we have advised to wait. There have appeared at Ifumi also some indications of good, and I am informed by the teacher here, that there are such indications among the school children."

Mahrattas.—Mr. Ballantine, in a recent letter, says: "It may interest you to know, that during the ten years ending December 31, 1861, we received to the churches, on profession of their faith, 500 persons, (not including six persons restored, who had been excommunicated.) The number received during the previous twenty years—from the establishment of the mission, in 1831, to the end of 1851—was 171, besides six who came from other churches."

Madura.—Mr. White writes from Pulney, December 30. He had been there about three months, attending to the duties of the station. His influence was becoming more extended, and the catechists, having additional work opened before them, were becoming more earnest and hopeful. He remarks: "On last Sabbath we had the sacrament of the Lord's supper, which was partaken of by twenty-three of the native Christians. Two persons were received into the church, whose consistent Christian conduct gave evidence, we believe, of a change of heart. There were two others who were anxious to be received, but it was thought best to defer them till another time.

"New-year's day was celebrated by the Christian people of this place with much rejoicing, it being the first time they had had a missionary here on that day. The congregations of Pulney, Manur and Vilmathompatti each came separately, but all sat down in front of the house. Not more than 125 were present, as the congregations are not large, and all could not come. Many others also came from the town, bringing flowers and fruits, as tokens of kindness and respect."

Ceylon.—Mr. Hastings, sending the statistics of the Ceylon mission for the year, 1861, remarks: "The number of our churches is the same as reported in 1860, viz., ten. The number of communicants is 453. While there have been 42 added to the churches on profession of their faith, our actual gain has been only 15. Six have been excommunicated, and four removed by death; fifteen have been dismissed to unite with churches out of our connection, and the names of three have been erased from our list, it having been ascertained that they had united with churches of other denominations, without a formal dismissal from us.

"The number of common schools reported is forty,—three more than at the end of 1860. In this number are included four schools which were dismissed before the close of the year, and eight which were supported by the tuition fees and local

contributions. At the close of the year, only twenty-eight schools were supported by the funds of the Board. The total number of pupils under instruction was somewhat less than in 1860, but there was an increase in the number of girls. Of the teachers, seven more were communicants than in 1860. The number of catechists was four less than in the previous year."

FUH-CHAU.—The semi-annual mission letter from Fuh-chau, dated in December last, represents the year as having been one of general prosperity in the mission, though without the desired manifestations of the Spirit's special presence. Two men have been received to the native church, and "there are six or eight professed inquirers." The great work of the missionaries has been in connection with the direct preaching of the gospel, at different chapels, not only on the Sabbath, but often during the week. An out-station at K'ak'au had been occupied by helpers for six months. At Lang-puo, a considerable village, twelve or fifteen miles south-east from Fuh-chau, Mr. Peet "has seemed to find an open door," and he has visited the place several times since August. "A goodly number of books and tracts have been distributed and sold," including about one hundred copies of the New Testament, to merchants visiting the city from places at a distance. There has been more than usual encouragement for labor among females, by the ladies of the mission. A school-house having been completed at Ponasang, Mrs. Baldwin superintends a small school for girls and boys there, taught by a native helper.

NESTORIANS.—The tabular view of the Nestorian mission for the year 1861, recently received, shows a force of 81 native helpers, now engaged more or less directly in efforts for the evangelization of that people. Sixty-one of these are preachers, many of whom are also teachers of schools. The common schools embrace 624 male and 299 female pupils, and there are 47 in the male seminary and 35 in the female boarding school; making a total of 1,005 under instruction. Four hundred and seventy-eight hopefully pious persons in all, have been admitted to the communion of the mission church, of whom 62 were received during the last year.

EASTERN TURKEY.—Mr. Barnum, writing from Kharpoot, February 21, remarks: "The city congregation, which for a time was reduced by the report that we were to abandon our work on account of the war, is now increasing again; and the tone of piety in the church is, to appearance, a good deal improved. During the week of prayer in January, meetings were held morning and evening, and for two or three weeks afterwards in the evening. They were well attended and solemn. Christians exhibited an unwonted earnestness in prayer, and several persons, chiefly among the younger members of the congregation, have expressed a hope in Christ. Our people are more active in laboring for those who are without, and as a consequence, a new spirit of inquiry, and a new zeal in searching the Scriptures, is manifest in the city.

"In the ten of our twelve out-stations with which we are in communication, there are pleasing indications of progress;—for a portion of every winter, intercourse with Geghi and Choonkoosh is cut off by the snow. There have been seasons when more excitement was apparent and audiences were larger, but seldom, I think, have there been on the whole more satisfactory signs of substantial growth than now."

After the week of prayer, some weeks were devoted to a series of special meetings at several of the out-stations, which were occasions of interest. At Hulakegh, on the Sabbath, the last day of the meeting, the Lord's supper was administered, when

about three hundred persons were present. Since the meeting, several persons there have seemed to be inquiring what they must do to be saved. Mr. Barnum mentions the following incident: "A week ago last Sabbath, our former excellent helper, Hadji Hagop, went to that village to preach. On leaving the chapel, he met the teacher of the Armenian school, with a Bible in the modern language under his arm, going to the church, where he said they were to have a 'preaching meeting,'—as they now do, in several villages where we have congregations, partly in imitation of us, and partly to counteract our influence,—and he asked Hadji to go too. He went, and the leading men who were present urged him to preach, as he had done once before. To this he consented, information was given in the village, and the congregation almost immediately swelled to two hundred and fifty. He preached Christ and him crucified for about an hour, securing the most fixed attention, and it is said the female portion of the audience were nearly all moved to tears. The vartabed was of course much incensed on hearing of it, as were also some of the leading members of that church, who strive to keep the people in ignorance; but all who were present are said to have been highly gratified."

Syria.—Mr. Jessup writes, March 26: "A fearful persecution is going on at Homs, under Russian influence, and many are yielding to it."

Sandwich Islands.—Mr. Coan, in a letter dated January 3, speaking of the death of Mr. Shipman, (which was mentioned in the Herald for April,) says: "When Mr. S. found that he must go, he gathered up his energies for the event, gave directions as to the settlement of his temporal affairs, spoke to all around him on the great concerns of the soul, expressed a firm reliance on the blood of Jesus and a joyful hope of glory, and bade a tender farewell to wife and children, commending them to God and the care of the brethren and sisters of the mission. He then expressed himself as willing and waiting to depart and be with Christ. At times his mind wandered, but a few hours before his death it came out clear and serene, as a setting sun from behind a cloud. He was happy and joyful in the near prospect of heaven, exclaiming at times, '*Glory! Glory!*' While praying in the Hawaiian language, he was heard to say, 'Open the door! Open the door! and let me quickly enter!' His end was peace. He is much lamented by his people, and all speak good of him."

"The church and people," Mr. Coan writes, "are in a peaceful state, and we trust the Lord works for us. Our church has appropriated $300 to the American Board, to be applied to the support of Kanoa and Oea in Micronesia. We also give, this year, $600 to the Hawaiian Missionary Society, and $112 to the Hawaiian Bible and Tract Society; besides donations to several other objects."

Mr. Lyons, of Waimea, reports that the Universal Concert of Prayer, in January, was observed in his field, during the eight days, as recommended, with good results. Progress has been made in church building during the past year, another house, making the eleventh in his field, having been dedicated—"one of the neatest and prettiest of the eleven,"—and funds are being collected for the twelfth. Some of the fourteen churches under his care have been revived within the year, about 90 members have been received on profession, and 50 or 60 wanderers restored; "but none of the churches are what they should be." Some of the schools, also, he remarks, "would not suffer in comparison with some common schools in America, but most of them are not what would be called good." Contributions in his field, for pastors' support, building meeting-houses, foreign missions, &c., amounted, for the year, to about $2,000 in money.

LETTERS FROM THE MISSIONS.

Syria Mission.

SUK EL GHURB.

LETTER FROM MR. BLISS, MARCH 6, 1862.

THE opening statements and the very interesting narrative in this letter, like the communication from Mr. Jessup, published in May, are fitted to call forth thanksgiving, awaken hope, and stimulate to prayer and effort in behalf of Syria. It is indeed to be borne in mind, in reading such communications, that there are still many things in the civil and social condition of that unhappy country to occasion much apprehension. We know not what a day may bring forth. One residing there has remarked, recently: "I see many things to awaken anxiety. The deadly hatred between the Christians, *as such*, and all non-christian sects, will not subside for a generation. We live among a people not only capable of cutting each other's throats, but anxious for the opportunity to do so." And again: "I have had, of late, little confidence in any opinions or conclusions of myself or others in relation to our prospects for the future." Yet the same individual says also, in the same letter: "I suppose it is strictly true that more persons have avowed themselves Protestants during the past twelve months, than during the preceding forty years of the mission's existence in this country." Doubtless the motives for such avowal are often far from being purely religious; but while such a state of things exists, there is occasion not for anxiety and for prayer alone, but for *grateful trust* and *hopeful effort*. The providence of God is over all; and when so much that is cheering can be seen, let not distrust respecting the future paralyze effort or check the risings of gratitude.

A Faithful Volunteer Laborer.

There are unmistakable indications that the truth is spreading in many parts of our field. Not to speak of other places, there is unusual inquiry in Lebanon. Professors of religion are more active, and good is being done through their voluntary efforts.

A man of wealth, who learned to read a few years since, seems to be filled with a missionary spirit. He has had no connection with us from the first; he does not ask for or desire employment; but he has spent a good part of the past winter in going from place to place, reading the Scriptures, exhorting the people, and praying in their houses. He talks of nothing but religion, and seldom if ever attacks the old churches till he has preached Christ. Other men come to see us, and perhaps without exception will ask, before they leave, about the political prospects of Syria; the Italian question; the war in America; English policy, &c.; but this man will sit hours at a time and mention none of these things. His time will be all spent in giving his religious experience among those he visits. He takes a few loaves of bread and a few tracts, and travels five or six days before returning home. He manifests much wisdom in his manner of approaching the people. I will give you a specimen in his own language, as nearly as I can. "I heard," said he, "that in a certain village there was a man somewhat enlightened. I knew him before. He was recently married to a girl who knows the truth. Now I thought that God had a work for me to do in that house, but how to find a way to open the subject of the gospel I did not see. Yet I knew that if God had any thing for me to do there he would show me the way to do it, after I should arrive at the village. I went, and—glory to God—I found that a large company would be collected in that man's house, to congratulate him on his marriage that very evening. Now again I was perplexed, for how should I open the subject of religion. There was a schoolteacher in the place, a Protestant, teaching the Druzes. I went to him, and said that I had come to preach Christ, and he must go to the house and help me

commence. I told him that after they had all come, and had spent an hour in conversation, he must take down a book and commence reading to himself; for no doubt some one of the company would ask him what book he had, and then I would tell them about The Book which God had given to them, as Christians. We went, and the right hand of God was stretched out to help, for I read five or six chapters from the Gospels. Then I read a little here and a little there,—passages which I had selected for the occasion,—and then asked if I should pray. They all said yes, and I felt in my heart that God was with us. The next day I read to the women by the road side, and yesterday I saw the teacher, and he told me that there were four or five men who wished the missionary would come over from the Suk and preach to them."

This man sat with me, on Monday, more than two hours, relating the events of one journey, through a few villages on the mountain. He ties his bread and olives up in the same bundle with his Testament and tracts, and when he comes to a place where a company of men are sitting, he opens his bundle and commences to eat. The men see the books, ask about them, and thus he finds an open door. He heard, not long since, that the abbot of a certain convent "preached sermons just like the American missionaries." He took his bread and tracts and went in search of the abbot. It was all true, for this abbot was once a Syrian bishop, and was supposed to be a true Protestant a few years since, and took copious notes from Dr. Van Dyck's sermons. This same abbot came to see me to-day, and appears to have more light and knowledge than any priest with whom I have met in Syria. He told some of the Protestants here that we should hear more of him, and that he would soon have all his village in the Protestant ranks.

Mr. Bliss refers, with great pleasure, to the fact that the mission has voted to ordain two of their native helpers the present season; speaks of his strong desire to see natives brought forward as preachers and pastors; and remarks, very justly, that the work of evangelizing Syria must be done mainly by the converts themselves; and that men of little education, but of the right spirit, taught of God, can do great good.

Mission to Central Turkey.

ADANA.

Letter from Mr. Coffing, March 13, 1862.

Two Months' Residence at Hadjin.

This letter from Mr. Coffing contains an extended narrative of events of much importance, in connection with the effort to establish a new centre of missionary labor and influence at Adana and in the mountainous region around Hadjin and Nigdeh. An interesting account of a former visit to these places may be seen in the Herald for June, 1861, page 169 and on. The events now reported occurred in the summer and autumn of 1861, yet no full account of them has been received before at the Missionary House. The story must be much abridged for the pages of the Herald, but is of too much importance and interest to be omitted.

Journey.

In accordance with the action of the mission at its annual meeting in April, 1861, Mr. and Mrs. Coffing left Aintab on the 4th of July, to commence operations in the new field assigned to them, designing to reside in the mountains, at Hadjin or Nigdeh, in the summer season, and at Adana in the winter. After proceeding about a mile, they saw before them a large company, consisting of nearly the whole Protestant community of Aintab, men, women and children—about fifteen hundred persons—drawn up on both sides of the road, to bid them farewell; and as they passed, the company sang, in Turkish,

> "How sweet the tie that binds
> Our hearts in Christian love;"

and also an original hymn expressive of their feelings on parting with this mission family. More than a hundred persons accompanied them during that afternoon, returning the next day; and many were the sincere prayers offered for them, and for the dark town in the mountains to which they were going. Their road through, or rather upon, the Taurus

mountains, was difficult, and in some places dangerous; but without serious accident they reached Hadjin on Saturday, July 14. Having no house, they pitched two tents under mulberry trees, a few minutes' walk from the town, deacon Sarkis of Aintab, the native preacher, occupying one, with his family. Three small board 'shanties' were built, for a hired man, a school-teacher whom they took with them from Aintab, and a cook-house. "There were in all, in the little colony, sixteen souls."

Reception—The Common People and the Rulers.

Mr. Coffing writes:

The common people of the place, especially the women, gave many indications of joy at our arrival. But it soon became evident that we were not to be treated in a friendly manner by the authorities. The Moslem Governor, Rozan Oghloo, the chorbadjees—i. e. chief men or civil officers of the Armenians, and their bishop, Bedros Vartabed, were all leagued together against us. The next morning after our arrival—the Sabbath—the chorbadjees and bishop, by permission or order of the Governor, went to their churches at the time of worship, and forbade, under severe penalties, any one's selling us any thing to eat or a place to build a house on, renting us a house, coming to see us at our tents, doing any work for us, or in any way showing a desire to have us remain in Hadjin. At this some of the people openly murmured; but two of these were at once fined and further threatened. Thus all were expected to perform quarantine respecting us, indefinitely and strictly, and it was with difficulty that we got boards enough to build the three huts above-mentioned. Had the common people themselves been really unfriendly, our inconveniences would have been much greater; but some of them ventured to our tents by night with provisions, and others dared to sell to us in the markets and gardens, especially when I went myself; so that with some effort we got enough to keep us from starving. Nor was the Word of God entirely bound. Some, both men and women, ventured to our tents to hear it, but with trembling, lest their coming should be discovered.

To the women, Mrs. Coffing would read and explain, and they usually listened with deep interest. I know of no other untried field in this country, where the women seem so hopeful. The place contains enough people to be called a city, but the females do not veil their faces. They have the dress, and all the frankness, of village women, with more sharpness of intellect, so that it is easy to approach them with the truth; and they seem to have more independence of character, and less slavish fear of their rulers, than their husbands have.

At the time of our Sabbath services, which were held in the open air, some, both men and women, would occasionally venture near enough to see and hear, and we were uniformly treated kindly at their summer-houses in the gardens, where we talked freely with them. In the streets of the town, also, we talked freely, and sometimes preached in an informal way to large companies that would gather around us; no one opposing or speaking against us except the chorbadjees, the bishop, and a few Turkish aghas—lords--who felt their *craft*—which is to live by oppressing the poor—endangered by our presence in the place. But, though the people were thus kindly disposed towards us, on account of their fear of fines and punishments we could gather no regular congregation among them, so long as they looked upon us as merely dwellers in tents, who must leave at the approach of winter, probably not to be permitted to return again.

Sickness.

After a few weeks passed thus, we got the complete and lawful right to a house in town for our native preacher, but the Governor would not let him take possession of it. We were all therefore yet in our tents and shanties, and this be-

ing a new mode of life, and a new climate to the native families with us, as well as to ourselves, and our food being at times inferior and insufficient, we were rapidly taken ill, one after another, three or four of our company being down at a time. While in this condition, rumors of threats against our safety often reached us; yet when sufficiently free from physical pain, we slept soundly in our tent, except when the roaring of the wind in the trees under which it was pitched would waken us, with the impression that we were at sea in a storm. Once, when alone at a distance from home, a gun was fired at me, by one of two Turkish horsemen. The man afterwards denied that he had any intention to injure me—which *may* be true.

Attempt to Build—Expulsion.

Many of the people were willing, but feared, to sell ground to the brethren on which they might build a house. About the middle of August, however, they succeeded in purchasing a vineyard, near the town, of a brother of the Governor; and two of their company who were able commenced digging for the foundations of a building; but the chorbadjees drove them away, threatening to kill them. Hundreds of the people in town wished to work for them, but were forbidden, and dared not risk their lives by the attempt. The Governor at last gave Mr. Coffing to understand that if men were brought from abroad to do the work, they should not be molested. Acordingly, "as not to build would be simply to abandon the place as soon as the autumn rains should have come on," he sent to Aintab, Marash and Cesarea for laborers, who arrived mostly on Saturday, September 7. On Monday, work was commenced, but in the afternoon the chorbadjees sent a company of men, who took their tools from the workmen, and drove them from the lot. They also ordered Mr. Coffing and the native preacher to leave; but they refused, and were not forcibly removed. On Tuesday, the chorbadjees having gone to confer with the Governor at his summer house, eight or ten miles from town, the laborers were not molested; but during that visit to the Governor, the time and plan for expelling the missionary company seem to have been agreed upon.

Of the violent proceedings by which they were finally driven away from the place, Mr. Coffing writes:

Early the next morning, September 11, I sent our native preacher to the Governor, with a letter reporting what had already happened, and asking from him protection against the still greater injury with which we were threatened; or, if he would not grant us that protection, which the Sultan's government is bound to give, but had himself, as reported, determined we should not remain in Hadjin, requesting that he would tell us so openly, in *writing*, when there would be no need of a mob. Shortly after the preacher started with this letter, and before our men had yet commenced work on the building, the bishop went from the monastery to town, and with the chorbadjees assembled a mob in one of their churches. For convenience, in connection with our work, we had moved *our* tent to our own lot. The mob came to the tent about eight o'clock. It was composed of from eighty to one hundred persons, mostly the relatives and dependents of the chorbadjees, and led by five of the chorbadjees themselves. They had forced all the muleteers they could find in town, from other cities, to come with them to remove us and our goods, and ordered us to pack up and leave immediately. I asked them why? What was our crime? They replied, we had committed no crime; but they did not wish us to remain in Hadjin. I told them they were about to commit an unlawful act, for which they might afterwards be sorry, repeated to them the character of the message I had sent to the Governor early that morning, and advised them to delay what they were about to do till our preacher should return with an answer. Perhaps this is the proper place to say that the Governor kept our messenger at his summer house all day, and though fully aware of what was going on—for when the mob was coming upon our lot, I dispatched another messenger, announcing to him

that fact—he neither came to town himself, nor sent any one to protect us or quell the mob. He pretended not to believe our second messenger, and gave no answer to my letter, but intimated to our preacher that the *Shapkalu*—the *man with a hat*—must leave.

The leaders of the mob refused to wait. Mrs. Coffing and myself were on our own lot and under our own tent, the sides of which were open. They pulled it down upon us. They then ordered us to pack our goods, which we refused to do, saying, that as they had taken possession of them by force, they were now all stolen goods, for which they, not we, were responsible.

The workmen were then beaten to make them pack the goods, until Mr. Coffing advised them to escape to their own cities, which most of them did. The teacher was beaten for the same purpose, but refused to pack; and in the mean time some of the mob were themselves "pitching crockery, clothing, furniture, books, &c., pell-mell into boxes and bundles." Having loaded these things, and started them off towards Marash, they went to the tent of the native preacher, and though his wife and most of his children were sick, pulled down the tent, loaded his goods also, put the family upon mules, and started them off, together with the servant and his family. Some of the mob had now become drunk and very abusive, and they proceeded to pull down one of the board shanties in which Mrs. Coffing had taken refuge. "During all the afternoon there were present many lookers-on, who did not participate with the mob, but in whose faces sympathy and sorrow were plainly discernible. These gathered around us," Mr. Coffing says, "and whenever I would sing a hymn in Turkish, or repeat to them some passage of Scripture, or give them some word of exhortation suited to the occasion, they would listen with marked interest. The chorbadjees, however, would not permit this long at a time, but coming with their clubs dispersed the people."

They finally ordered Mr. and Mrs. Coffing to mount and go, which they did; but when they took the Adana road, the mob caught the horses and turned them towards Marash. They then dismounted, and went on foot towards Adana; the common people, as they passed along, speaking no disrespectful word to them, but showering many curses upon their head men, Governor and bishop. Having walked about five miles, they lay down upon the ground to rest for the night. About midnight two horsemen came, sent to take them back to Hadjin; but knowing that the object was to throw upon them the expense of looking after their own goods, and to get back the deed of the lot which had been purchased, they refused to return. They succeeded in getting their horses brought to them, directed the native teacher to hire animals to enable the fourteen members of the company yet in Hadjin to follow them on the Adana road, and in the morning started again in that direction.

Forced to Return.

They now found armed footmen placed along the road to arrest their progress, but rode along rapidly for about five miles, when they were overtaken by the horsemen who had aroused them in the night. These, calling other men to their aid, seized their horses, and after some delay compelled them to return to Hadjin, where they found all their company at the lower end of the town, on the top of a mill, under guard. The preacher had been beaten for attempting to get the company down the Adana road, muleteers had been forbidden to carry them, most of them were suffering severely from weakness, hunger and anxiety, and it was rumored that all, including the mission family, were to be murdered. Mr. Coffing ordered animals, and had them all taken to the upper end of the town, where the mob had left most of their goods the day before. There they spent the night, and in the morning those able to work commenced collecting the goods and arranging them for the journey. Sóme things were missing and many injured.

Detention.

By noon on Saturday they were ready to go, but now the chorbadjees and Governor would not permit the muleteers to load, and they were constrained to remain over the Sabbath, which was a trying day. Hundreds came to them; some to express their sorrow, some to curse the chorbadjees and Governor, and many from curiosity. Mr. Coffing writes:

Monday came and still they would not let us start. It was yet rumored that they intended to injure us further, or even to kill us. The roads were all guarded so that we could get off no mes-

senger, in any direction, to our friends in other cities. That day the Governor came to our tent, and tried to throw all the blame of the mob upon the chorbadjees, but would yet give no satisfactory answer as to when he would let the muleteers start with our company and goods. Both he and the chorbadjees demanded pledges from us, which they hoped might secure them against prosecution or punishment for what they had done. As most of our company were in a poor condition to endure a continuation of such treatment, we finally gave them a paper; but not such a one as would in any way hinder our seeking and obtaining redress through the proper channels. Nor did we give them any promise not to come back again to Hadjin. In the evening I sent word to the Governor that we should attempt, at all hazards, to start the next morning for Adana. About midnight they sent and took from us the deed of our vineyard, and in the morning, before daylight, sent us most of the money we had paid for it, and forced us to receive it.

I look upon our being forcibly carried back to Hadjin, after they had once expelled us, and our forcible detention there, as one of the most humiliating and worst features of the outrage. We were virtually in prison, and in a most inconvenient one,—the only place allowed us for our tent, and our circumstances in it, being such as I have already described, —with no hope of help from other cities, or means of making our condition known to our friends. In these circumstances, most of those with me being sick and weak, they suffered much.

On Tuesday morning, September 17th, the muleteers were permitted to load, and they left the place, sorrowing much more for the 20,000 souls left there in darkness than for themselves; and after five days of tedious traveling, reached Adana, having passed unmolested through the territory of a chief known to be unfriendly, and near the Catholicos of Sis, who was also ill-disposed towards them. The native brethren at Adana received them in the most friendly manner.

Seeking Redress.

Representations of the case have been made to the United States Minister at Constantinople; and also to the Consul at Beirut, in answer to a note of inquiry from him on the subject. It is hoped that redress may be obtained, as otherwise, Mr. Coffing says, "it will be long indeed before a messenger of the gospel can again enter that dark and oppressed town." "My present belief is," he adds, "that God designs to open that place for the preaching of the gospel all the more speedily and effectually by means of the violence which its rulers, in their blindness and madness, have been suffered to do to us. God's ways are not our ways. We would have chosen other means of opening the place, but He, no doubt in answer to prayer for its salvation, has chosen this means." "The Governor of Hadjin pays taxes to Marash; is only half independent, and that by courtesy; and the town is commercially dependent upon the surrounding cities, especially upon Adana. Some of the perpetrators of this outrage, or their special agents, must spend a part of every year in the latter city. The interests of the leaders in this affair are already suffering from their not having ventured down the present year, on account of their fear of being arrested. But some of their agents, who were also in the mob, have recently come, and have been arrested; and that, too, without any order as yet from Constantinople."

Our brother's earnest hope is that Hadjin will not be abandoned. He believes *the people* sincerely desire his return, and are determined not to remain in their present condition. "If we do not go," he says, "the Catholics probably will." The field is large, there being 20,000 Armenians in the town itself, which Mr. Coffing now regards as also an important centre of influence for an extended region around. The pasha at Adana has shown himself unfriendly, so that our brother, and the Protestants there, also, have been subject to serious annoyances, if not to actual danger.

Mission to Eastern Turkey.

BITLIS.

Letter from Mr. Knapp, January 29, 1862.

Letters from Messrs. Burbank and Knapp, giving accounts of their tours of exploration, have been published in previous numbers of the Herald; but this communication, as a graphic summing up of facts before presented,

and an appeal to the churches for aid, should not be withheld. Mr. Knapp sent with it an outline map, which, if it could be given here, would perhaps enable the reader to form a somewhat more distinct conception of the region and places referred to. But without the map, the facts in regard to the extent of that station field, and the importance of more effort, will be apparent.

The Field—An Appeal.

Some time since I gave a brief account of the Bitlis station, and will now fulfill the promise I then made, giving a short statement respecting that portion of our field which we have recently explored. And while I write, I cannot refrain from appealing to the patrons of the Board for their sympathy in behalf of the large population which I now present before them.

Dear Christian brother, let me conduct you to a point where we may take a bird's eye view of this extended field, now in the region and shadow of death. Leaving Bitlis and proceeding in a northerly direction, winding our way through the deep ravine through which Bitlis river is flowing, after a ride of about eight miles, we come to an open plain. Here our road branches into two; the one bearing to the left, in a north-westerly direction, in a couple of hours brings you on the large plain of Moosh; while that at the right, leads you in two hours, north-easterly, to the shore of Lake Van. But instead of taking either of these now, let us proceed north across a plain, and ascend the steep, regular sides of Mt. Nimrud, evidently an extinct volcano. This mountain rises probably about 2,000 feet above the uninhabited plain we have now left. Let us take a careful view of what is within the range of our vision, imagining that it is summer.

Plains of Boolanuk.

To the north, we see mountains piled on mountains, in confused order, until our eye rests upon the distinct outlines of the Taurus range, (six days' journey distant,) which overlooks all, and bounds our horizon in that direction. Turning our faces in a north-east direction, at a day's distance we have a view of the fertile plains of *Boolanuk*. These are celebrated for their fertility in the production of wheat, in consequence of which the villages are large, and the inhabitants in more independent circumstances. This region was explored last summer by Mr. Burbank. He found 38 villages, containing about 4,000 houses, or 31,000 souls; of whom 20,000, or two-thirds, are Armenians. The latter have, besides their churches, a monastery—St. Daniel. For this entire population we have not yet a single native preacher or colporter, for want of the men and means. Turning our eyes a little farther to the right, we notice, overlooking us at the eastern extremity of these plains, Mt. Sipan, whose summit is lined with banks of perpetual snow, and is some 12,000 feet above the level of the sea. In the same direction, several days' journey beyond, can be seen, in dim outline, Mt. Ararat.

Van—"Beautiful Valley."

Looking directly east, we have in full view at our feet, encircled by high mountains, the beautiful sheet of water, Lake Van. This is from 60 to 80 miles in length, and about 30 or 40 in width. On the eastern shore is situated the town of *Van*, surrounded with its celebrated, extensive and fruitful gardens. This city, with a population of over 20,000, mostly Armenian, is the remaining stronghold of that corrupt and persecuting church. Thither is directed the longing eye of every ardent missionary of the cross, with earnest prayers that some Gideon, clad in the strength of the Almighty, may be found, who may take possession of that Armenian region in the name of the Lord, and break the bread of life to the 90,000 souls among whom, as yet, there can not be found a single Protestant laborer.

If now we look south-east, embosomed among the hills, a day's journey distant,

we might see, but for the mountains intervening, the little valley, *Goozeldama* — i. e. "Beautiful Valley" — one mile wide and ten miles long. Through this flows what we suppose to be the *Bootan* river, which, at its mouth, is as large as the Tigris, with which it unites four days south of us. This little vale contains sixteen villages. What peopled plains and dales exist in the regions beyond, remains to be learned by future explorations.

Turning to the south, we behold the narrow, deep ravine of Bitlis river, which has its rise at the foot of the mountain on whose summit we are standing. For more than thirty miles, this river struggles to find its way among the high and precipitous defiles, which proved the only possible route for the retreat of the 10,000 Greeks of ancient history. Ten miles south of us, but for the jutting promontories of hills on either side, might be seen, ensconced in its thick foliage among the fertile ravines, the town of *Bitlis*, with a population of 30,000.

The Plain of Moosh—The City.

Looking westward, you may see, spread out at your feet, the entire plain of *Moosh*, from eight to ten miles wide and sixty long. It is to this plain that I would call your more particular attention. It is bounded on the south by a high, impassable chain of mountains, the highest peak of which is *Mt. Doros*, of Armenian historical fame. On the north, the boundary is a low range of hills, in an opening amid which the Euphrates is wending its way; and after sluggishly following its zigzag course through the western half of the plain, it passes off at the south-west corner, and then for hours continues its course in the form of rapids. In the eastern end of the plain, from an immense spring, the river *Kara Soo*, "Black water," has its source; and after furnishing irrigation to the plain for forty miles, it empties into the Euphrates.

Monasteries.

The presence of the tombs of Persian kings, as you enter the plain, as well as grave-yards of Persian soldiers, afford evidence that this has been the place of sanguinary struggles, centuries ago, for obtaining permanent possession of this fertile region. Situated in a ravine on the south side, and about two-thirds the way down the plain, is the town of Moosh, having a thriving population of 15,000. Should you desire it, I could give you the locality, names and population, of *one hundred and twelve villages*, which I have found located on this plain, and in its entering ravines.

Here then, including the town of Moosh, there is a population of about 50,000 souls, for whose spiritual wants we have only *one* native Protestant preacher! And there are planted on the mountains overlooking the plain, *four Armenian monasteries*, two of which, according to history, were founded by Gregory, A. D. 319. I have visited two of these, but have not room here to give particulars. They all have an aggregate number of about fifty Vartabeds, and probably three times that number of students and attendants, all of whom are living at their ease, wholly supported by the poor, ignorant, oppressed people, who, in the sweat of their brow, are toiling on the plains below! They therefore vigilantly watch all the approaches we make, to wake up the minds of their deluded parishioners.

What Should be Done.

And now, my Christian brother, I have sketched the outlines of a *part* of the large field under our immediate supervision. It will be seen that I have given the location (including Bitlis and Moosh) of 200 towns and villages, containing over 15,000 houses, or 121,000 souls; of which 128, with a population of 71,000, are Armenian, the rest being Mussulman Koords.

You may ask, "What do you desire to do?" I answer: This week we have

received a letter from B. Simon, our most excellent, faithful preacher at Moosh, stating that his little place of worship, where until this winter he had only a dozen Protestant brethren, is now becoming too small to accommodate the new comers. We must get him a larger place. We also wish to grant the oft-repeated petition of the people there for a school-teacher, which, for want of funds, we have felt compelled to deny. We wish to establish there a day school, which shall prepare young men as teachers and colporters. We desire, moreover, to grant a similar request from a promising village within two hours of Moosh, where we have a school-room, but could not last year supply a teacher, for want of funds. We desire means to send out, as colporters, half a dozen young men, whom we are now daily training in Bitlis to enter this wide field. More than this we dare not hope to accomplish for the year to come; may the Lord furnish us the means to accomplish thus much.

Nestorian Mission.—Persia.

LETTER FROM MR. LABAREE, JANUARY 29, 1862.

THE present want of special influences of the Spirit; the uneasiness of the people in connection with their civil and social condition; the cases of inquiry and of professed conversion among Mohammedans; and the brightening prospects connected with the new branch of operations at Salmas, mentioned in this letter, are all calculated to awaken interest and call forth prayer.

The Seminaries—Religion.

Both the seminaries are spoken of as in full operation, with about thirty pupils in each. Most of the new pupils in the male seminary were received on condition of their paying each one dollar per month, towards their expenses. Some of the older pupils also pay something. About a third of the whole number are communicants and "perhaps a few others are pious." Mr. Labaree says:

There is a degree of seriousness among the professing Christians in the school, which stimulates us to labor and to pray as well as to hope; yet that general and deep interest in spiritual things which we have longed for does not appear. Several of the older pious boys, at their own request, we send out frequently on the Sabbath to the unsupplied villages near us. They enter into the work with zeal, and are evidently profited by it. This is the season when we look, specially, for revivals in our churches, and expect the greatest amount of progress in our work in all the villages; but so far, this year, there has been little to encourage us.

Uneasiness of the People.

The people everywhere are in a greater degree of ferment than usual about their civil and social condition. It is the opinion of our best helpers that they have never been so uneasy. The firman in their favor, secured last spring by the British ambassador, Mr. Alison, only excited hopes to be dashed sorrowfully to the ground. The people now feel that we can do nothing more for them, and consequently, in many places, the little support and favor they had given to our work is withdrawn, and the little communities of evangelical Christians stand more alone. All classes are casting about in their minds for some way of relief. A few weeks since, a deputation of the leading evangelical men of the nation, such as Mar Yohanan, Deacon Isaac, Priest Abraham and others, waited on the mission with reference to this absorbing subject. They expressed their gratitude to the missionaries for the frequent and great aid rendered by them to their people, but desired to know if we could hold out to them any hope that we should be able to relieve them of their present severe oppressions. If we cannot do this, they say they are determined to obtain relief in some other way, if it be by an exodus into Russia from this land of thraldom. The eyes of the people are more than ever in that direction. Many have re-

turned from tours in the Czar's dominions quite well off, and thus so inflaming the minds of their neighbors that numbers are going out of the country in mid-winter.

The expectations of many, in this restless state, have been heightened by the return of a plausible priest of their nation from a tour in Russia. He was formerly a member of the male seminary. During his travels in Russia he has made himself over to the Greek church, has been received with favor by its ecclesiastics, and has, it is commonly believed, been in communication with the Emperor's family. He traveled in a style quite regal for a poor Nestorian, on his return from St. Petersburgh, and was accompanied by a servant of the Russian consul at Tabreez. Though he has brought money in abundance for his own necessities, it does not yet appear that his nation is to derive any benefit from his honors or his wealth; but the excitement of the people, with reference to their condition, has been aggravated by his arrival. These events, though of slight importance in themselves, have a bearing on our present work; and to a greater degree, I cannot doubt, upon our future labors.

Cases of Interest Among Mohammedans.

We are watching with interest the novel case of a Mussulman employed by Mr. Shedd as a teacher, who has for some time professed his conviction of the truth of Christianity. He is a Russian citizen, and probably for that reason dares to be more bold than another would be. He is not backward to confess his faith in Christ; reads the Scriptures to his Mussulman friends; and when present at the Turkish service in the city, last Sabbath, ventured to pray in public, as he does constantly in private, praying in a truly Christian manner.

In connection with this notice of Mirza Hyder, the case of another Mussulman is too interesting not to be mentioned. He was chief steward of one of the principal khans of the city, a neighbor of ours, and through a lingering illness has been attended by Dr. Young. He was a man of rare integrity for such a land as this, and of amiable disposition. He was acquainted with the Bible to some extent, and Dr. Young, in his visits, has had much conversation with him on religious subjects, particularly upon salvation through Christ alone. Rays of light seemed to find their way into his mind, but he could go no further than to acknowledge Christ as equal with the other prophets. During his last hours, Doctor Young being at Salmas, he was attended by the doctor's Nestorian assistant, a pious young man, who, on his final visit, requested a private interview, which was readily granted. In answer to the questions addressed to him, the dying Mussulman said: "I believe Jesus Christ is God. I am a great sinner, but I trust my soul on him alone, with confidence; for the Bible says he died for the sins of the world, and I believe it; and also for my sins he died." "Have you trust in any other?" he was asked. "No," he replied. "In Christ only."

Much prayer has been offered in his behalf, and we tremblingly hope that the Lord heard and answered, and that this follower of the false prophet will be gathered with the saints, at the day of final reward; the first fruit, we trust he is, of a rich harvest of regenerated Mussulmans, which the Lord will reap ere long, for his own unspeakable glory, out of this bigoted and corrupt nation.

Since the death of this man, his khan has sent for Mirza Hyder to read to him the Scriptures. The Word of God is not bound, and we look for important results from the simple reading of the Bible by individuals here and there.

Salmas.

Mr. Labaree had just returned from a visit to Salmas, and reports that every month of Mr. Shedd's sojourn there has strengthened his hold, and increased his prospect of usefulness, among both Armenians and Nesto-

rians. The sympathy of the Armenians is with him. They have little affection for their ecclesiastics; and even these—few on that plain—manifest at present no decided opposition to his labors for their people. The number who attend upon the preaching has increased. On the last Sabbath reported, at least thirty attended the service, conducted by the helpers. These helpers are Nestorians, graduates of the seminary at Seir, but they are "everywhere well received by the Armenians, proving the practicability of initiating this work without a large outlay for training Armenian helpers." "Well disciplined, thoroughly evangelical preachers of the gospel," from among the Nestorians, are ready. Thus the work at Salmas, though having special reference to Armenians, is not regarded by the brethren as by any means the commencement of a new mission, but rather as an easy and most natural expansion of the work among the Nestorians, and of a nature which will not involve greatly increased expense.

Madura Mission.—India.

ANNUAL REPORT.

A FULL report of this mission, for the year 1861, has been received; but most of the more important facts have been previously mentioned in published letters. Grateful reference is made to the measure of health which has been enjoyed by the missionaries during the year, and to the remarkable fact, that for nearly fourteen years no adult member of the mission has been removed by death. Two infant children died within the year.

Respecting methods of labor, it is said, the preaching of the gospel is regarded as the great instrumentality; and much time is given to tours, visiting the village congregations and preaching to the heathen, most of the members of the mission having spent from two to nearly four months, and traveled from eight hundred to a thousand miles each, during the year, upon such tours.

Village Congregations.

An increase of members connected with the village congregations cannot be reported this year, but it is believed there has been progress in stability, knowledge, morality, and regard for the truth. Native Christians are now found in more than two hundred towns, villages and hamlets within this mission field. In congregations gathered from among Romanists "there is perhaps less stability than in those from the heathen."

STATIONS.	Number of congregations.	Number of men.	Number of women.	Number of children.	Total.	Men able to read.	Women able to read.	Children able to read.	Average attendance on the Sabbath.	Marriages.	Deaths.	Balance of gain or loss.
Battalagundu,	11	116	126	205	447	45	23	46	287	4	10	-24
Dindigul,	11	117	98	223	438	50	16	48	306	6	5	-98
Madura,	19	205	174	213	592	84	40	51	370	14	10	5
Manamadura,	1	10	7	7	24	3	.	1	13	.	.	-3
Mandahasalie,	44	683	571	825	2,079	163	29	104	1,088	16	23	120
Malur,	9	65	70	106	241	28	9	23	140	4	4	3
Pasumalie,	1	17	9	23	49	17	7	14	49	.	1	5
Periaculum,	22	345	371	584	1,300	72	17	32	703	16	21	100
Pulney,	3	42	39	69	150	9	5	12	96	3	2	6
Sivagunga,	4	23	24	52	99	11	.	5	42	.	1	-28
Tirumungalum,	13	225	216	302	743	103	20	49	468	10	14	1
Tirupuvanum,	3	24	29	44	97	10	7	4	115	.	.	-162
Usalampatti,	4	40	26	47	113	11	3	.	76	2	.	.
Totals,	145	1,912	1,760	2,700	6,372	606	176	389	3,753	75	91	-75

Native Assistants.

In the four classes of Pastors, Catechists, Readers and Teachers, there are in all 206 native helpers. The six pastors are all regarded as useful men. "They are generally laboring happily in their work," but they all need the sympathies and prayers of the people of God. The case of one is mentioned specially "who seems weighed down with troubles in his flock," and near the close of his report, breaks out in the following petition:

Oh my great and good Shepherd, Jesus, Lord; is it thy will that thy utterly comfortless, serving servant, waiting on thee with tears for comfort, should continue in this state? Or is it thy will to place, in thee, thy servant in another flock, thy fold, and to give thy servant

comfort and energy to do thy work without distress of mind? If this is thy will, through my fathers, thy ministers, send thy servant, a flea, to another place. Not to my will, to thy will, I wholly give myself. Therefore, in some way, comfort thy servant, I most reverently beseech thee. Amen.

The catechists and readers, numbering 123, are, it is believed, "improving in knowledge, efficiency, grace and charity." Many of these helpers have shown a very commendable spirit of benevolence, in connection with contributions.

Education.

The seminary has now thirty-nine students, of whom five are catechists, studying for a short period. The four teachers and the pupils have made much effort for the good of the people living near, and have distributed, at festivals and in the villages, during the year, several hundred portions of Scripture and about 10,000 tracts. Much religious interest has existed in the school, and nine pupils have been admitted to the church on profession of their faith.

In May, Mr. and Mrs. Rendall resumed the charge of the female boarding school, which had been for more than three years under the care of Mr. and Mrs. Capron. The number of pupils is forty-five, all from Christian families. There are two native teachers. A class of seven graduated in March, and a class of fourteen was received in June. The instruction is wholly in the vernacular. Miss Ashley, "having made good progress in the Tamil, has entered directly upon the work of teaching. There have been some tokens of the presence of the Spirit, and four pupils have been received to the church." The statistics of the village schools,—which are thought to have generally improved in worth and efficiency,—as well as of the force of native helpers, will be found in the following table.

Stations.	Native Assistants.								Station and Village Schools.							
	Pastors.	Catechists.	Readers.	Teachers in seminary.	Teachers in female boarding school.	Schoolmasters.	Schoolmistresses.	Total native assistants.	Schools.	Christian boys.	Christian girls.	Total.	Heathen boys.	Heathen girls.	Total.	Total of scholars.
Battalagundu,	.	6	3	.	.	6	1	16	7	57	14	71	36	.	36	108
Dindigul,	1	7	3	.	.	3	.	14	2	29	15	44	35	3	38	82
Madura,	1	10	6	.	2	6	2	27	8	41	23	64	78	6	84	148
Manamadura,	.	1	.	.	.	.	.	1	.	.	.	.	.	.	.	.
Mandahasalie,	3	20	15	.	.	16	1	55	17	132	29	161	59	.	59	220
Malur,	.	5	.	.	.	5	1	11	6	24	6	30	34	.	34	64
Pasumalie,	.	1	.	4	.	7	.	6	1	9	6	15	.	.	.	15
Periaculum,	1	19	4	.	.	7	6	37	15	108	25	133	74	3	77	210
Pulney,	.	2	2	.	.	1	1	6	2	13	8	21	4	2	6	27
Sivagunga,	.	2	.	.	.	1	.	3	1	.	1	1	14	4	18	19
Tirumungalum,	.	11	.	.	.	3	2	16	5	41	17	58	4	.	4	62
Tirupuvanum,	.	2	1	.	.	5	1	9	6	5	1	6	74	2	76	82
Usalampatti,	.	3	.	.	.	1	1	5	2	13	6	19	4	.	4	23
Totals,	6	89	34	4	2	61	16	206	72	472	151	623	416	20	436	1,060

About 250 Bibles and Testaments, over 500 portions of Scripture, and 44,773 tracts were distributed by the mission during the year. 3,133 patients have shared in the benefits conferred by the medical dispensary, which has been under the charge of Mr. H. S. Cheeseman. "We are encouraged," the report says, "in our work among the heathen, by the good will shown and the general good attention given us, when we speak to them of the great salvation."

The Churches.

In the churches, 'while the standard of piety of not a few members is low, there are yet found many things hopeful and encouraging.' One of the cheering indications of the year has been the increase of a spirit of benevolence, respecting which particulars have been already published. For various objects, the native Christians have contributed, in their poverty, 1,290 rupees. Although there has been a total gain of only eighteen in the number of church members, there has been more evidence of the presence of the Spirit at some of the stations than ever before. Incidents are spoken of which show decided progress in rising above the old spirit of caste. The statistics are presented in tabular form, as usual.

STATIONS.	Number of churches.	Added on profession.	Excommunicated.	Suspended.	Struck from the church records.	Restored.	Deaths.	Now in good standing.	Gain or loss upon last year.	Remain suspended.	Received on profession from the first.	Children baptized this year.	Contribution by natives.		
													Rupees.	Annas.	Pice.
Battalagundu,	1	2	.	1	.	.	1	119	2	2	69	13	72	12	.
Dindigul,	2	.	6	.	3	1	8	76	-24	5	158	3	174	4	7
Madura,	2	15	.	1	.	1	2	129	15	1	163	7	149	.	9
Manamadura,	*	.	.	.	.	.	.	.	.	.	.	.	1	2	2
Mandahasalie,	9	22	2	1	13	.	9	366	-7	2	488	40	313	8	3
Malur,	1	.	.	.	.	.	.	27	-3	.	19	2	51	.	9
Pasumalie,	1	9	.	.	.	.	1	53	-3	2	134	5	90	4	11
Periaculum,	7	32	2	7	2	1	1	171	25	6	170	29	195	.	6
Pulney,	1	2	.	.	.	.	1	28	5	.	28	1	24	8	.
Sivagunga,	1	.	.	.	.	.	.	21	1	.	79	.	8	7	1
Tirumungalum,	2	10	.	.	5	.	2	120	5	.	137	25	179	1	8
Tirupuvanum,	1	2	.	.	.	.	.	17	2	3	8	1	31	12	2
Usalampatti,	*	.	.	.	.	.	.	.	.	.	.	.		.	.
Totals,	28	94	10	10	23	3	25	1,127	18	21	1,453	126	1,290	14	10

* No separate church organization yet exists at these new stations. The church members still retain their connection with the churches of the adjoining stations, Tirupuvanum and Tirumungalum.

Conclusion—Appeal.

In conclusion, after alluding to the darkness of prospects at the close of the year, growing out of the civil war in America, the brethren say:

Hitherto hath the Lord helped us. He has been better than our fears, and we will praise him and still trust in him. Doubtless times that will try the faith of the people of God are near at hand, or are already upon us. Therefore, brethren and sisters of the church in America, suffer the word of exhortation. Friends of Christ and friends of missions, think of the contrast between the work of saving men and the work of destroying them. While we trust we are not behind our countrymen in patriotism, and in readiness to make sacrifices for the welfare of our native land, we ask you, while remembering the one with the deepest sympathy, never to forget the other—the nearly two millions of Hindoos in the Madura District, whose eternal interests, in the providence of God, are committed to the care of the American church. While you pour out your money, and lay your sons, and your daughters also, on the altar of your country, oh give a hundredth part, or if not that, at least a thousandth part as much, of both these treasures, for the welfare of these hosts of heathen, drawn unto death and ready to be slain. Remember the inexpensiveness of our work, as compared with the expensiveness of war, and gird yourselves anew for our help, cheerfully, hopefully, gladly.

Cost of the Mission.

In twenty-five years, from 1837 to 1861 inclusive, the mission has cost the American churches exactly six hundred and seventy thousand four hundred and ninety-eight dollars and eighty-eight cents; but little more than the expense of this fearful, slavery-begotten war for a single half day! Remember, brethren, and consider as in the light of the judgment, that the annual cost of the American Madura mission is only about equal to the mere traveling expenses of two regiments from Illinois to Washington; and for the sake of Christ and of the perishing, do not withhold the sum necessary for our support and for the continuance of our work. Why should not every individual member of the churches contributing to the Board, strive to carry out the eminently practical suggestion of Mr. Griffith, of the Prudential Committee? How easily, even in war times, might 50,000 of the wealthy raise each 10 cents per week, and another 50,000 5 cents; 150,000 3 cents, and another 150,000—of the *poor*, but to be rich in

heaven—one cent! Let them do this, and the work of missions shall *go forward*, even in the time of national calamity, as it has never done before. Oh, members of Christ's body, try the sweets of self-denial! Give, in this time of trial, as you have never given before; and then you will pray as never before, and God will carry forward his work, in this beginning of the second half-century of the Board's history, as never before. Then you and we shall rejoice; and there will be joy among the angels of God over new-born souls in India; and ere long we all shall reap, in the presence of Christ, the glorious fruit of that which now we sow with toil and tears.

PROCEEDINGS OF OTHER SOCIETIES.

The Paris Society of Evangelical Missions.

The operations of this Society have been mainly restricted to South Africa. In that field, however, it has been eminently successful, as will appear from notices heretofore published in the Herald.

The last "Annual Conference" of the mission among the Bassoutos was held at Thaba Bossion. The general tenor of the reports from the different stations indicated that "the conflict between Christianity and paganism was becoming more and more serious." Strong efforts are put forth, on the one hand, to uphold the ancient customs of the people; while, on the other, many proofs of the divine favor are to be found in the frequent accessions which are made to the churches.

Statistics.

The following table has been constructed from the reports of the missionaries at Thaba Bossion.

STATIONS.	Attendants on public worship.	Present No. of commun'ts.	Admitted the last year.	Catechumens.
Beersheba,	450	295	20	100
Thaba Bossion,	200	123	12	38
Berea,	125	64	20	20
McKnatling,	. .	. .	. .	. .
Hermon,	375	163	. .	60
Morija,	. .	426	22	87
Bethesda,	250	82	6	11
Hebron,	135	68	26	37
Bethlehem,	100	21	. .	18
Carmel,	200	98	12	39
Bethulia,	. .	30	7	. .

The missionary work at *McKnatling* was remarkably prosperous during the first part of the year. The number of catechumens, at one time, was two hundred; but the small pox made its appearance, and the aspect of the station was greatly changed. It is for this reason that no statistics are given.

Bethulia is now within the territory of the Orange republic. Hence the population which formerly enjoyed the benefits of missionary labor, has become much reduced.

(English) Church Missionary Society.

The work of this Society having outgrown its home accommodations, on the 7th of March last, the Committee left the old Committee-room, where, for nearly half a century its business had been conducted, and transferred itself to a new house, erected for the Society's offices. The occasion was one of grateful reminiscences. An address was delivered by the President, and one also by the clerical Secretary, in which he embodied, specially, recollections of the home work of the Society, its origin and growth, its officers, &c. But for the readers of the Herald, a more important view is that of the Society's work abroad, and of its financial position. Such a view is presented in an address of the Committee, and an article in the Intelligencer, published in January last. The address was issued in view of the fact that providential circumstances, and the receiving of special contributions for special missions, had led to such an enlargement of the Society's operations as could not be sustained without a permanent increase of resources; while encouragements to go forward in the work were never greater or more heart-stirring.

Special Encouragements.

On this subject the Committee say:

During the last five years there has been *an enlarged blessing from above upon the Society's missions.* The native churches have greatly increased. The number of native ministers has risen from 48 to 66. The number of other native teachers from 1,751 to 2,105. The number of communicants from 18,787 to 21,064.

During the last five years *the contributions raised and expended in the missions* upon the operations of the Society, that is, by friends who witness the work, have risen from 13,000*l.* to 20,000*l.*

During the last five years an important advance has been made towards *self-support in the older native churches*, as well as

in promoting self-supporting missionary efforts on the part of the native converts in behalf of their unconverted countrymen. Many fresh converts are thus added each year to the church of Christ by the independent, spontaneous action of Christian natives.

The *number of missionary candidates*, both from the Universities and under training in the Islington College, has greatly increased during the period under review. Five years ago there were in that college 21 students; there are now 42. But the sending forth to the mission field those who are thus ready and willing to go, except to supply vacancies, must depend upon the supply of sufficient funds.

Never have the *calls upon the Society to open new missions*, and to extend the older missions, been more urgent and inviting; they have often been accompanied by very liberal offers of pecuniary assistance. * * In the review of these facts, the Committee recognize the call and blessing of the Lord upon the work abroad; as well as a proof of the increasing confidence and sympathy of the church at home.

The Intelligencer follows the address of the Committee with an extended article, from which the following extracts are taken.

Income—Expansion.

Some notes on the working of the Society's income may be interesting. We shall go back for thirty years, dividing them into six periods of five years each. Our readers will, in the first place, observe the increase of income accruing on each successive five years.*

1st period, from 1831-32 to 1835-36: Total of income, . .	£273,950
Average yield of each year,	54,790
2d period, from 1836-37 to 1840-41: Total of income, . .	387,028
Average yield of each year,	77,405
3d period, from 1841-42 to 1845-46: Total of income, . .	470,353
Average yield of each year,	94,070
4th period, from 1846-47 to 1850-51: Total of income, . .	†486,952
Average yield of each year,	97,390
5th period, from 1851-52 to 1855-56: Total of income, . .	553,697
Average yield of each year,	110,739
6th period, from 1856-57 to 1860-61: Total of income, . .	†632,880
Average yield of each year,	126,576

It will be observed that the increase in the last fifteen years has been more slow than in the first fifteen. In the first fifteen years, the average income increased from 54,000*l.* of the first five years, to 94,000*l.* of the third. In the last subdivision, the growth has been from 97,000*l.*, the average income of the first five years, to 126,000*l.*, the average of the third.

The expansion of the missionary work has been proportionate to the increase of income; and, as means have been afforded to it, the Society has pushed forth its laborers into the vast wildernesses beyond.

Prior to the thirty years under consideration, the Society occupied the following fields: Sierra Leone, Smyrna, Bombay, Madras, Tinnevelly and Travancore, North India, as comprehensive of Calcutta, Burdwan, Benares, Gorruckpore, Agra and Meerut, Ceylon, the northern district of New Zealand, and the Red River in Rupert's Land.

The first period of five years added the Eastern district of New Zealand and Nasik.

The second period of five years added the Western district of New Zealand, Cumberland station in Rupert's Land, and the Telugu mission.

The third period of five years added Manitoba in Rupert's Land, the Yoruba country, East Africa, Shanghai in China, and Junir in Western India.

The fourth period added Kotgurh, Malligaum and Sindh in Western India, Bhagulpore in North India, Ningpo and Fuhchau in China, and Palestine.

The fifth period added the Punjab, the Santhal mission in North India, Jubbulpore in Central India, Constantinople, and James's Bay, with English River, in North-West America.

The sixth and last period added the Mauritius mission, the Niger mission, the Oude mission, Allahabad, the Pacific mission, and the Mackenzie district in North-West America.

And now it remains with the Christians of Great Britain, the friends and supporters of the Society, to decide whether they desire that the same enlargement of our operations shall pervade the next five years, or whether, by a cruel necessity, its further advance is to be interdicted. If the Savior's commandment is to be respected, and corresponding efforts made, increased means must be placed at the disposal of the Society, so as to enable it to command at least an average income of 150,000*l.*

With each augmentation of income, the Society has never hesitated to put forth corresponding efforts. * * In 1852 there was found to be a large balance in excess of expenditure. This the Committee distinctly declared should not be hoarded, but laid out in the extension of the missions. In three years, therefore, the sta-

* This calculation is exclusive of sums raised in the missions.

† These totals do not include the Contributions received on account of the "Jubilee Fund," which amounted to 58,188*l.*, and of the "Special Fund for India," which amounted, in March 1861, to 66,964*l.*

tions were increased from 109 to 121, and the missionary clergy from 162 to 189. As the result of this, the expenditure, of necessity, rose, but the income did not keep pace with it; and at the end of the year 1854–55, the Society found itself in debt to the amount of 5,621*l.*, which, in the subsequent year, was increased by a new deficiency of 872*l.* Opportunities for good, of an inviting character, were just then presenting themselves. The termination of the Russian war, and the new arrangements consequent on the restoration of peace, rendered Turkey and the East more accessible to evangelizing efforts; the openings into the interior of Africa, together with the concurrent aids of geographical and linguistic acquirements, and the increase of lawful commerce on the west coast, encouraged us to prosecute the work in that continent with renewed vigor; the growth of the native churches intimated the near approach of their emergence from weakness and dependence to manly vigor and self-support, and the necessity, therefore, of having on the spot discreet and experienced missionaries, with qualifications equal to such a crisis: moreover, the annexation of Oude summoned us to a new enterprise. But the Society, crippled as it was, could only point out what might be done, and pray that, through the liberality of the Lord's people, she might be set free to go and do the Lord's work. Nor was the appeal left unanswered. * *

As the Christians of England were meeting in their May Anniversaries to cheer one another in the Lord's work, their brethren in India were involved in all the horrors of the great mutiny. * * It was a crisis unprecedented in the history of the nation, and men's hearts were stirred to the depths. Especially, Christian men felt their responsibilities with respect to India, as they had never felt them before. * * The Committee felt the time was come when this reproach should be done away, and England be found in the discharge of her trust to India. A special appeal was put forth, bearing date December 1, 1857, in which the necessity of affording to the native races, largely and liberally, the means of Christian instruction and regeneration, were strongly urged. This was promptly responded to. The ordinary income for 1857–58, enriched by a special donation of 10,000*l.*, amounted to 130,766*l.* Nor was this all; there was to be added the first installment of the special fund for India, amounting, at the close of March, 1858, to 24,717*l.*, so that the total received from the United Kingdom for that year, rose so high as 155,584*l.* Thus provided with the means of action, the Society prepared itself for new responsibilities, and more extended and energetic labors.

Nor was it only in India that the standard of the gospel was advanced. In the Yoruba country, Oyo, the residence of the king of Yoruba, who retains a nominal superiority over all the Yoruban kings, and the population of which is estimated at 40,000, was occupied by an European catechist, and also Ishaga on the west of Abbeokuta.

The Niger mission, which had been commenced in 1857, was effectively prosecuted by the ordained Africans, the Rev. S. Crowther and the Rev. J. C. Taylor; and with the help of six native teachers, three places—Onitsha, midway between the Delta and the Confluence; Gbebe, at the Confluence; and Rabba, above the Confluence, on the Quorra—were selected as mission stations. The great water-route from the west coast into Central Africa having been providentially laid open, it would have exhibited a want of promptitude and decision in the work of Christian missions had the Committee failed to advantage themselves of it.

Turkey also, in its peculiar circumstances, claimed attention. In a transition state, the old barbarism having lost its power, and new ideas and convictions gaining strength, and beginning to circulate more freely and rapidly from mind to mind, it appeared to be precisely the favorable juncture for the commencement of such wise efforts as, without offending the prejudices of the Turks, might introduce scriptural Christianity to their attention, and afford them an opportunity of considering its claims, and judging for themselves. The Committee had, during the previous year, adopted the preliminary step of sending to those countries an experienced missionary, the Rev. J. A. Jetter, to observe and report upon the state of affairs. * * The Committee felt themselves pledged to a Turkish mission. It was not to commence a new mission, but to resume one long suspended; for so early as 1819, Constantinople had been a mission station of the Society, although at that early period the improvement of the Oriental Christians was the immediate object contemplated. But now, to wise and discreet measures the Turks themselves were accessible. The resumption, therefore, of Constantinople, as a basis of new and enlarged operations, was decided upon, and in the autumn of 1858 the Rev. Dr. Pfander, then on his way home from India, was invited to visit Smyrna and Constantinople, with the view to the commencement of a mission to the Turks. His long experience in Oriental work—having gone first as a missionary to Persia in 1825, whence he was transferred to India in 1839—and his ability in all questions relating to Mohammedanism, as evidenced in his controversial treatises, pointed him out as the suitable person to initiate a

mission requiring the rare combination of zeal, tempered by wisdom and patience.

Thus the year 1858–59 was one of enlargement. During that year the expenditure amounted to 123,846*l.* * * Throughout the year 1859–60, the Society continued to advance its stations as opportunities presented themselves. The difficulty which had been felt during the preceding year, as to the supply of missionaries, was happily removed. Several choice men from the University of Cambridge, who had offered themselves for missionary work, and been accepted, were now ready to go forth; so that, from this and other sources, no less than twenty-one laborers were sent out during the year, thus more than filling the vacancies which had been made by sickness and death.

The year 1860–61 was marked by a decided increase of laborers in the field, twenty-two ordained European missionaries, and eight unordained laborers, having been sent forth from home during the year, besides three Europeans admitted to holy orders in the missions, the number of ordained Europeans being thus raised to 190, while the ordained native and country-born laborers were increased from fifty-nine to sixty-six, thus presenting a grand total of 258 ordained missionaries laboring in the Society's mission fields. It may be well here to pause and look back. The ordained laborers of the Society were—

In 1856–57,	218
1857–58,	226
1858–59,	227
1859–60,	238
1860–61,	258

The stations of the Society had also increased in the following rates—

In 1856–57,	136
1857–58,	138
1858–59,	144
1859–60,	146
1860–61,	148

Thus we find on the five years, an increase of forty ordained missionaries, and twelve stations.

MISCELLANIES.

THE ADABAZAR CHURCH TO THE MISSIONARIES.

The brethren of the Protestant community at Adabazar, have for some time manifested a very praiseworthy readiness to do all they could to sustain their own religious institutions. Their pastor was also ready to live in a very self-denying manner; but some assistance seemed essential to bring things into such a situation that the church and community could assume, for the future, his entire support. Aid in furnishing such assistance was recently tendered, on condition that this should be done; all the propositions made were accepted with sincere thankfulness, and the following very gratifying letter was sent to the missionaries. It is another indication of progress among the Protestants of Turkey in this matter of self-support.

Adabazar, March 1, 1862.

Dear and Respected Brethren in Christ:

The kind assistance which you have rendered for the relief of our wants, we have from the beginning regarded with sincere respect and with very grateful hearts. And, behold now also we have especial reason to manifest our deep thankfulness to you, who, after having for almost eighteen years rendered cheerful aid to your unworthy and needy brethren, have been pleased also, at the beginning of the present year, to deliver our beloved preacher and teacher from the great burden and the consuming cares of the debt which was pressing him down; so that now, with freedom and ease, he can devote his entire attention to the discharge of the great and important duties of his office. Henceforth, his people also, having no concern for his debt, and uniting all their energies for his support, undertake to provide for him a moderate subsistence.

And as until now, so also hereafter, we shall remain fervent in our prayers to God that upon all the gifts and benevolent labors of the beloved Society which, with such great kindness, visited and aided us, the blessings of heaven may descend. May the efforts and the labors of the ministers sent forth by it, be the cause of the enlightenment of many lands, and of the salvation of countless souls!

In behalf of the Evangelical Armenian Church of Adabazar,

SDEPAN JEJIZIAN,
Clerk of the Church Committee.

WHY THERE ARE NO MORE CONVERTS.

It is a fact worth stating, that we could, if we desired it, baptize any number of persons in any one of our Christian vil-

lages. Thousands in the district would most gladly receive the sacraments at the hand of the Christian missionary; and thousands would be gathered to the congregations by the report of such things. If, therefore, any are disposed to contrast the immense numbers gathered to the Romish church by its missions, either in this or other countries, with the few gathered by us, let them remember that the expressed desire is all that is necessary to bring them within that church, while thousands who, on these terms, would long ago have been enumerated among our converts, have not now, and probably never will have, any connection with us.—*Mr. Washburn, of Battalagundu.*

The Persecution at Angora.

A letter from the native helper at Angora, in regard to a severe case of persecution there, forwarded by Mr. Bliss, of Constantinople, was published in May. He has now sent a second letter from the helper respecting the same case, the aspect of which has not improved. The letter is dated Angora, March 10, 1862, and is as follows:

Dear Brethren:—In my former letter I informed you that the Turks had put our brother Hassan in prison, and were unwilling that I should go near him. I made great exertions to see him, and at length obtaining permission, went to him accompanied by a zabtia. I saw that they had placed a chain of seventy oke's weight upon his neck. [The oke is about two and three-fourths pounds. — *Ed.*] When he saw me he wept and said, "They say they will kill me." I encouraged him with a few words, but could not say much on account of the zabtia. In the day time he wears only the chain, in the night they fasten his feet in the stocks. The other evening they examined him again in regard to his faith, and he gave the same answer as before. They then put on handcuffs also, so that he could neither eat bread nor remove his clothing. At this time a chain of ninety okes was upon him. They did not regard this sufficient, and they beat him frequently, in a most unmerciful manner. His guards drew their pistols and rushed upon him as if they would kill him, and at other times drew their long knives, as if they would behead him. While they were doing these things, the poor man had no friend with him. It being Ramazan, they thus made sport for themselves the whole night. Sometimes, also, they allowed the other prisoners to come upon him and trouble him. In fact, they annoyed him in so many ways that I cannot remember them all. The zabtias stripped him by night, and inflicted such outrages as Paul describes in the first chapter of Romans, from which you can understand that they left nothing undone. While they were treating him in this manner, I thought it best not to go near him; not so much on my own account as on his, although it was dangerous for me; for when I went, the guards and keeper of the prison expected presents from me, and if I gave them nothing they would go and shake the chains on his neck roughly. On the other hand, if I did not go, I thought he would feel that I too had entirely forsaken him. On this account I sent a brother to speak with him about it. When this friend approached him, Hassan said, "Do not come near me," and said to the Mohammedans near by, "There is no God but God, and Mohammed is his true prophet." Then the Turks said to this brother, "Why have you come here? He (referring to me) should have come to see what would have happened to him." It was well that I did not go, for they always opposed my entrance, and cursed me in every way.

In regard to this brother Hassan, however far he may have denied his Christian faith, he doubtless did it through fear. Perhaps he thought he should obtain liberty, but this has not been granted him. The Turks do not believe that he has recanted. They think it was on account of fear, and continue their persecutions. Up to the present time, in this cold weather, he remains almost naked in prison. I presume that if Hassan or I were to give large presents of money to the guards, he would be treated more leniently; but this we are unable to do. When we complain to the authorities, they either deny my assertions or pretend that what is done is without their knowledge or order.

In regard to our own condition, I feel that it is very trying. We hear threats of violence from all quarters. The Turks are greatly incensed against us, and when they pass my house, they stop and say to each other, "This is a Protestant's house;" and when they pass my shop also they turn their eyes so fiercely upon me, you would think they wished to kill me. It is only of the Lord's mercies that we are yet alive. Often, when we lie down at night, we have but little hope that we shall be left alive till morning. My wife has earnestly entreated that I should not open the book shop for some days; but I am unwilling to neglect at all the work committed to me, believing that I shall

live yet a little longer. My desire is to finish my course faithfully. Brethren, you can be the means of securing freedom to this city, and of advancing the Lord's work here. Be not discouraged on account of the troubles we are suffering. The Lord's work always began in this way.

STATISTICS FROM CEYLON.

Temple Expenses of Heathenism.

Mr. Smith, of the Ceylon mission, writes from Oodoopitty: "The population of this parish is about 13,000, and for this population there are between forty and fifty heathen temples, at which the expense of ordinary daily ceremonies is about £345 annually. The annual expense for festivals is £236; more than four times as much as it was twelve years ago, while the daily expenses are about the same as formerly. The expenses in connection with the reading of the Puranas are about £161, and reading the History of Pulliar £58 annually, making a total of £800. The total income of the temples, from lands and tax on the people, is £414; the balance of expenses being derived from voluntary contributions. The fishermen give one-tenth of their income to the temples, and have built up a very large temple in Valverthy-tury, which they are enlarging and beautifying every year. The same is true of some of the other temples, while some are neglected, and are going to ruin."

Price of Land.

"Some facts concerning the price of land may interest you. You will recollect that when you were here, the people were exceedingly anxious to invest money in land, and since that time the price has risen very much. Many who are in good employment away, send home so much to be thus invested, that the demand has greatly increased.

"The best paddy land in the region of Jaffna, sells for £180 per acre, and at from £100 to £120 in the region of all our stations. This will not produce, in the best seasons, more than 70 or 75 bushels of paddy, which is worth now about three shillings a bushel. The expense of cultivation is half or two-thirds the value of the crop. Second rate land sells at from £70 to £75 per acre, and third rate at from £36 to £40.

"The upland culture sells for £24 the acre, and from that down to £6 or £8 according to its position and quality. That which is suitable for gardens, favorably situated, sells at from £12 to £60. If suitable for the culture of tobacco, the people can, by that crop, when there is a demand, make an investment in land even at present prices remunerative; but with all other crops, if a man is dependent on the income from his land for the means of paying even the interest on his investment, the more he has the poorer he is."

THE BIBLE IN CONSTANTINOPLE.

Rev. Mr. Bliss, agent of the American Bible Society, wrote from Constantinople, December 31, 1861: "A brother in the Bible work, a few days since, stopped for a few moments to rest in a coffee-shop. As he took his seat, he noticed that the owner of the shop, a Turk, was reading to two Armenian assistants. He called for a cup of coffee, and as he sipped it listened to the reading. The book proved to be the New Testament; the portion being read, the sermon on the mount. This old man, professing Mohammedanism, was expounding the words of Jesus to the men in his employ professing Christianity. The brother joined in the exposition and conversation for a little time, and left, marveling at the way the Master takes to carry on his own work. The other day I was at one of the large khans of the city on business. In passing the open door of one of its little rooms I heard the words in Armenian, 'God is our refuge.' I stopped and listened. Some one was reading the 46th Psalm. My curiosity was excited, and I stepped back and looked in the room. In the corner sat a man, in middle life, with a copy of the Psalms in his hand. At his feet, gazing intently at him, sat a lad of some fifteen years, pale, sickly, with little clothing, and that sadly worn. A glance revealed the whole story. The young lad was under the power of a wasting disease. Knowing that he must soon die, he had come forth seeking spiritual comfort. Un-

able to read himself, he had made his way to this friend, and was, at the time I passed, drinking deeply at the fountain of the Psalmist's experience."

Deaths.

Mrs. Ireland.—Another of the female laborers in the Zulu field has fallen. Mrs. Ireland, who recently ministered so kindly to Mrs. McKinney in her last days, has followed her to the Savior's presence. She died January 25. Her decline was at last unexpectedly rapid. Indeed, until within a few days of her death, her husband was expecting to start with her immediately for the United States. She suffered much bodily pain, but had no apparent doubts in regard to her personal salvation. Mr. McKinney, who was with the afflicted family during the few last days of her illness, writes:—"She expressed clearly and repeatedly her sense of utter unworthiness to receive God's favor, and declared her trust to be in the efficacy of Christ's blood alone; but in Christ she found peace, pardon, righteousness and salvation. She left her messages to friends, absent and present, all breathing a warm desire for their spiritual welfare. Her love for the interests of Christ's kingdom was strong, and she said it had been her greatest happiness that she had been permitted to labor for him so long, though she felt that she had been but an unprofitable servant. To her bereaved husband, and to us, her loss is great. We miss her much, as the number of our mission has been growing less, by death and departure to America; but our loss, great as it is, we are confident is her gain. We mourn, but not as those without hope. To the husband the affliction comes most severely, but God, I believe, has most abundantly imparted to him the consolations of his grace."

Mrs. Ireland, whose maiden name was Jane Wilson, was born at New Ipswich, N. H., January 18, 1820, and united with the Congregational church in that place, September 3, 1837. She was married to Mr. Ireland, September 28, 1848, sailed with him, for their appointed field, on the 14th of October following, and arrived at Port Natal, February 13, 1849. She had therefore been connected with the Zulu mission, an esteemed laborer, for thirteen years.

Mrs. Doane. — Honolulu papers announce the death, at that place, on the 16th of February, of Mrs. Sarah W. W. Doane, of the Micronesia mission. Sarah W. Wilbur was born at Franklinville, Long Island, May 20, 1835, united with the Presbyterian church in 1853, was married to Rev. E. T. Doane, May 13, 1854, and sailed with him on the 4th of June following, to join the Micronesia mission. She was compelled to leave her missionary work in June, 1861, on account of her own feeble health and that of one of her children, and came to Honolulu. She was confined to her room most of the time after her arrival there, residing in the families of the Rev. E. W. Clark and Mrs. Chamberlain, where she received every attention that tender sympathy could suggest. She was naturally of a delicate frame, but had previously enjoyed good health, and was remarkably hopeful and devoted to her missionary work.

Rev. S. C. Damon says of her, in an address delivered at her funeral: "Her active mind was full of projects for the future. Most gladly would she have returned to her field of labor. Often have I heard her remark, that she never regretted having come upon a mission to Micronesia. Her missionary life had been happy, although oftentimes exceedingly trying. It is a gratifying circumstance, that during all her distressing sickness, upon ship board and in Honolulu, she enjoyed the constant attention of a faithful Ebonite Christian female—a woman who had been elevated from the lowest depths of heathenism by her labors and example! Under all these circumstances, I do not wonder that she clung to life, or wished to live many days, if it should be God's will. She was in the very prime of womanhood. Life looked bright before her. Her heart was in her work and in the education of her children, and it was seemingly hard for her to be sick—to be thus early in life laid aside. While it was thus trying for her to bid adieu to the scenes of this world, yet when the Master

called, she was ready. Up to nearly the last moment, her faculties were clear and bright. Death had no terrors. Her last moments were peculiarly serene and happy."

REV. JACKSON G. COFFING.—Since the first pages of the Herald, containing Mr. Coffing's account of his expulsion from Hadjin, were in type, the painful intelligence has been received of his death by violence. Mr. Coffing left Adana on Monday, the 24th of March, intending to reach Alexandretta on Tuesday evening, on his way to Aleppo, to attend the annual meeting of his mission. "As the road is always dangerous around the head of the gulf, he had with him a part of the way, a guard of three men from the government. Not thinking them necessary during the latter part of the route, he dismissed them and came on with his servant, two muleteers and a single guard. When within about three miles of Alexandretta he was fired upon by a couple of men who had concealed themselves among the high bushes which skirt the road. Two balls struck the left arm just above the elbow, on the outside, shattered the bone and severed the large artery. Passing on, the lower ball on reaching the body glanced downward, slightly bruising the skin; while the upper one apparently entered the body, and perhaps remained there. Notwithstanding this severe wound, and a most profuse flow of blood, he continued most of the time upon his horse, and rode on for nearly three-quarters of an hour." Finding himself unable to go farther, he sank down upon the beach and sent to Alexandretta for assistance. The English Vice Consul, Dr. Grabschied, a Government physician, and the Governor of the town, went to him immediately, before they learned who the sufferer was. Mr. Levi, the American Vice Consul, soon followed, and Mr. Coffing was taken on a bier to his house, where he received every attention; but he gradually sank from loss of blood, and died a little before five o'clock the next morning, Wednesday, March 26.

Two other persons in the company were badly wounded, one of whom, Mr. Coffing's pious Armenian servant, died from his wound, March 30. Circumstances led to the suspicion that the murder was premeditated, and was the work of Armenians at Hadjin, some of whom were known to be exceedingly bitter against him, or rather, Mr. Calhoun says, against the gospel which he preached. Energetic measures have been taken by Mr. Johnson, United States Consul at Beirut, and others, to detect the murderers and bring them to justice. Mr. Calhoun writes, appropriately: "Let no friend of the missions be disheartened by this sad event. It is the first instance of the violent death of an American missionary during the whole period of our operations here, and the wonder is that we have enjoyed so long a freedom. Let us, while we mourn, give thanks and hold on."

Mr. Coffing was born in Fayette County, Pennsylvania, September 21, 1824. He became hopefully pious in 1842, graduated at Marietta College in 1853, and at Union Theological Seminary in 1856; was married to Miss Josephine Lemert, of Dresden, Ohio, September 29, 1856, and sailed with her, in company with several other missionaries, from Boston, on the 5th of January, 1857, to join what was then the Southern Armenian mission. His station has been Aintab until his removal to the Hadjin and Adana field in April, 1861; and his eminent success in connection with the Sabbath school at that place will be remembered with interest by many.

EMBARKATION.

REV. DAVID ROOD and wife, of the Zulu mission, sailed from Boston, with their two children, on Saturday, May 10, in the Nonpareil, Captain Mayo, returning to their field.

DONATIONS.

RECEIVED IN APRIL.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Auburn, Lewiston Falls ch.	36 24	
Standish, Cong. ch. and so.	6 24	42 48
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, Mrs. Williamson,	10 00	
Brewer, 1st cong. ch.	27 44	
Wiscasset, Cong. ch. and so.	33 00	70 44
York Conf. of Chs. Rev. G. W. Cressey, Tr.		
Kennebunkport, South cong. so.	15 00	
Sanford, John Storer, which with prev. dona. cons. Com. ANDREW		

H. FOOTE, U. S. N., and Major Gen. A. E. BURNSIDE, U. S. A., H. M. 100 00—115 00

227 92

"Machias," 6 00

233 92

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.
East Jaffrey, Cong. ch. and so. 2 71
Rindge, do. 77 28—79 99

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Piscataquog, Daniel Mack, 25 00

Merrimack co. Aux. So. G. Hutchins, Tr.
Fisherville, Cong. ch. and so. 13 67
Henniker, Cong. ch. which with other dona. cons. JAMES WILKINS an H. M. 84 67
Hopkinton, Cong. ch. and so. 25 00—123 34

Rockingham co. Conf. of chs. F. Grant, Tr.
Atkinson, Cong. ch. and so. 41 38
Exeter, m. c. 14,21; Mrs. N. F. C. 2; 16 21
South New Market, Cong. ch. and so. 22 24
Stratham, Cong. par. 1 40—81 23

Strafford Conf. of chs. E. J. Lane, Tr.
Durham, Cong. ch. and so. which cons. MARY E. SMITH an H. M. 96 00
Milton, Cong. ch. and so. 3 00
No. Conway, Mrs. Ruth Colby, 5 00
Rochester, Cong. ch. and so. 31 71—135 71

Sullivan co. Aux. So. N. W. Goddard, Tr.
Lempster, Cong. ch. m. c. 4 36

449 63

Colebrook, Cong. ch. and so. m. c. 15 82

465 45

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Peacham, Cong. ch. m. c. 40 00

Franklin co. Aux. So. C. B. Swift, Tr.
Georgia, Cong. ch. and so. m. c. 10 00

Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Albany, Cong. ch. and so. 5 24
Coventry, do. m. c. 9,50; B. W. C. 1,50; 11 00
Derby, Cong. ch. and so. 3,29; Rev. J. F. 2; 5 29—21 53

Washington co. Aux. So. G. W. Scott, Tr.
Northfield, J. G. Slafter, 10 00
Waterbury, J. G. Stimson, 20; m. c. 10; 30 00—40 00

Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Solomon Dunklee, wh. cons. MARTHA D. VAN NESS and IRA H. VAN NESS, M. D., H. M. 200 00

Windsor co. Aux. So. Rev. J. Steele, Tr.
Norwich, Cong. ch. and so. 71,69; a friend, 10; 81 69
Weathersfield East and Ascutneyville, Cong. ch. and so. wh. with prev. dona. cons. Miss LOUISA C. DANFORTH an H. M. 64,75; Rev. M. Kimball, 12; 76 75—158 44

469 97

Legacies. — Waterford, Abiel Cheney, by Jonathan Ross, Adm'r, 300 00

769 97

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Hyannis, A friend, 1 00
Centreville, Cong. ch. 25 06—26 06

Berkshire co. Aux. So. H. G. Davis, Tr.
North Adams, Cong. so. 40 00
Pittsfield, 1st do. m. c. 159 07
Williamstown, do. 50 00—249 07

Brookfield Asso. W. Hyde, Tr.
W. Brookfield, B. Ellis, 10 00

Boston, (of wh. from a friend, 400; do. 15; do. 10; do. 1;) 3,641 45
[The following is a *correct* statement of the donations received from *each* of the Boston churches, and from individuals in that city, for the year ending May 31, 1861. The whole sum had been previously acknowledged as paid in.]
Essex st. ch. and so. 6,396,33; m. c. 74,83; chil. of maternal asso. 4,68; 6,475 84
Old South ch. and so. 4,768,73; m. c. 236,03; 5,004 76
Park st. ch. and so. gent. 1,963,50; la. 832,83; m. c. 124,23; youth's miss. asso. 80; 3,000 56
Bowdoin st. ch. and so. gent. 1,142; la. 324,50; m. c. 344,72; juv. miss. asso. for native teacher in Miss Fisk's sch. 25; 1,836 22
Mount Vernon ch. and so. 1,474,70; s. s. 25; 1,499 70
Shawmut ch. and so. 1,416 00
Central ch. and so. 830,80; m. c. 55,65; 886 45
Phillips ch. and so. 793 50
Salem st. ch. and so. 520 35
Maverick ch. and so. 476 79
Springfield st. chapel, 283 08
Oak Place ch. and so. 227 17
Berkeley st. ch. and so. 150 91
Penitent females' refuge, 12 00
United mon. con. 122 69
A friend, 25; an aged lady, 5; H. D. 3; other dona. particulars of which have been published, 1,446,46; 1,479 46

24,185 48

Essex co.
Andover, Rev. Dr. Stowe, 25; W. par. gent. 84,25; la. 49,98; m. c. 13,88; wh. cons. OSGOOD BARNARD an H. M.; Old South ch. and so. 255,70; 428 81
Beverly, Dane st. so. gent. and la. 276,60; m. c. 147,60; wh. cons. ISAAC APPLETON, AUGUSTUS GALLOUPE, SAMUEL ODELL and Mrs. F. W. CHOATE, H. M. 424 20
Danvers, Maple st. ch. and so. wh. cons. Mrs. SUSAN H. PUTNAM an H. M. 109 00
Lawrence, A friend, tithes, 10; a friend, 1; 11 00
Lynn, Dr. Cooke's so. m. c. 13 57—986 58

Essex North Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury, Mills Village cong. so. 30 00
Haverhill, Centre cong. ch. and so. 87 00
Linebrook, Rev. Mr. Dow's so. m. c. 22 50
Newbury, 1st cong. ch. 23,20; Byfield ch. 13; 36 20
Newburyport, Whitefield cong. ch. and so. which with prev. dona. cons. Mrs ELIZABETH A. SUMNER and Mrs. ELIZABETH A. JONES H. M. 140; Belleville, Rev. Mr. Fiske's so. 367,50; m. c. 42; 549 50
Rockport, 1st cong. ch. and so. to cons. WM. WHIPPLE an H. M. 110 00—835 20

Essex co. South Aux. So. C. M. Richardson, Tr.
Manchester, Rev. F. V. Tenney's ch. and so. 108 18
Salem, Mrs. J. A. Cleveland, 5 00
South Danvers, Cong. ch. m. c. 75 00—188 18

Franklin co. Aux. So. L. Merriam, Tr.
Northfield, 4 00
Sunderland, Cong. ch. and so. wh. with prev. dona. cons. C. GILMAN TROW an H. M. 75 00—79 00

Hampden co. Aux. So. J. C. Bridgman, Tr.
Feeding Hills, Cong. ch. m. c. 11 23
Longmeadow, do. 72 77
South Hadley Falls, 1st ch. 15 50
Springfield, 1st ch. m. c. 136,27; South ch. do 176,66; Olivet do. 31,50; Miss Helen Spring, 10; 354 43
Westfield, N. T. Leonard, for native helper at Bitlis, Turkey, 75 00

West Granville,	7 51	
	536 44	
Ded. for printing,	10 00	—526 44
Hampshire co. Aux. So. S. E. Bridgman, Tr.		
Amherst, L. H.	1 00	
Easthampton, Samuel Williston,	300 00	
Hadley, A friend,	25 00	—326 00
Middlesex co.		
Billerica, Ortho. cong. ch.	38 00	
Charlestown, 1st par. m. c.	17 86	
E. Cambridge, Evan. cong. ch. and so. m. c.	15 03	
Framingham, Hollis evan. ch. and so. 171,75; m. c. 192,53;	364 28	
Groton, Union ch. m. c.	34 81	
Lancaster, A friend,	10 00	
Littleton, Cong. ch. and so.	68 00	
Lowell, A friend, 10; High st. ch. and so. which with prev. dona. cons. JOSHUA CLARK and JUDAH CROSBY H. M. 125;	135 00	
Natick, 1st cong. ch. m. c.	4 35	
Needham, Cong. ch. m. c.	9 00	
Somerville, 1st ortho. cong. ch. m. c. which with prev. dona. cons. EZRA D. CONANT an H. M.	21 48	
West Newton, Cong. ch. and so. 373,31; m. c. 29,41;	402 72	
Winchester, C. Richardson,	10 00	-1,130 53
Norfolk co.		
Dorchester, J. Fisher,	5 00	
Jamaica Plain, Mather ch.	140 00	
Roxbury, Eliot ch. and so. 102; m. c. 24,44; Vine st. ch. and so. 33; m. c. 32,48;	191 92	
West Roxbury, South evan. cong. ch.	34 70	—371 62
Old Colony Aux. So.		
Fairhaven, Mrs. H. D. 2; E. P. 1; 1st cong. ch. and so. 196,70;	199 70	
Marion, Cong. ch. and so.	11 92	
Mattapoisett, 1st do.	29 00	
Wareham, A friend,	3 00	—243 62
Palestine Miss. So. E. Alden, Tr.		
Bridgewater, Scotland Trin. ch. m. c.	20 00	
East Bridgewater, Union ch. m. c.	19 00	
Hanson, Rev. B. Southworth,	2 00	
North Scituate, A friend,	3 00	
Quincy, Evan. ch. la. so.	6 00	—50 00
Taunton and vic.		
Taunton, Trin. cong. ch. and so.		318 16
Worcester co. North, C. Sanderson, Tr.		
Royalston, 2d cong. ch.		9 00
Worcester co. Central Asso. W. R. Hooper, Tr.		
Berlin, Cong. ch. m. c.	25 00	
Northboro', Rev. W. Fay, D. D.	50 00	—75 00
Worcester co. South, W. C. Capron, Tr.		
Upton, Cong. ch. and so. m. c.	5 42	
Westboro', Evan. ch. and so.	35 00	—40 42
		9,106 33
Chelsea, Broadway ch. and so. m. c. 19; Rev. J. A. Copp, D. D. 100; Winnisimmet ch. and so. m. c. 30,04; Unknown, Z. 5;		154 04
		9,260 37
Legacies.—Bellingham, Seneca Wight, by Rev. Dr. Ide,	20 00	
Boston, Phœbe Winslow, by J. Huntington Wolcott and Wm. T. Eustis, Ex'rs,	1,000 00	
Danvers, Mary Eden, by William Walcott, Ex'r,	689 44	
Falmouth, Hannah D. Fessenden, by William Davis, Ex'r,	300 00	
Monson, Jonathan R. Flynt, by William N. Flynt and Jonathan F. Morris, Ex'rs,	548 00	
Shelburne Falls, Ira Arms, by L. Merriam,	1,000 00	-3,557 44
		12,817 81
Add for error in footing last month,		9 00
		12,826 81

CONNECTICUT.

Fairfield co. West, Aux. So. C. Marvin, Tr.		
New Canaan, Cong. ch. m. c.		26 60
Hartford co. South, Aux. So. H. S. Ward, Tr.		
East Glastenbury, m. c.	30 00	
Middletown, 1st so.	75	
Portland, Centre ch. m. c.	4 25	—35 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.		
Winchester Centre, Cong. ch.		4 15
Middlesex Asso. J. Marvin, Tr.		
Essex, Cong. ch. m. c.		30 00
New Haven City, Aux. So. F. T. Jarman, Agent.		
Ansonia, 1st cong. ch.	29 59	
New Haven, Davenport chapel m. c. 7,41; North ch. m. c 9,13; Yale college, m. c. 6,74; South ch. m. c. 5,50; united m. c. 23,89;	52 67	—82 26
New Haven co. East, F. T. Jarman, Agent.		
Fairhaven, 1st cong. ch. 48,68; Centre ch m. c. 40,35;	89 03	
West Meriden, Mrs. Julius Pratt, 35; S. B. Little, 22,50;	57 50	—146 53
New Haven co. West Conso. W. Atwater, Tr.		
New Haven, 3d cong. ch. and so.	110 50	
Waterbury, 1st do. m. c.	16 30	—126 80
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.		
Bozrah, New Concord, la. asso.	18 20	
Norwich, 1st so. m. c. 22,41; 2d do. 19,33; Broadway ch. gent. 29,25; m. c. 26,60;	97 59	
Sprague, Hanover so. coll. 8.; m. c. 10;	18 00	—133 79
Tolland co. Aux. So. E. B. Preston, Tr.		
Willington, Cong. ch. and so.		22 72
Windham co. Aux. So. G. Danielson, Tr.		
Voluntown and Sterling, Cong. ch. m. c.		20 00
		627 85

RHODE ISLAND.

Providence, Ladies of Benef. cong. so.		100 00

NEW YORK.

Auburn and vic. I. F. Terrill, Agent.		
Auburn, So. of Inquiry,		16 41
Greene co. Aux. So. J. Doane, Agent.		
Durham, 2d pres. ch.	12 00	
Greenville,	7 00	—19 00
Monroe co. and vic. Wm. Alling, Agent.		
Fairport, Cong ch.	28 00	
Holley, Mrs. O. C. Bushnell,	10 00	
Rochester, West Avenue, by Rev. A. Gleason,	5 00	—43 00
New York City and Brooklyn, A. Merwin, Tr. (Of which from D. W. James, 100; E. D. Stanton, 50; J. Van Arsdale, 50; C. R. Roberts, 100; T. Denny, 50; Edward Crary, 50; James Boorman, 100; Mrs. J. Boorman, 100; Lucretia Deming, 50; John P. Crosby, 25; T. Ketchum, 50; Mrs. A. H Barney, 12; Mrs. Wm. G. Bull, 200; Mrs. J. L. Mason, 25; Eli Wainwright, 20; Mrs. O. D. Munn, 25; Stephen Cutter, 20; D. Magie, 10; G. W. Lane, 100; A. T. Dwight, 25; T. N. Smith, 20; M. Hartley, 10; E. V. Haughwout, 10; C. A. Davison, 25; J. F. Joy, 50; Amos Clark, 10; J. J. Tower, 12; R. Bigelow, 10; F. Mead, 50; Madison square pres. ch. 384,41; Central do. 81,25, Mercer st. ch. 507,08; students of Union Theol. sem. 16,28; 13th st. pres. ch. which cons. ANDREW LESTER an H. M. 110,35; Brooklyn, 1st pres. ch. 681,28;)		3,487 91
		3,566 32
Albany, 1st cong. ch. m. c.	159 72	
Arkport, Pres. ch.	21 12	
Binghamton, Mrs. E.	2 00	
Cambria, 1st cong. ch. and so. which with prev. dona. cons. AMOS CROSBY an H. M. 52,50; ded. exc. 26c.;	52 24	
Carlisle, J. B.	5 00	
Deposite, 1st pres. ch.	10 25	
East Aurora, H. H Blakely,	3 00	
East Bloomfield, Cong. ch. and so. m. c. 10; a friend, 20;	30 00	

East Hamburg, Pres. ch. 3 00
Flatbush, A licentiate, "first fruits," 5 00
Fort Columbus, G. Loomis, U. S. A. 4 00
Havana, A friend, 5 00
Lewiston, Pres. ch. 10 00
Manlius, Trin. ch. 36 00
Millville, Pres. ch. 3 00
New Rochelle, T. Rogers, 50 00
Oakfield, Pres. ch. 26 50
Plattsburg, do. and cong. 70 00
Saugerties, Cong. ch. 7 00
Somers, Pres. ch. 16 60
Troy, 1st do. 200 00
Walton, 1st cong. ch. wh. with prev. dona. cons. Rev. A. J. BUELL, of Jefferson, N. Y., an H. M. 15 00
Wilson, Union miss so. 3 00
Western, S. C. A. 50 00
Yonkers, 1st pres. ch. 217 12—1,004 55

4,570 87

Legacies.—Homer, Asenath Stebbins, by Simeon Lucas, Ex'r, 71 66
New York, Anson G. Phelps, Jr., by Mrs. Jane G. Phelps, Ex'x, 2,702 81
Syracuse, Alfred Cobb, by Nathan Cobb, Ex'r, 200 00
Troy, S. W. Dana, by R. D. Silliman, Ex'r, int. 60 00—3,034 47

7,605 34

NEW JERSEY.

Belvidere, 2d pres. ch. m. c. 75 00
Newfoundland, Pres. ch. 13 25
Stanhope, do. coll. and m. c. 43 89—132 14

PENNSYLVANIA.

By William Work, Agent.
Philadelphia, Buttonwood st. ch. to cons. ANTHONY M. WARTHMAN an H. M. 170; Mrs. W. 5; Rev. J. Miller, 10; I. D. L. for student at Bebek, 6; J. D. L. 10; Clinton st. ch. 76,46; 277 46
Pottsville, Pres. ch. 35 00—312 46
Ararat, Cong. ch. 3 00
Coultersville, Mrs. H. L. Dickson, 10 00
Farmington, Pres cong. 1 73
Nelson, do. 3 27
Pleasant Mount, do. 42 70—60 70

373 16

DELAWARE.

Wilmington, Hanover st. ch. m. c. 71 09

DISTRICT OF COLUMBIA.

Washington, Peter Parker, 150; B. F. Larned, U. S. A. 100; 4th pres. ch. miss. so. 115,79; 365 79

VIRGINIA.

Army of the Potomac, S. B. Vrooman, 20; Yorktown, W. A. Putnam, 5; 25 00

OHIO.

By G. L. Weed, Tr.
Cincinnati, 2d pres. ch m. c. 5,25; 3d do. 3,60; 8th do. 2,60; 11 45
Delaware, 2d pres. ch. 90 03
Granville, W. P. Kerr, 5; Mrs. H. 1; E. and G. C. 50c.; Mrs. P. 25c.; 6 75
Johnstown, Miss A. Z. R. 5 00
Lebanon, Cong ch. 20 00
Walnut Hills, Lane sem. ch. m. c. 4 43—137 66
Amherst, A. Gaston, 2 00
Ashtabula, 1st pres. ch. m. c. 18,09; Mrs. Sill, 50c.; 18 59
Brownhelm, Ch. 21,20; ded. exc. 15c.; 21 05
Columbus, A. Backus, 4; P. M. Park & Son, 1,25; 5 25
Elyria, Ch. 12; ded. exc. 5c.; 11 95
Marietta, 1st Cong. ch. and so. 50 00
Mesopotamia, Pres. ch. 7 00
N. Amherst, Rev. H. C. H. 1 00
Putnam, L. Potwine, for fem. sem. at Oroomiah, 3; Hannah's dying gift, 2,50; 5 50
Tallmadge, D. Preston, 10 00
Windham, Cong. ch. m. c. 10 00—142 34

280 00

INDIANA.

By G. L. Weed, Tr.
La Porte, H. E. 2 00
Michigan City, Coll. 20 60
Niconzah, Shiloh pres. ch 3 00
Terre Haute, Mr. and Mrs. M. 1 20
Williamsport, J. Park, 5 00—31 80
Laporte, Pres. ch. 5 00
Terre Haute, 1st cong. so. 61 33—66 33

98 13

ILLINOIS.

By Rev. C. Clark.
Chicago, Union Park cong. sem. ch. Mrs. F. 5; Mrs. G. B. 2; 7 00
Harlem, Pres. ch. 6 15
Lake Forest, do. m. c. 9 57
Napierville, Cong. ch. 2 50
Ridgefield, Pres. ch. which cons. I. C. BUTTON an H. M. 100 00—125 22
Chicago, H. Z. Culver, which with prev. dona. cons. Mrs. SARAH H. CULVER an H. M. 70 00
Elmwood, Cong. ch. 5 00
Griggsville, Cong. so. m. c. 100 00
Ottowa, Plymouth ch. 3 12
Princeville, Young people's miss. so. for miss. to Turkey, 11 00
Quincy, Mrs. M. Ballard, 10 00
Twelve Mile Grove, Cong. ch. 6 00—205 12

330 34

MICHIGAN.

Eckford, Pres. ch. 7 50
Grand Blanc, Cong. ch. 7 65
Grand Rapids, 1st pres. ch. 5,76; m. c. 8,42; J. N. B. 5,82; 20 00
Kalamazoo, H. 1 00
Niles, Pres. ch. Mrs. P. 1 00—37 15

WISCONSIN.

East Troy, Cong. ch. 18 50
Manitowoc, Pres. ch. 5 00
Pleasant Prairie, Williams ch. 7 00—30 50

IOWA.

Durant, Cong. ch. m. c. 2 00
Grinnell, Cong. ch. and so. 10 00
Kossuth, 1st pres. ch. 6 39
McGreggor, Cong. ch. 8 42
Stacyville, do. m. c. 2 00
Tipton, Cong. ch. 10 00
Vinton, Ch. 4 00
Waterloo, E. K. Ware, 10 00—52 81

MINNESOTA.

Glencoe, 1st cong. ch. 1 00
Monticello, Cong. ch. 3 00
Red Wing, A friend, 5 00—9 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Ahmednuggur, rec'd by Rev. H. Ballantine.—James Hunter, Esq. 800; C. E. Fraser Tytler, Esq. 500; Major J. Field, 25; W. I. Price, Esq. 10; Maj. I. Candy, 50; Lt. J. H. Drummond, 80; Lieut. F. Major, 25; Mr. Adam, 5,50; Mrs. Hanley, 2,50; Rev. C. H. Leigh Lye, 27,50; Capt. D. E. Anderson, 25; Mrs. Showell, 12,50; Col. Travers, 15; W. F. Harrison, 5; Col. Bronme, 25; Col. Balmain, 12,50; Capt. Stuart, 7,50; Rev. I. Hislop, 20; prem. on order from Nagpore, 1,15; Lt. W. D. Chapman, 5; Dr. J. M. Barnett, 100; Lt. F. Wilkins, 7,50; Capt. Hastings, 2,50; J. Farish, 25; Rev. Mr. Drummond, 5; Capt. W. G. Gordon Cumming, 50; Capt. Montgomery, 5; I. Gra-

ham, 20; Mrs. Fitzgerald, 2,50; Vyankojee Maharaj, 75; Bapoo Duja, 12,50; Hunnimant Mull, 12,50; Waman Bashkar, 12,50; Rev. H. Ballantine, 60; Rev. W. P. Barker, 50; C. M. Harrison, Esq. 400; Hon. G. A. Hobart, 200; A. Grey, Esq. 25; Capt. G. I. A. Anderson, 15; Dr. Grierson, 50; Lt G. A. Jacob, 27; R. H. Pinkey, Esq. 50; Mr. Hudson, 1,50; dona. from Edinburgh, 246,12; Lt. S. S. Jacob, 25; Capt. Forbes, 10; Miss Sandwith, 2; Dr. J. A. Fraser, 10; F. H. Souter, Esq. 25; Major Tod, 12,50; Dr. Rawes, 12,50; native Christians, Nagpore, 10; Rev. R. Stothort, 20; Mrs. Hanson, 10; Capt. Gordon, 10; Major Westropp, 5; Mrs. Crawley, 4; Mr. Fernandiz, 5; J. I. Molesworth, Esq. 75; Col. G. A. Young, 25; Mr. Burn, 6; Capt. A. W. Graham, 5; L. De Touza, 2,86; Miss A. M. B. for girls' sch. 2,50; Abraham David and others, 10; Carsitzee Nesserwarja, 12,50; Bapoo Pitale, 12,50; Miss Farrar, 5,75; Rev. L. Bissell, 50; Rev. S. B. Fairbank, 56; coll. fr. native cong. 166,89; mon. con. 19,84; maternal box, 1,53; pastors from cong. 27,02; 3,748 16

Bombay, rec'd by Rev. C. Harding.—Dr. H. Pitman, 30; Thomas Graham, 75; R. Brown, Esq., 37,50; W. Monson, 12,50; J. Firth, 5; Rev. R. F. Colvin, 100; C. B. Ker, Esq., 50; Maj. R. Shaw, 10; F. L. Brown, Esq., 25; Henry Scott, Esq., 12,50; D. J. Kennelley, Esq., 12,50; A. D. Fallon, Esq. 2,50; Col. R. Phayu, 100; C. Forjett, 100; J. Williamson, 12,50; K. M. (a Hindoo) 50; Dr. J. B. Fleming, 12,50; Capt. R. Ranken, 25; Mrs. Willing, 10; Capt. M. R. Haig, 25; Capt. J. D. Skillings, 12,50; Rev. G. Drimler, 5; Eph. R. Robertson, 25; Mrs. Miles, 5; A. Rogers, 15; Col. Geo. St. P. Lawrence, 50; Maj. A. Crawford, 5; Maj. E. Baynes, 5; coll. by Dr. Moore, 44,46; do. by Col. Biggs, 136; Col. Sealy, 5; E. Rayan, 20; H. Hebbert, Esq., 50; coll. by Dr. Barnett. 114,25; A. B. Worden, Esq. 25; W. R. Pratt, Esq. 5; J. Pitters, 5; Lt. White, 10; native ch. at Surat, by Rev. R. Montgomery, 15,25; a friend, by J. Williamson, 12,50; E. J. Martinnant, Esq. 5; Maj. J. Kimball, 15; Dr. Craig, Scotland, 40; Rev. Mr. Larkins, do. 75; Rev. R. T. Webb, Esq. do. 50; A. Compton, Esq. 50; Lt. E. G. E. Sabbin, 50; coll. in the Free pres. ch. Scotland, Bombay, 699; Rev. A. White, 2,50; a friend, 10; Rev. D. Macpherson, 10; Lt. John Brown, 50; native ch. of Amer. miss. Bombay, 44,25; Rev. C. Harding, 50; m. c. 3,18; 2,426 39

Satara, rec'd by Rev. W. Wood.—A friend, 153; Capt. Parr, 5; Capt. Rose, 5; G. M. Macpherson, 10; Mr. Wedderburne, 10; Capt. Murray, 2,50; A. Jacob, Esq. 5; R. F. Mactier, C. S. 12,50; Capt. Palin, 5; R. C. Beynon, Esq. 10; B. Brock, 5; Maj. Gell, 10; Maj Gray, 7,50; Lt. Kettlewell, 5; Dr. Wicke, 5; children of Rev. Mr. Swartz, 7,50; Lt. G. A. Jacob, 27; native brethren, 5; m. box, 5,80; m. c. 4,90; Rev. W. Wood, 50; Rev. S. C. Dean, 50; Mrs. M. L. Graves, 50; 450 70

Montreal, Can. Amer. pres. ch. 363,45; Zion's ch. la. miss. asso. for sup. of a pupil in Oroomiah fem. boarding sch. 18; 381 45

Panama, C. A., F. Hicks, 5 00

7,011 70

MISSION SCHOOL ENTERPRISE.

RECEIVED IN APRIL.

MAINE.—Brownville, 3; Otisfield, 6,75; Phipsburg, cong. s. s. 18; Standish, cong. s. s. 1,76; 29 51

NEW HAMPSHIRE.—Claremont, 3; Concord, Myrtle miss. sch. 14,03; Durham, cong. s. s. 5; Great Falls, 6,30; Henniker, for Mrs. Ballantine's sch. 16,04; Rye, 19; 54 37

VERMONT. — Ascutneyville, Cong. s. s. 3,61; Cabot, 7; Derby, 8; Norwich, cong. s. s. for schs. in Madura, 20; 38 61

MASSACHUSETTS.—Belchertown, Cong. s. s. 4; Boston, Bowdoin st. juv. miss. so. for Miss Fisk's sch. Oroomiah, 25; ack. in May; Centreville, Band of Hope, 8; Cohasset, 2d cong. s. s. Miss M. A. Stoddard's class, 3; Danvers, 1st cong. ch. s. s. 10; Dorchester, 2d ch. s. s. (of wh. for sup. of a native helper in Nestorian miss. 13;) 15; Fitchburg, Calv. cong. ch. s. s. for sup. of a teacher and catechist at Mr. Webb's station, Madura, 80; Greenfield, cong. s. s. for young la. sch. Oroomiah, 19,54; Holyoke, 2d so. J. Cochran, 2,24; M. Cochran, 2,22; M. S. Butler, 22c.; Lenox, cong. s. s. for sup. of a sch. at Mr. Washburn's station in Madura, 17,15; 161 37

CONNECTICUT.—New Haven, North ch. s. s. 20; Preston, J. Barnes, 25c.; 20 25

RHODE ISLAND, Providence, a child, 06

NEW YORK.—Greenport, Bushnell s. s. miss. so. of pres. ch. (of wh. for a boy at Gaboon, W. A. 20;) 86; Hudson, pres. s. s. for Dea. John Hermendtz, Oroomiah, 35; New York, Miss Wickham and friends, for ed. in Ceylon, 15; Duane st. miss. s. s. for "little teachers" in Nicomedia, 12,24; Springfield, Maria, Eliza and Hattie B. Cotes, for sup. of a pupil in girls' boarding sch. Oroomiah, 18; Waterville, pres. s. s. 21,33; 187 57

NEW JERSEY.—Stanhope, pres. s. s. 6 11

PENNSYLVANIA.—Germantown, Market square s. s. 10; Harrisburg, 1st ch. Mr. De Witt's class, 60c.; Philadelphia, Walnut st. ch. inf. sch. 5; 15 60

MARYLAND.—Buckeystown, 14 00

OHIO.—Athens, pres. s. s. for girls' sch. Nicomedia, 10; Chillicothe, 2d pres. ch. and s. s. for schs. in Madura, 25; Cincinnati, 1st Ger. pres. s. s. 3; 8th pres. ch. s. s. 18; C. U. A. 1; Marietta, two little girls, 75c.; Newark, two little boys, 42c.; 58 17

INDIANA. — Greenwood, children, 1,95; La Fayette, savings of two dec'd chil. 2; a boy, 25c.; a little girl, 1; ack. in May Her. fr. La Porte; Michigan City, chil. 3,40; Plymouth, chil. 73c.; Williamsport, a little boy, 10c.; 6 18

ILLINOIS.—Jacksonville, 1st pres. ch. s. s. for sch. in Turkey, 30; for do. in Madura, 5; Ridgefield, pres. so. Augusta Button, a dying gift, 3; J. Button, do. 1; Ida Button, do. 1; 40 00

MICHIGAN.—Birmingham, Emma Irving, dec'd, for native teachers, Constantinople, 5; Fentonville, pres. s. s. 5; Kalamazoo, for Miss Rice's sch. Oroomiah, 50; for sup. of five pupils in do. 100; 160 00

WISCONSIN.—Cottage Grove, 1st pres. ch. s. s. 5 00

KENTUCKY.—Jamestown, pres. s. s. 1 00

FOREIGN LANDS.—Montreal, Can. Amer. pres. s. s. for Mr. Coffing's sch. Turkey, 70 00

867 80

Donations received in April,	25,422 04
Legacies,	6,891 91
	$ 32,313 95
☞ TOTAL from September 1st, 1861, to April 30th, 1862,	$ 193,823 72

Monticello, Ind. Two lamp mats, for Zulu m.

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LVIII. JULY, 1862. No. 7.

THE MONTHLY CONCERT.—No. 3.

HOW EXTENSIVELY IS IT OBSERVED?

In the hope of obtaining fuller information respecting the observance of the concert by churches of different denominations, in this and in other lands, this article, which would otherwise have appeared in the Herald for June, was deferred. Letters of inquiry on the subject were sent abroad some months since. To several of these no answer has yet been received, and not all the information which it would be pleasant to communicate is now possessed; but in several cases replies of much interest and value have come to hand.

IN THE UNITED STATES.

It may be safely said, it is believed, that in the United States, the concert is more generally observed, and contributions in connection with it are also more generally taken, by the Congregational and Presbyterian churches of New England and the Middle States, than by any other denominations, or in other sections of the country. By a very large proportion of these it is supposed to be observed, in New England almost universally, except in the case of very feeble churches. The churches of the same denominations in the Western States are so many of them new, feeble, and with scattered membership, that for the present, a larger proportion of the whole number allow this monthly season of united supplication to pass unobserved.

Individuals connected with other denominations of Christians, who, it was supposed, would be well informed upon the subject, have been conferred with. It is stated that among the Methodists, the concert is now quite generally observed in New England, and that much effort has been made of late to promote its observance, which is increasing over the whole country. It is also stated to be by them uniformly observed on the evening of the *first Sabbath* of the month, which is the communion Sabbath; so that attention is

directed to the work of missions—to prayer and effort for the world's salvation—in connection with the service which specially directs the thoughts to the sacrifice of Christ, and draws out towards him and his cause, the warmest sympathy of the Christian heart. Contributions, however, are not very much taken at their concerts.

Among the Baptists, though with their denomination, in England, the concert had its origin, its observance seems to be much less general, in the United States. By the churches in the cities and the larger towns, (i. e. by the larger and more compact churches,) it is observed, but by few others, it is said,—"probably not by a fourth part of the whole number of churches, even in New England." Episcopalians, in this country, do not observe the concert, to any considerable extent, and the Secretary of their Board of Missions hears of no regular collections as then made. A very large proportion of all American missionaries abroad, doubtless observe the concert.

IN GREAT BRITAIN AND IRELAND.

The Secretary of the (English) Baptist Missionary Society writes:

"1. Since its origin, the monthly missionary prayer meeting has continued to be observed by the Baptist churches of this country, especially by those who contribute to the funds of the Baptist Missionary Society. I believe it is also observed by other denominations, certainly by all of evangelical sentiments.

"2. The meeting is held on the first Monday evening of every month. Where observed at all, this is, I think, universal; I know of no exception. There is perfect uniformity of practice in all denominations in this respect. At the meeting, missionary intelligence is generally communicated; sometimes an address is given when the meetings are held by various denominations unitedly.

"3. The practice as to collecting contributions varies very much. In the Baptist congregations, a few make a contribution after the service, but the majority do not. We depend on other agencies for the collection of funds.

"4. The practice of the English churches is also the practice of our mission churches. The same evening is observed by them all.

"I have great pleasure in answering the questions proposed. It is a source of great joy to us that so many Christian people, in all parts of the world, thus simultaneously, and with one accord, appear before the throne of grace. The fruits of missions bear evidence to the efficacy of their prayers."

It was stated in the first of these articles, that in the beginning of this century, there were union monthly prayer meetings in London, several churches uniting in the same meeting, which circulated among the different chapels. To such *monthly union meetings* only, it would appear, by the following note from him, that the Secretary of the London Missionary Society erroneously supposes we now apply the term *monthly concert*, and not, also, as is the fact, to meetings held at the same time and for the same purpose, but generally by each church separately, at its own place of prayer. He writes:

"1. With few exceptions, the services which you term monthly concerts for prayer, but which are known amongst ourselves as united missionary prayer meetings, have ceased to exist in their original form. At first they were successful. At whatever place of worship the service was held, the members of the associated churches attended, and generally the congregation was large. But after a time,

this state of things ceased, and a comparatively small number of persons assembled —the bulk of whom were the stated worshipers in the place where the meeting was held. At length it became quite evident that a far larger number would meet for prayer if the united meeting ceased, and a separate missionary prayer meeting was held at each chapel. This has therefore become the common practice amongst us, though there are a few united meetings still in existence.

"2. The meetings, whether congregational or united, are almost invariably held on the first Monday in the month.

"3. As a rule, with indeed *very* few exceptions, no collections are made at these services; they are confined to devotional exercises, and the communication of missionary intelligence.

"4. So far as I am aware, the first Monday evening of each month is devoted, at our missionary stations, to prayer for the universal spread of the gospel."

Dr. Morgan, of Belfast, Ireland, states that the monthly missionary prayer meeting, which did prevail many years ago, is now much swallowed up by the ordinary prayer meetings of the churches, which have become much more frequent than formerly. He thinks, however, that there does prevail, still, the monthly missionary prayer meeting, at the foreign mission stations of the Irish Presbyterian Church.

IN CONTINENTAL EUROPE.

The Inspector of the Basel Missionary Society writes:

"1. It is not known to us how widely the hour of prayer for missions is observed in the various churches of Europe. As regards Germany, it is not the church that observes this custom; for the church throughout Germany is not as in North America; it is a state church. Within the church, the faithful have associated themselves in individual communities and circles, and by them the custom to devote the first Monday of the month to prayer for missions, is somewhat generally observed. Thus, for example, in the calendar of the Bible Society, which in 140,000 copies is widely spread through Northern and Middle Germany, notice of these Mondays is always given.

"In the circles of brethren composed by the mission churches of the Basel Society, the first Monday of the month has been fixed upon, ever since its earliest establishment, as the day for holding their meetings in behalf of the objects of the mission. Here in Basel, this custom has become firmly established.

"2. The monthly day of prayer is Monday.

"3. A collection is taken up at the meetings, for the missions. Meanwhile, since there exists no binding rule, local circumstances may occasion manifold changes.

"4. The *stations* of the Basel Society have their monthly meetings. Still, these are not bound by prescription to any particular time. Some stations hold their prayer meetings on the first Monday, some on the first Sunday of the month. They have full freedom of arrangement."

Dr. Fabri, of the Rhenish Missionary Society, informs us that, in addition to the "circles" for prayer, and perhaps, to some extent, instead of them, *public* meetings are now held. His language is as follows:

"When, thirty or forty years ago, in Germany, the interest in the missions began to awake in larger circles, it was the general custom that the missionary friends united in mutual prayer on the first Monday of every month. This was

done in accordance with the practice existing in England. This practice is, undoubtedly, continued in many places up to the present time, though chiefly in private circles only. The more general custom, since many successive years, is to have *public* missionary prayer meetings in the churches on the first Sunday of every month. Besides the usual prayers for the missions, missionary intelligence is communicated to the attendants, and money for supporting the missions is collected at the doors of the churches. This is found to be the case in all the established churches in Germany, and is observed in every parish where the minister and the parishioners are given to this holy cause. On the stations of our Rhenish Missionary Society, the missions are remembered in the same manner, on every first Sunday of the month. To my knowledge, the same thing takes place on the stations of the Basel, Berlin, Leipsic and Hermansburg Missions, as well as on those of the United Brethren."

CONCLUDING REMARKS.

These communications, while they show that there is in other lands, as in the United States, a want of uniformity, yet present facts of a very cheering character. It is now seventy-eight years since the Baptist Association at Nottingham recommended the setting apart of the first Monday evening of every month, "for prayer for the extension of the gospel." Since that time, to what wide extent has the custom spread among Christians, of gathering monthly, upon this evening, or, as more convenient, on the evening of the Sabbath, for united supplication for this object! How many ten thousands of such monthly meetings have been held! And how much has been accomplished in the work of spreading abroad the truth! Almost the whole foreign missionary enterprise of the Protestant Christian world has had its origin and its growth within these less than eighty years. Even the Baptist Missionary Society of England was not formed until eight years after this recommendation of special prayer, monthly. And who shall say how much the prayer—the *concerted* prayer, by many churches and in many lands—has had to do with the origin and the success of missions? Thousands of lives, millions of treasure, have been consecrated to this work; and thousands of churches, hundreds of thousands of converts, have been gathered out of the darkness of paganism, to the praise of God's rich grace. And now, after almost fourscore years have passed, as one of the fruits of that recommendation by the Association at Nottingham,—to whom be all due honor,—we have, and for ages to come may we still have, "month after month, through the whole year, and from one year to another, an entire twenty-four hours of *united concert prayer!*" For now, "the retiring sun scarcely leaves one prayer-meeting before he lights upon another! Yes, month after month, this great globe of earth may be said to be encircled, belted with prayer; rising up like one vast cloud of incense, offered up together for the same grand object,—the evangelizing of the nations,—the conversion of the world to God!"

Need it be asked now, of the Christian where there is a Monthly Concert, *Do you attend it?* Who, that feels warm interest in the prosperity of the Redeemer's cause, will not attend; uniting with so many others, in nearly all Christian lands and at nearly all missionary stations, in pleading for this

one great end,—the world's salvation? Why should not this monthly season of prayer be universally observed where there are Christians to observe it? If there be no church even, let the individual disciple, with his family or in his closet, remember the time and offer his petition. And where there are churches having now no concert meeting, will not pastors and members ponder the inquiry—Why should we not have it? We may be few; we may be a feeble band—able to give but little; but we can pray. We can unite with others in this monthly season, doing what in us lies to cause that indeed one voice of supplication—one cloud of incense—may ascend from the whole company of the redeemed on earth.

Rev. BENJAMIN C. MEIGS.

Again has death invaded the ranks of the venerable laborers in the missionary work, taking away now, indeed, one who was for many years somewhat the oldest ordained missionary in the active service of the American Board; Dr. Winslow, of Madras, being a few months younger than he.

Benjamin Clark Meigs died at his residence, in the city of New York, on the 12th day of May last. Mr. Meigs was born at Bethlehem, Conn., August 9, 1789, but when he left the United States for his mission field, his mother was residing at Pawlet, Vt. He was hopefully converted while a member of Yale College, and united with the College church in 1809. The writer of an obituary notice in the New York Observer says: "His religious exercises were very deep and marked, attended with those humiliating views of himself as a sinner, and those transforming views of Christ, which ever after made the great doctrine of salvation by grace alone the guide and strength of his spiritual life." He graduated in September of the same year, (1809,) subsequently taught in an academy at Bedford, N. Y., for a year and a half, and then spent two and a half years at the Andover Theological Seminary. "During his course there, he attended, in connection with Samuel J. Mills and others, those select meetings of inquiry and prayer, in reference to the subject of missions to the heathen, which were commenced with the formation of the American Board;"—meetings characterized by deep solemnity, and the manifest presence of the Holy Spirit.

Mr. Meigs was ordained at Newburyport, June 21, 1815, in connection with James Richards, Daniel Poor, Horatio Bardwell, Edward Warren, and Samuel J. Mills; was married to Miss Sarah Maria Peet, of Bethlehem, Ct., August 14, and sailed with her, and in company with all those with whom he had been ordained excepting Mr. Mills, from Newburyport, October 23, of the same year;—the second company sent abroad by the American Board—the founders of the Ceylon mission. They arrived at Colombo, March 22, 1816, and Mr. Meigs reached Jaffna, where the mission was to be established, on the 2d of October following. In connection with this mission, he labored more than forty years, sharing in its toils and trials, its fears and hopes; mingling his prayers with those of others for its success; and

rejoicing with great joy, as he witnessed the operations of the Holy Spirit in connection with its gathered schools and congregations.

In 1834, Mr. Meigs sent three of his children to his native land, and in 1840, after an absence of twenty-five years, he came himself, with others of his family. He sailed again from Boston, October 17, 1841, leaving his wife and children in the United States, where they remained, never rejoining him in his missionary field. In 1858, the failure of his health called him to return again to America, and relinquish the work to which his life had been devoted. The writer already quoted says: "The disease of which he died was contracted by his long residence and labors in India, and made him a great sufferer for several of his last years. He died as he had lived, bearing testimony to the grace of God. One of the most perfect of men, he yet trusted in grace alone for salvation. When reminded of his life of devotion to the cause of God, his answer was, 'I am a sinner saved by grace.' 'You are saved, then?' 'Yes, I am sure of that.' 'Have you no fears?' 'None.' 'Could you now have your choice, would you not be relieved from these sufferings, restored to health and youth, and have an abundance of worldly goods?' 'I already have what is infinitely better. All this world could give is nothing to me.' During the protracted months and even years of his suffering, he never manifested an impatient word or look, nor even a desire to have things otherwise. His constant motto was, 'For me to live is Christ, and to die is gain.' He arranged his family matters with great care, to prevent any trouble about them after his death, and took affectionate leave of his wife, children and grand-children, commending them all to that grace in which he trusted. When dying, he sent his love to his missionary brethren, by one standing near him, who has a brother in India with whom he had been associated in the missionary work, saying that heaven was near and they should soon meet there. To the question, 'Do not your forty years of life in India now seem to you as a dream?' he replied with a smile, 'Anything but that—a sober and stern reality. The missionary's life in India is no dream.' At the close of a prayer commending him, his wife and family, the cause of missions, and all the precious interests of the Redeemer's kingdom to God, he lifted his hands, and with deep emotion responded, AMEN. A little before 12 o'clock that night, he breathed out his spirit to Christ, so gently that those about him could scarcely tell when he died."

ITEMS OF INTELLIGENCE.

ZULUS.—Mr. McKinney wrote from Amanzimtote, March 1, that there seemed to be unusual religious interest at that station. He says: "Within a few days, one old woman, who came to the station less than a year since, has been to me requesting admission into the church. She professes recently to have found the Savior, and gives a very good reason for the hope that is in her. Two disciplined church members have been to me expressing sincere penitence for their sins, and desiring to be restored to church privileges; making four who now stand in this relation.

"A very interesting case, and one which has cheered us greatly, is that of a

half-caste woman, the wife of a white man living some twenty-five miles distant. She came before the church recently, and was propounded for admission at our next communion. She speaks and reads English well, having been brought up at a Wesleyan mission station in frontier Caffre land."

He mentions also an interesting fact, illustrating the attachment of the people to an absent missionary, and their readiness to aid in securing his return. "In view of the embarrassed condition of the Board, and the doubt which seems to exist as to the speedy return of Mr. Rood and family to this station, I called our people together some three weeks since, and after a brief statement of the case, asked them what they were willing to give towards defraying the expenses of his return. In a short time they told me they would pledge themselves to pay £50—the money to be raised in two months and a half. The action was hearty and cheerful, and very encouraging to all our hearts. Mr. Rood is dearly beloved here, and should you be able to send him back soon, there is a probability that he could be very useful. We feel in great need of his services." Mr. Rood had sailed before this letter was received.

Shanghai.—Mr. Blodget wrote from Tientsin, December 28. His health was not good; he was able to visit his chapel but little; but he was still greatly interested in his work in that new field, and rejoiced in the prospect that other laborers would be sent there. He had recently baptized another convert, a literary man, forty-five years of age. He writes: "The field is *wide*. There is one distinct line of missionary effort along the Grand Canal, to the southern part of Chihli, to the western part of Shantung, and to the province of Honan. Another line runs directly west, to Tai Yuen foo, the capital of Shansi. Shansi is a mountainous province, very healthy, inviting in its scenery, in its history, and in the habits and characteristics of its inhabitants. This province and Shensi, are the oldest in China. Here also the Nestorian and early Roman Catholic missionaries labored, entering China from the north-west. The traces of their labor are not wholly obliterated, and I believe it will be found that Christianity will meet with a more ready reception in these regions, in consequence of those early assaults upon heathenism.

"There is a third line of missionary effort north-west to Peking. From Peking there are great roads, running east and west, along the base of the mountains, south-west to Shansi and Honan, north and north-west to Mongolia, and north-east to Manchuria. There is also an opening for a distinct mission in Mongolia. Six days' travel brings us to a Roman Catholic seminary, in a quiet valley in Mongolia, outside the great wall. In so large a field it remains only to select the part which is assigned to us, and press on to occupy it. I hope that our missionaries will, at some day, be found at Shansi, and even in Shensi."

Syria.—Mr. Jessup writes, April 5. "The news from Hums is still of bitter persecution and severe trial to the native brethren there. They are stoned and beaten in the streets, and abused by all classes of the people. Quite a large number of them, who have not been able to stand the storm, have nominally returned to the Greek church, where they hold a Bible class every night, and discuss openly and freely with hundreds of the people. It is more and more evident that a missionary should be sent there as soon as possible.

"It is evident that the spirit of persecution has received a new impulse from some quarter of late, and Protestantism will have some severe struggles before it will be able to maintain even its present position. The missionary societies among the native brethren are in a flourishing condition. The plan of weekly giving, bids fair to become a permanent one."

WESTERN TURKEY.—Mr. Ladd, of Smyrna, (April 24,) had just returned from Aidin, where he found the church in a very good state, all the members harmoniously striving together for the advancement of the truth. The Protestants there have acquired a moral standing which makes it impossible for either Armenian or Greek priests to persuade their people that they are infidels. The pastor has much influence among Armenians and others, and his wife also is doing good among females, who seem to be as free in their intercourse with her as if she were not a Protestant. The long-sought change in the market day at Aidin, which has heretofore been on the Sabbath, has been secured. A firman from Constantinople, authorizing the change, was expected by Mr. Ladd immediately; and the fact that the Protestants have been the agents in bringing about the change, has gained for them much credit among all the people.

SENECAS.—Mr. Wright, of Cattaraugus, reports the addition of seven members to their church, by profession, in April last. We look for a few more, he says, in June.

LETTERS FROM THE MISSIONS.

Fuh-chau Mission.—China.

LETTER FROM MR. DOOLITTLE, MARCH 1, 1862.

Statistics—What has been done at Fuh-chau.

THE week of special prayer (January 5–12) was observed by the Protestant missionaries at Fuh-chau, with perhaps greater interest, it is said, than similar seasons, one and two years ago. During the week, and in connection with the meetings, Mr. Doolittle became interested in gathering some statistics respecting the missionary work in Fuh-chau, and in China generally. These statistics, and reflections connected with them, he embodies in this letter. They are not, it will be seen, of a character so encouraging as facts often presented from other fields. The full harvest time has not come in China. But the friends of missions should look at and pray over *all* aspects of the case, the adverse as well as the cheering, that they may feel the greatness and the difficulty, as well as the excellency and the promise of the work to which the church is called—laboring together with God, who has all power.

The second of January completed fifteen years since the establishment of a Protestant mission at this port, by Rev. Stephen Johnson. Since that time, nineteen ordained missionaries, from two missionary societies in the United States, six from Great Britain, and two from the continent of Europe, in all twenty-seven, have been engaged, for a longer or shorter period, in the work here. These have, in the aggregate, spent about 124 years of their lives at this port. The expense to the church, of the missions which have been operating here during the whole or a part of these fifteen years, has been at least 300,000 dollars. Not less than 30,000,000 of pages of books and tracts, of which more than one half were pages of the Scriptures, have been put in circulation in the city, suburbs, and neighboring country. One hundred and seventeen adult Chinese, dwelling here or in the country stations, have been baptized and received into the visible church, on profession of their faith in the Savior; and about twenty-eight Chinese children have also received the sacrament of baptism, on the faith of their parents or of their guardians.

After making considerable allowance for hypocrites and self-deceivers among those who have been baptized, it furnishes sufficient ground for much and devout praise and thanksgiving to the God of missions that, in the judgment of charity, several tens of souls have been graciously converted from the

heathenism of their ancestors unto Christ, and that so many millions of pages of Christian truth have been circulated in this city and the vicinity, some of which, there is reason to believe, have been taken by the recipients where no foreign missionary and no native helper has yet gone. When we reflect that each soul is immortal in its being and priceless in its value, and that to gain the whole world at the expense of losing one's soul would be an irreparable and an infinite loss, let us praise God for his mercy in leading even so small a number, from this immense multitude, to a belief in Jesus. And when we call to mind that much of the truth contained in these tracts and volumes is God's truth, given to man by the inspiration of the Holy Ghost, and is competent, with the Spirit's teachings, to lead those who read it to a saving faith, without other human instrumentality, let us rejoice and praise God, that so much has been sent abroad, to accomplish his will and promote his glory.

What Remains to be Done.

Yet what has been done, when compared with what remains to be accomplished, in this field, *is as nothing*. The blessed gospel makes exceedingly slow progress among this people. The heavy mass of stereotyped superstition and idolatry, existing here and every where in China, does not give way readily before the purifying and elevating truths of Christianity. Facts show this most conclusively, and were it not for the precious promises of the Bible, most discouragingly. During these fifteen years, how little impression has been made upon the people in the city and suburbs! The minds of the vast majority remain shrouded in thick darkness. Probably some twenty or thirty thousand different addresses have been made, with various degrees of efficiency and intelligibility, in the dialect of this people, by foreign missionaries and by native helpers, here and in the surrounding country; and yet how few of those who have listened have retained any distinct and intelligible view of the doctrines of Christianity. How many hundreds of thousands, in the city and suburbs, have never heard a gospel discourse, or even heard the name of Jesus spoken with affection and reverence! How many scores, perhaps even hundreds of villages, in the two districts in which the city of Fuh-chau is situated, have never been visited by the missionary or the helper, for the purpose of preaching the gospel or distributing the word of life! Of the ten districts which constitute the prefecture of Fuh-chau, three have never been visited at all, and four others but once or twice each, and that for the space of a few hours only, by the gospel messenger. At this rate of progress, how long will it be before the people living in the northern and western portions of this province, (which are more easily accessible from Fuh-chau, as a centre of missionary operations, than from any other consular port,) will have been evangelized; or even the inhabitants of this prefecture, or of the city and its suburbs? How many generations will have passed away, and how many millions, nay, scores or hundreds of millions of Chinese, from this vicinity, will have entered upon the awards of eternity, before that happy time! May God have mercy upon this people, and hasten the chariot wheels of salvation.

Other Portions of China.

Let us glance at the general aspect of the missionary enterprise in other parts of the empire, and see how little progress has been made, except to the eye of faith, in the work of evangelizing the hundreds of millions who crowd it. During the fifty-four years which have elapsed since Dr. Morrison arrived at Canton, there have been at least 1,600 years of missionary labor expended among the Chinese in Eastern Asia. Probably some hundreds, and perhaps

thousands of millions of pages, of Scripture and of Christian truth, have been published, in the general language of the empire and in several local dialects. The expense to the church has been several millions of dollars. Yet to-day there are not many more than 2,000 living Chinese converts to Christianity. And in the providence of God, only a small portion of the seaboard, and a few out of the many populous cities situated in the maritime provinces, have been the scenes of labor by the foreign missionary, while the vast and densely populated interior has been unvisited. Doubtless much of the Christian literature, and many of the New Testaments, designed for distribution in the interior, have failed to reach their destination, and the wishes of the friends of the heathen Chinese, living in the distant provinces, have been thwarted. There must be scores of millions of adult Chinese, living in the western province of the empire, who have not seen a single page of Scripture or of a Christian tract, and have not even so much as heard of the labors of Protestant missionaries along the seaboard.

In view of the above facts, and of the recent opening of the empire to the labors of Protestant missionaries, as well as of Roman Catholic propagandists, how manifest is the duty of the church to redouble her efforts for the Chinese. How important that she should bestow more sympathy and effort upon the work in this empire. How necessary that she should offer up *much more* fervent prayer in behalf of those who have already heard the gospel or have read Christian tracts, and also in behalf of the multitudes who have never heard a gospel discourse, or seen a page of Scripture truth.

Let not the church be discouraged by the want of visible success in China. Christ died for this people as well as for others. China is one of the lands promised to the Savior. And how many priceless souls must perish here, before the church will awake to her duty and her privilege in regard to China! May the day of her deliverance be hastened.

Madura Mission.—India.

Report of the Madura Station.

MR. RENDALL'S station report for the year 1861, recently received, may serve to give the reader such a view of the missionary work, its progress and prospects at Madura, as will increase his interest in it, and his sympathy with the missionaries. He writes:

I wish it were in my power so to give you the exact truth with reference to the progress of the work at this station, as to call forth the full sympathy of the churches at home in our trials and difficulties; and thus secure their prayers and their aid, as well as their thanksgiving to God for any measure of success.

The Churches.

During the past year, fifteen persons were received to the churches connected with the station, on profession of their faith. Of these, three were residents of Madura, eight were from the villages, and four were connected with the girls' boarding school. There are now one hundred and twenty-nine members in good standing, connected with the two churches at this station. Thirty-four of these are connected with the church at Keelamattur. You will thus see that, by the blessing of God, there is a steady increase in additions to the number of professing Christians. There is reason for encouragement and thankfulness on this account, and the Lord, who has given us the first fruits, will certainly grant the coming harvest.

Village Congregations.

The number of catechumens has increased but very little the past year, and I have been permitted to commence operations in only one new village, a place three miles north-west of Madura, on the bank of the river. There are

now nineteen congregations connected with the Madura station; and as there are but five hundred and ninety-two members connected with these congregations, there is an average of only thirty-one persons for each. Many have much less than this number, and are very feeble. A distressing poverty, in many cases, must also be mentioned, which keeps the people from making that progress in education which is very desirable. The situation of these congregations is very favorable for visitation. There are five within three miles of Madura, besides the one in the city, and six along the banks of the river from Keelamattur to Solavanthan.

Influence on the Heathen.

Could all the members of these congregations be collected in two or three villages, they could be cared for by fewer agents, and thus expense be saved; but in this case we should lose their influence in their respective neighborhoods. The influence of our congregations upon the heathen I estimate very highly. Light penetrates the darkness of the mass around, prejudice is gradually disarmed, and the way is opened for direct and constant efforts, by the missionary and the catechist, in the application of gospel truth. The only thing I fear in the matter is, that the churches in America will not be disposed to contribute sufficiently to enable us to hold on to these conquests until they are fully secured. Here let me say, that the expense for agents in this field has not increased of late. Indeed, considerably more was expended on the same field, for native agency, twelve years ago, than is expended now.

In my report for last year, I mentioned several cases of decided interest, in connection with the small congregations at Valasay, eight miles north of Madura. I was greatly encouraged by the progress of that congregation. I had received five adults to the church from the village, and could see, on my visits, that they were improving in knowledge and character. You may judge of my disappointment, when four of the five left the village a few months since, leaving but one church member, and she a very aged woman. I am happy to say that the loss to my field will be a benefit to another station, as the parties moved to a village within our bounds. After this loss, beside this aged woman, the congregation still had in its connection one family, the head of which was the first to join. A short time since, I visited that village, and although I expected to have a gloomy meeting, I was most happily disappointed. Towards evening, according to my custom, I preached, with the catechist, to a large number of heathen. They not only gave attention, but several spoke up earnestly, to the effect that our religion was true, and that many of their friends at another station were Christians. They evidently thought it an honor to have such relatives. At a meeting in the evening, I was glad to have the privilege of welcoming two men, of some influence in their caste, as members of the congregation. I trust that they will go far to make up the recent loss, and that the Christians in that village will continue to be a light to all in the neighborhood. The catechist there is a most faithful laborer, and the Lord has smiled upon his efforts.

Progress among the Lower Castes—Contributions.

This brief account affords an illustration of the unsettled state of the lower castes in this district. They are fast rising in importance. The shackles of slavery have fallen off, and they are making efforts to improve their condition. If this cannot be done at home, they go abroad,—to Kandy, to the Mauritius, or to the districts where railroads are in progress. This will no doubt in the end be favorable to our cause; but for the present, our congregations are prevented from growth by the absence

of members, and the burden of supporting the institutions of the gospel among the people will of necessity be somewhat prolonged. My people did more the last than in any previous year, in contributing to benevolent objects, and I shall continue to urge upon them the duty and privilege of doing more and more for the support of their own institutions. I fear, however, that your expectations, with reference to the support of native helpers, will not be realized immediately at this station. We must not relax our efforts yet. Much has been done, and we have already realized much; but we must be patient, and continue in our good work until the people are better prepared to provide for themselves.

Schools—Catechists.

In regard to the schools connected with this station, I still continue to meet with difficulties in securing good attendance on the part of the children. Some of the schools, however, are improving in the number of scholars, and I am encouraged with reference to them. There is a good state of feeling on religious subjects among the girls in our boarding school, and quite a number of them have applied for admission to the church.

In entering upon labors for another year, my catechists are hopeful, and they seem ready to make sacrifices for the good of the cause of Christ. At our monthly meeting they invariably pray most earnestly for America, and for the American Board. They are eager to hear news respecting the progress of the war, and their prayers unite with ours, that victory may be given to our Government, in its struggles against rebellion and slavery. You can hardly tell how joyful they were when the final news came that peace would be preserved between England and America. One catechist said, with great feeling, that since this great blessing was granted in answer to prayer, he would hereafter have more confidence in God. Our troubles could now be borne, since we were preserved from this great calamity. He had previously appointed a daily meeting for one week, among his poor people, to pray particularly for this object. God be praised that these and other prayers have been answered.

Mahratta Mission.—India.

SATARA.

LETTER FROM MR. DEAN, MARCH 10, 1862.

The City and the Village Work.

MR. DEAN writes that, with many encouragements in the work, there have been during the past year, in the city of Satara, some things which, as compared with what appeared the year before, are quite disheartening. 'Perhaps,' he says, 'the water difficulty may have occasioned the difference.'

The most trying thing has been the want of a stated congregation to whom to preach. During my first year at Satara, the people, for some reason, seemed stirred up to come and hear the gospel. I not only had a good congregation, both on the Sabbath and week days, but great numbers came to my room for private conversation. But during some months of the past year it has been very different, especially on week days. Only a very few have been present, and on some occasions, I have been to my preaching place and remained the whole hour and a half, when not one came in to hear the truth. People were constantly passing, and many would look in and then go on. It is heart-rending and heart-sickening, to sit thus and see the multitude rushing down to death, not one stopping for a moment to listen to the words of eternal life.

The village work, however, has been more cheering. He writes:

For the past three or four months, I have spent most of the time, with my family, in the districts. We started on our tour in November, and remained out

till the middle of February, going into Satara only once, to spend the week of prayer in January. During this time I visited about sixty villages, preaching in many of them repeatedly. We found none earnestly inquiring what they should do to be saved, yet there was much to encourage us in this village work. Wherever we went we were received kindly, and found those who were ready to hear our message. The village people at this season are in their fields during the day, so that my preaching had to be done in the early morning and evening,—the best times for labor in this hot country. I very seldom had a congregation of less than twenty-five, and sometimes hundreds were present. Perhaps the average was about sixty.

Mrs. Dean was often invited to the houses of the chief men of the towns, where the women assembled to listen to her. Many came about our tents, to whom we were permitted to speak on religious subjects. Some came to buy Bibles and tracts, and we gave away some to others, who promised to read to the people. We sold thirteen New Testaments to the boys of one school, as a reading book. This school was supported by the natives themselves, without any aid from Government. The occasion of our selling these was, probably, the fact that the year before, when we were at the village, we presented the teacher of the school with a New Testament; and having become somewhat interested in reading it, he advised his pupils to buy it.

Nestorian Mission.—Persia.

SALMAS.

Letter from Mr. Shedd, February 10, 1862.

Encouragement in the New Field.

After a residence of eight months at Salmas, with special reference to work among Armenians, Mr. Shedd writes that he has found more of an opening than could have been expected. For four years there had been one native helper in the District, Deacon Joseph, at Oola. Opposition on the part of Nestorian priests had been more determined than in any other part of Persia, and French papists had been bitterly arrayed against the truth. Mr. Shedd went to Salmas in June, 1861. Deacon Joseph removed, to be with him in the old city, and Oola and Gulezan, Nestorian villages, were visited on the Sabbath, during the summer. In October, the mission designated two other helpers for that field. One of these, Priest Verda, was spending the winter at Oola, where there is now a small, reliable congregation, aside from the four communicants who reside there. The other, Hoshaba, began labor at Gulezan, where a few fast friends were found, and a congregation larger than was hoped for was gathered.

At Salmas, a small school for Armenian girls had been opened, taught by a Nestorian woman of much character, enterprise and fortitude. This school had been in operation about six weeks, with gratifying results. More friendliness, and readiness to listen to the gospel, had been found among the Armenians than was expected, especially as there were only Nestorian helpers. A room was readily rented by Armenians in their quarter of the town, and Sabbath services have been held, as also frequent conversations, with prayers, during the week. Mr. Shedd writes:

The agent of the Tabreez Bishop, a young Vartabed, has visited us, and has done nothing openly to oppose our work. In the village where the Vartabed resides, a large party are disaffected with their ecclesiastics. Several families came to us, to make themselves over into English, which has resulted in opening the way for preaching the gospel to a small company who assemble as often as our helper can visit them. In another village, the nearest to us, the people have repeatedly asked for a school, and for visits from our helpers; and have often said, We only fear our ecclesiastics, or we would urge you to settle a helper among us. In three or four other villages there are prominent men who have called upon us. We too have called upon them, and have had many opportunities, through imperfect Turkish, to preach to them the gospel.

In this state of things, the mission judged it best to set apart Hoshaba more exclusively as a helper to the Armenians, and sent Deacon Siyad, formerly of Ada, to take his place in the Nestorian village, Gulezan. Five years ago, when Oola was first occupied, he was driven out of Gulezan. He has now secured a footing which we trust the intrigues of papists cannot further molest. There are seven men, (four of them with their families,) who are fully committed and always at meeting.

The two helpers in Oola and Gulezan, are the force to operate upon the nearly five hundred houses of Syriac-speaking population directly around them. The Chaldeans, to be sure, are closely fettered by their priesthood, but are by no means hopeless. The French Lazarists are losing their influence as spiritual teachers, are largely involved in vineyards, taxes, &c., and hence are hated by some whom they have oppressed and cheated, blessed by others whom they have befriended, and feared and honored simply as a money and political power.

In Khosrawa, a large party are disaffected—many members of which have visited us from time to time. The chief man of the village is the head of this party. Three or four years ago, he was the chief persecutor of our helpers and friends there. We have not very much faith in the men of Khosrawa, but the prospect seems fair that we may get a footing for the gospel there before long. In another papist village, one of the most reliable men has repeatedly visited us, and openly offers to give us a room for a helper. On the whole, it seems to me that the papal sect must lose rapidly here when brought face to face with pure Christianity.

For the few weeks since Deacon Siyad has come, Hoshaba has been applying himself more fully to the Armenian, while laboring here and in surrounding villages. The impression is quite prevalent, wherever we come in contact with the people, that the truth is with us. The Vartabed confessed to his people that we are better Christians than they. There is an equally prevalent disgust and restlessness under the ecclesiastical yoke, while there is a fear that they must suffer severely for being our friends. We have, however, such access to the people as astonishes some of our mission, and exceeds the hopes of the most sanguine. We have also sold an encouraging number of books. These are the signs of hope. On the other hand, we must lament that as yet we see no spiritual work taking hold of the hearts of men.

I may sum up with the following things in regard to the Armenians, which have been settled by our residence of eight months here.

1. Access to the people is greater than we expected, or than has been found generally in new stations for Armenians.

2. Ecclesiastical influence is comparatively weak and much despised, and the Vartabeds from Russia, who lord it over the people, are sincerely hated by a large part of the Armenians.

3. Nestorians are acceptable preachers among the Armenians, and Persia need not be dependent upon Turkey for helpers in the Armenian work.

4. It is probable that persecutions will arise. Before many months I imagine that we must meet the Tabreez Bishop, with what influence from Echmiadzin he can bring to bear against us.

5. There is much probability of a party of Armenians who will stand by us, testifying before the Government that we are laboring for their good, and are far more acceptable to them than their own ecclesiastics. We see nothing insuperable in the way of obtaining toleration; not by a firman from the Shah, but for all practical purposes, from the Government at Tabreez. And if we can obtain toleration, there is a field of great usefulness for the Nestorian mission and Nestorian evangelists.

OROOMIAH.

Letter from Mr. Cobb, March 1, 1862.

Mr. Cobb refers to the causes of disturbance alluded to in former letters, (oppression, poverty, &c.,) as still exerting a most unfortunate and distracting influence upon the minds of the Nestorian people, leading not only to the talk of general emigration to Russia, but to many other schemes for finding relief. To this, in great measure, he says, is probably to be attributed the unsatisfactory state of the missionary work in the villages during the past winter; though necessary retrenchments and the giving up of schools to some extent, by the mission, and the active efforts of Lazarists, taking advantage of such opportunities to acquire an influence and excite prejudice, have not been without effect. But he is permitted, it will be seen, to mention pleasant things also.

Religious Interest in the Seminaries.

While the villages are thus made subjects of increasing anxiety and prayer, that God would, in spite of all these disturbing causes, revive his work, we have great reason to be grateful that our seminaries have, as we trust, both been visited, during the past month, by the Holy Spirit; and that the work thus begun has not yet ceased. Though not marked by such powerful manifestations as have attended previous revivals in these often blest institutions, the work has been such as to quicken the faith and encourage the hearts of us all. The first decided manifestation was at Seir, about three weeks ago, when the regular Tuesday evening meeting was made a scene of unusual and deeply solemn interest, by the prayers, addresses and confessions of the young men; both professing Christians, and the previously impenitent and careless taking part. Of the succeeding Sabbath, one of the superintendents of the seminary wrote as follows: "The good work goes on and increases in interest. Friday was a good day. Friday is always set apart for religious services during the session of the seminaries, there being preaching in the afternoon, both at Seir and in the city. I feel sure the sermon did much to deepen thought. Saturday evening the meeting indicated progress. There was more depth of feeling manifest in the prayers and remarks of the boys, and at the close we united in silent prayer for a moment, that the Lord would bless the Sabbath, and make it a day of good things for us all. The room was filled with earnest whispers, and I felt sure that the Spirit was near, and would be on the next day. The services of the Sabbath were pleasant and solemn. Just at dark, Gewergis, one of the teachers, came in to tell me that after supper the boys went to the school-room, to have a prayer meeting alone. He was soon attracted by the voice of weeping and went in. He found nearly the whole school in tears. With streaming eyes they spoke and prayed, many taking part. The evening meeting was solemn and impressive; the boys bursting into tears as they sung, 'Alas, and did my Savior bleed.'"

Scenes of equal interest were witnessed during the succeeding week in the female seminary. On last Saturday evening, the whole school were bowed in earnest supplication, and for some time made no motion when requested by Miss Rice to retire to their closets for private prayer. It was my privilege to speak a word to them while thus waiting upon the Lord, and I can truly say that I never saw such a scene before. With heads bowed upon the desks before them, and unable to repress entirely the sobs which betokened their deep feeling, they listened to the words, and afterwards engaged in prayer. Even then they were unwilling to leave the school room, and only after repeated requests did they retire to their own rooms, where many of them continued in earnest prayer much farther into the night. Of the results of the work, of course it is impossible to speak with any certainty as yet; but we cannot be too

thankful that the mercy of the Lord is not clean gone from us. Though there is no marked increase in the spirit of devotion and earnestness, neither is there any marked decrease, while the knowledge that God is once again among us as of old, is exerting a salutary and hopeful influence upon our brethren in the villages. May the Lord perfect his own work, thus graciously begun.

Week of Prayer in Gawar.

No information had been received from helpers in the mountains, for some months, except from Gawar, the roads being entirely blocked up by snow.

At Gawar the week of prayer was observed, apparently with interest and profit. One of the helpers there writes: "We fulfilled the service of the Lord with great joy, and had a delightful company. All took great pleasure in this week, thus set apart. We had a company of eight constantly engaged in the blessed service. We also had a great deal of conversation with those who were opposed to our teachings, and who used to find fault with our religion and say to us, You are in the wrong. When they saw us thus engaged in earnest prayer a good part of the day, and fasting, according to the Scriptures, many of them said, Now we know that you are right and the words of Christ are with you. Our paths are all put before us in error."

A Bold Helper.

Mar Slewa, the old bishop, who used to manifest bitter hostility to the gospel work in Gawar, but seemed more friendly last year, has begun again to show his true feelings, and to threaten one of our helpers with expulsion from the village of Reyat, where he has been laboring with great zeal and usefulness. This helper is a young man from Geog Tapa,—the Sego who made the tour during last summer, of which I wrote in the fall. He is as bold as a lion, and while he communicates the threats of the bishop, and of a Koord who came to the village and declared that if the people did not drive out the Englishman, (Sego,) he (the Koord) would kill him; he says, "Do not think that I shall be frightened by such words. My soul has no such thought. By the help of the Lord, my heart is the heart of a lion." Such men are of the right sort for the mountains, where there will undoubtedly be a great deal of opposition, as there has been already. We had hoped to be able to send helpers into Tiary this year, but for want of funds shall have to delay this needed movement.

The Good Work in Sherwan.

Recent intelligence has reached us, in a letter from one of our Nestorian brethren now in Russia, concerning the good work of which you have heard, among the Armenians in Sherwan. A previous letter, containing much information concerning the expulsion of these brethren from the Armenian churches, their excommunication, and the refusal of the ecclesiastics to allow them to bury their dead in the Christian burying-ground, has failed to reach us. It is referred to in the letter which lies before me, as containing also a statement of their numbers, and of their desire for assistance from us in obtaining books. The latter request is strongly urged by our brother. He represents them as faithful in the performance of their religious duties, in attendance upon preaching and meetings for social prayer, twice on the Sabbath and three times during the week; as well acquainted with the Scriptures, even those who cannot read being able to give answers to questions upon the Bible; as upright and correct in their worldly affairs and daily walk, and known throughout the community as honest in all their dealings,—"men of one word,"—which is rare praise for a merchant in the East. They have adopted the scriptural rule of benevolence, (1 Cor. xvi. 1, 2,) each

giving upon every Sabbath as much as he can afford, to be used in caring for the poor among them, &c. In this way they collected, during the past year, about $350.00.

Having applied three times in vain to the civil authorities at Tiflis for relief from ecclesiastical oppression, they have at last become discouraged, and have sent a petition to the Emperor himself, that henceforth they may be allowed to separate themselves entirely from the Armenian church and be called Protestants, and have worship of their own in Protestant churches.

Thus the light is breaking on the shores of the Caspian, and this movement, already signally carried forward and blessed, seems to promise to be extensive and self-sustaining. For these brethren are already sending out their young men to labor in other places, and we have heard of them as gathering little companies of believers in Tiflis and elsewhere. Many of them are merchants—nearly all of them, our informant states—and apparently well to do; and their readiness to follow the injunction of the Apostle, shows their willingness to give for the work of the Lord, and sustain it without foreign aid.

Prospects.

I wish to express the opinion, that so far as I can see, always excepting the great lack of the reviving influences of God's Spirit, our work was never on a better footing than it is at present, or soon will be. We have a [native] preaching force nearly adequate to the wants of our field, upon the plain and in the mountains, and henceforth we feel, and they are to be made to feel, that their object and ours is strictly a spiritual one; that we are to strive not to raise up a nation of readers, but to bring God's chosen and Christ's purchased people to the cross,—to the knowledge and love and obedience of Him who hung thereon. Thus, though we may be in darkness now,—deeper by reason of the shadows which fall upon us from our own beloved land,—we yet see many hopeful signs, many cheerful auguries of better days for the cause of our Redeemer in these dark lands of Central Asia. While we pray, therefore, for you, for our land, and for the church of Christ in it, we ask you to pray also for us, more earnestly and more believingly than ever.

Mission to Eastern Turkey.

Station Reports.

The annual tabular view of this mission, and reports from most of the stations, have been received. Connected with the seven stations there are now twenty-eight out-stations. There are nine churches, (five at the stations and four at the out-stations,) with a total membership of 282, of whom 46 were received during the last year. The number of common schools is 39, with 675 male and 209 female pupils. The native helpers reported are 2 pastors, 16 preachers, 12 catechists, and 19 teachers.

Diarbekir.

To the church at this station thirteen persons were added by profession during the year, three of whom were from the village of Cutterbul; and three young men give promise of becoming, hereafter, useful preachers of the gospel. The church now numbers 84, of whom 62 are residents of Diarbekir, 15 are from Cutterbul, 5 from Hinee and 2 from Chermook. A reorganization of the Sabbath school, in November, has resulted in a great increase of interest in the school, the average attendance upon which, for the month of December, was 284. To reduce expense, the two day schools for boys have been united under one teacher, "lessening somewhat the efficiency of the school, but not materially the number of scholars." "The year closes with a voluntary movement on the part of the congregation, by which it is hoped to relieve the Board altogether of the expense of the schools." The people have contributed during the year, $294.75 towards payment for the new chapel premises; $29.20 to the American Board; $35 to aid in the erection of a new chapel at Cutterbul; $20 to sustain a helper and school at Karabash, and about $30 for the relief of suffering poor at Bagchejik; and have not been backward in

caring for their own poor and widows. About $440 of their contributions, in all, have passed through the hands of the missionaries, not including their own community charities and expenses, "and this in a year when, in addition to their usual heavy taxes, they have had to pay a forced loan to Goverment, equal to a whole year's ordinary tax." During the year, the missionaries have been much absent from Diarbekir—Dr. Nutting and his family eight months at Oorfo and Adiaman, and Mr. Walker six or seven weeks on an extended tour in the fields of the Mardin and Mosul stations, besides visits to the out-stations.

Respecting the out-stations, it is said that at *Hinee* there is sensible advance from year to year, though less rapid than could be desired. At *Cutterbul*, a commodious building has been erected for chapel and school-room, and it is hoped that a separate church will soon be organized there. In *Chermook* the congregation has increased but little, yet there are warm hearts there, and a manifestation of willingness to endure hardness for Christ's sake. There has been some interest in the truth at *Hazro*, and so earnest a plea for a helper, that all aid could not be refused, and a member of the church, a mechanic, was sent there for some months. In the Arabic part of the field, little has been done to meet the earnest wish of a few at *Sert* who have long desired a preacher and teacher. At *Karabash*, some of the brethren of Diarbekir have established a school, and they propose to support a helper there during five or six months of the winter and spring. Six or eight men there are found willing to listen pretty regularly to the teachings of the Bible.

Mardin.

For eleven months of the year this station was without a resident missionary, as it was also during most of the year 1860, Mr. Williams being in the United States; yet the congregation has more than doubled since the report of January, 1860, and Protestantism occupies a much more favorable position than it did then. "But as yet, we look in vain for a development of spiritual life. The intellect accepts the truth—the heart seems not to feel its power, to the same extent." The number of Protestants at Mardin is reported as 65 males and 47 females; "but, mostly, they are not too much Protestant." At the out-station, *Kulleth*, the helper still occupies his post, amid many discouragements. The attendance upon preaching there is much less than formerly. The position of things in *Jebel Tour* is mostly unchanged. "It is the opinion of our most intelligent and judicious native helper, that we can do nothing effectual in the mountains until, in some way, a political head can be sustained who, reliable in his own character, can give his whole strength to the administration of community matters." There is no present persecution of Protestants in any part of this field, but the oppression of the Government forced loan is most severely felt by all classes.

Bitlis.

At this station, it is said, there has been greater progress than, from any human point of view, could have been expected. The average Sabbath congregation, still very small, has doubled. For 1860 it was 15; last year, 30. The largest number present at any one service was 75; the smallest, 5, during the severe persecution in the spring. The attendants are now mostly young men, drawn together not by idle curiosity, but, apparently, by love for the truth. About 20 are open Protestants. The Bible class, which was entirely broken up, has been reorganized, and is regularly attended by about 30 young men, whose improvement is very marked. Sabbath school instruction is found to be well adapted to the Eastern mind. Owing to the scattered residences of the Protestants, and the almost impassable condition of the streets in winter, the north chapel has been closed. The women's meeting, (suspended for a time on account of the small pox,) has been resumed, conducted by the missionary ladies, and is well attended. A school for girls was opened, but was broken up by the violent opposition of Armenian ecclesiastics who, as the result of the controversy excited, have themselves commenced a free school for boys and girls. They have also commenced a preaching service, wishing to convince the people that they have no excuse for becoming Protestants. Attempts to secure a suitable place for a Protestant cemetery have as yet been defeated by opposers. Accounts of exploring tours, and the statistics gathered respecting this station field, have already appeared in the Herald. The work at Moosh, the out-station, has been prosperous.

Arabkir.

To the church at Arabkir ten members were added by profession during the year. One was excommunicated, leaving the number at the end of the year 57. The congregations have increased, averaging at East Arabkir, 120, and at West Arabkir, 20. The average attendance at the Sabbath school, for the whole year, was 134. A weekly lec-

ture, teachers' meetings and prayer meetings have been sustained. A female prayer meeting, suspended during the winter months, has been attended by a goodly number of women, sometimes 50, and once or twice 75 being present. Turkish women have come in.

Partly on account of straitened pecuniary circumstances, two of the four schools at Arabkir were closed at the end of the summer term. In the one still sustained for boys, the average number of pupils has been 65, and in that for girls, 25. At the annual examination of the schools in February, on the second day, more than 500 persons were present, including some of the principal men of the city, both Armenians and Romanists, and many women. Since the establishment of Protestant schools, the Armenians have opened quite a number of new schools for their own children, in some of which a large proportion of the pupils are girls, showing a great increase of interest in female education. A few years since it was considered a shame for a female to learn to read. The number of helpers at out-stations, as well as the number of schools, has been diminished, to save expense, four villages being supplied by two helpers. One of these helpers, a converted Armenian priest, was ordained in June, as pastor of the church at Shapik. Five hundred and thirty-one volumes of books, of which 243 were of the Scriptures, were sold during the year, at this station and out-stations, amounting in value to about $158. The contributions of the Protestants, for various objects, amounted to $136.

Not much of special interest is reported respecting the six out-stations. The attempt of the Protestants at *Aghun* to erect a small building for chapel and school-room has been as yet defeated by Turks, who, unwilling that any Christian church should be erected there, tore down the work after the walls were partly built. At *Malatia*, where a new and valuable helper from Aintab is now laboring, things are reported as more hopeful than ever before. The congregation has increased to about 100. "Taking a general survey of the Arabkir field," it is said, "we find now connected with the five churches, 119 members, the number added by profession the past year having been 16. The average attendance at all the congregations, for the year, was 295. The number of pupils in the schools is 237."

Kharpoot.

The year at this station, it is said, has been a wearing one to the missionaries, because of the war in America, the consequent reduction of appropriations, and the fear that any mail might bring directions for the further curtailment of operations. Enemies have exulted, and have taken occasion to spread all manner of evil reports. Efforts made to diminish expenses have been reported in the Herald for December, 1861, and March, 1862. The missionaries do not fear permanent injury from this financial pressure, but expect some good results, in the development of more self-sacrificing energy on the part of the native helpers and the Protestants generally. Sabbath and week-day services have been kept up at Kharpoot, with no decrease of interest, though prejudicial reports have made strangers more shy, so that congregations have not been as large as formerly. Eleven members have been added to the church, making the present number 53, most of whom cheer the missionaries by their consistent conduct. The people now pay $200 towards the support of the native pastor. No village churches have as yet been formed, but the city church includes members from nine places. At three of these, it is hoped churches may be organized and pastors settled before very long.

The boys' school in the city was closed during the summer and autumn, the teacher being employed in Palu; but the native brethren supplied the want in part, by employing one of their own number to teach those who wished to attend. They also sustained a small school for girls in the western quarter of the town, and another, in the eastern quarter, was taught by one of the older Protestant girls. Book sales have much diminished, partly because of the financial embarrassments of the people, and partly because most of those who can read had previously supplied themselves.

Only three out-stations, *Geghi*, *Palu* and *Choonkoosh*, were permanently occupied in the summer and fall. At *Geghi*, "there is manifest improvement in the lives of the 50 or 60 who attend the chapel," and a good school numbers 22 pupils. At *Palu*, the congregation has numbered about 50, and at *Choonkoosh*, from 25 to 40. The schools at these places have had each about 20 pupils. Nine other out-stations were supplied with Sabbath services, by theological students, and frequent visits were made to other places, from 10 to 15 students being engaged in Sabbath missionary labor; and for four months in the winter, students were placed in ten out-stations. At *Hulahkegh*, there is a congregation of from 70 to 100, and a nucleus for a church, eight members residing there. Many women are learning to read, and there

is a prosperous school with 50 pupils. *Perchenj* is mentioned as another place of much interest, though the congregation is not more than from 35 to 40. The work there, from the beginning, has appeared to be of a more spiritual character than at other out-stations. At all the out-stations, it is said, there is abundant reason for encouragement, and "the present aspect of the whole field is in striking contrast with what it was five years ago," when the truth had hardly found a footing in a single village, and tumultuous opposition and violence were resorted to, to prevent the preaching of the gospel.

Theological School.

The number of students in the theological school at Kharpoot, at the close of the year, was 22. They have given, at the examinations, "good evidence of thoroughness, and an understanding of the subjects discussed." The Sabbath supply of several out-stations during the term of study, and an active service of four months in the winter, has given to each a valuable opportunity to cultivate his preaching talents, to use the knowledge acquired, and to gain practical experience of great importance. Most of the students from other stations, return to their own stations for labor during the vacation. A second class was to be received at the commencement of the new term, and additional accommodations are to be provided by adding a second story to the chapel, to be built the present year. Much effort is made to train the pupils to habits of economy and self-support, as far as possible, while pursuing their studies, as well as of constant labor for the good of others.

Mission to Western Turkey.

CONSTANTINOPLE.

LETTER FROM MR. TROWBRIDGE, APRIL 4, 1862.

Broosa—Self-Support.

WHEN Mr. Trowbridge wrote, he had recently returned from a visit to Broosa, in which he was accompanied by Rev. I. G. Bliss, agent of the American Bible Society. The special object of the visit was to explain the views of the Prudential Committee and of the Mission on the subject of "self-support" by the new Protestant communities, and our brother is enabled to make a report of very gratifying character. He writes:

During our stay of four days, we had ample time to consult with the brethren and the pastor, both in formal meetings and in private conversation, on this important question. I am happy to be able to say, that the brethren there take right views of the subject, and are disposed to do their duty. They had already taken the school off our hands, for which they pay 400 piasters, or nearly $15 per month; and they have now pledged themselves to pay their pastor $8 per month, in addition to what he will receive from the mission. For these two objects, therefore, the church will raise $23 per month. Besides these expenses, they have to employ a door-keeper, (whose business it is to build fires, sweep the church, ring the bell, &c.;) and to furnish wood and lights for the church. These last expenses have been borne by the church for many years, and when added to the payments for pastor and teacher, make a pretty large sum for a few brethren to raise. The spirit which they manifested in regard to the matter pleased us greatly. They are poor, most of them very poor. Two or three are in comfortable circumstances, but far from rich. The burden they are attempting to bear comes heavily upon them; they *feel* it; yet they do what they do with a *cheerful*, willing spirit, and with all modesty. Many of the brethren are out of employment, and as nearly all of them are dependent for their daily bread upon their daily labor, to be without work seems hard enough, without being called upon to meet unusual expenses.

Encouragements.

The work in Broosa is in a promising state. The people are united and earnest in their endeavors to lead others to a knowledge of the truth. A short time before we were there, a deputation from a company of Armenians came to the house of the pastor in the evening, to get him to visit them. He went, and found a large room full of Armenians,

among whom there was but one Protestant. They were persons, also, with whom he was not in the least acquainted. They received him cordially, and soon brought forward a Bible and asked him to begin the meeting with reading and prayer, which he did. They then requested him to explain the idea of "sacrifice," as mentioned both in the Old and New Testaments. After a long conversation on this subject, they went to others, and thus remained together until two o'clock in the morning; when they separated in the most friendly manner. This is but an illustration of the present state of feeling among the Armenians of Broosa. Two thousand four hundred piasters' worth of books have been sold there within the last three months. The common school has 45 scholars, most of whom are children of old Armenians. In this school, as in all the schools of the mission, the Gospels and the Catechism are the most important text-books.

PROCEEDINGS OF OTHER SOCIETIES.

Presbyterian Board.

The June number of the *Foreign Missionary* contains a brief abstract of the Report of the Presbyterian Board of Foreign Missions, for the year ending April 30, 1862, from which the following extracts are taken:

1. At home, instead of ending the year with a heavy debt, as was seriously feared, the Board has been enabled, by the liberal gifts of the friends of this cause, to support the missions in nearly all cases, in their usual vigor, to send out new laborers, to occupy new ground in some instances, and to close the year in a satisfactory condition. The gifts of the rich and of the poor have been cast into the treasury with willing hands, and have been the means of saving this cause from great embarrassment. The aggregate amount of the receipts is less than was acknowledged last year, owing partly to the sums received from legacies and from the Government on account of Indian schools being less, and also to the withdrawal of contributions by churches in the so-called Seceded States; but the amount received from the churches in other parts of the country, upon whose liberality the missions must now depend, is in advance of the amount received from the same sources last year. The receipts were $176,939.47; the expenditures, $177,892.19; leaving a balance against the treasury of $952.72.

2. In the work abroad, they lament the suspension of the missions among the Southwestern Indians, and the withdrawal of a large number of missionary laborers from their work, owing to the violence of lawless men. This was a great calamity to those half-Christianized Indians. The missionary work was hindered also by civil war in New Granada; and the end of the year witnessed dark clouds in the horizon of the Ningpo mission in China, from the insurgents taking possession of that city. With these exceptions, the dealings of Divine Providence with the people amongst whom the missions are established, have been such as to promote their success. The preaching of the gospel, the Christian instruction of the youth, the distribution of the sacred Scriptures,—in short, the usual and ordinary means of grace have been steadily and faithfully employed, by sixty-eight ministers of the gospel, aided by eighty-three teachers and other assistant missionaries, and by a growing body of native missionary laborers of various grades, of whom there are now eighty-two. Nearly five thousand heathen youth are under daily Christian instruction and influence in the schools of the different missions; and additions of hopeful converts have been made to the churches among the Chinese, Siamese, Hindoos, Africans, and in South America, besides others not particularly reported. Some of these new members of the church are remarkable instances of the power of divine grace. Two heathen women, one seventy and the other eighty years of age, were received into the church of Ningpo. The church in Siam received as a member a man who may be one of its pillars, whose conversion was effected by the Spirit of God accompanying the study of the Scriptures, without his having ever seen or heard a missionary. On a general review of the missions, the Committee feel greatly encouraged by seeing what God has done with his servants, and how he has opened the door of faith to the gentiles.

The report contains notices of the removal by death of two ordained missionaries, the wives of three, and several native church members in India and China. On the other hand, seventeen missionary

laborers were sent out during the year to different missions, nine of whom were ordained ministers—three of these returning to their work. Several new assistants were obtained on the ground, from the ranks of native converts, which is regarded as a cause of thankfulness. The instructions given by one of these brethren to his own people on the coast of Africa, fifty miles from the missionary stations on Corisco, were the means of leading six hopeful converts into the church by baptism. Prayer should be offered especially that *native* missionary laborers may be sent into the harvest.

TURKISH MISSIONS AID SOCIETY.

THE anniversary meeting of this Society was held at Willis's Rooms, London, April 30, the Earl of Shaftesbury in the chair. Two missionaries of the American Board, from the Turkish empire, were present,—Rev. George Washburn, of Constantinople, and Rev. J. E. Ford, of Syria. Rev. Mr. Birch, Secretary of the Society, read the report, which commenced by recognizing an overruling Providence in the remarkable events in the Turkish empire, during the year.

The early death of Sultan Abdul Medjid, who was the chosen instrument in God's hand of laying the foundation-stone of civil and religious liberty in Turkey, had raised to the throne, within the past year, the Sultan Abdul Assiz, his brother. Despite the expectation of his subjects that he would reverse the anti-Mohammedan policy of his predecessor, and the apprehensions of Europe that he might be opposed to European influences, the present ruler had boldly adopted the side of progress, had called to his councils the most energetic among the Pashas who had had the advantage of European education, and, to the amazement of all Europe, had so inaugurated his policy as to secure the confidence of its capitalists. The unprecedented offer of forty millions sterling as a loan from the English market, in response to a demand for only six, was attributed to the responsible endorsement of her Majesty's Government, which was too well-informed to have done that merely from political expediency.

Reference was then made to the inauspicious circumstances under which the year opened, in connection with the disturbances in Syria and the civil war in America, and it was remarked:

Already the light of Divine Providence had brightened that darkness. To Syria, the full stream of European Christian benevolence was directed by the calamities of its population, so that a new era of future improvement would date from the year of its massacres. Towards the missions throughout Turkey the sympathies of English Christians had been excited far more than in any previous period of the Society's existence. The Committee had their attention early called, by one generous subscriber, to the necessity of establishing a "Crisis Fund" in aid of the American Board's usual appropriations for their Turkish missions; and, in addition to the large sum sent by him to America, this friend contributed £100 to that object, and enlisted a lady who gave £100 towards the expenses of advertisements, &c., and was instrumental in raising £1,500, which was the result of the appeal made. The Committee thanked God for being enabled to present a gratifying report of the receipts and disbursements of the past year. The balance of 1861 was £250 1*s*. 1*d*. The receipts from subscriptions and donations, and the Crisis Fund, in the past year, amounted to £4,854 17*s*. 3*d*., making a total of £5,104 18*s*. 4*d*. The grants amounted to £3,754 10*s*. The home operations involved expenses to the amount of £1,173 15*s*. 1*d*., making a total expended of £4,928 5*s*. 1*d*. and leaving a balance in hand of £176 13*s*. 3*d*. Through the aid sent by this Society, they had supported 56 native preachers, school-teachers, and colporters, and 52 native students for the ministry, besides a continuation of native agency which the American Board would have relinquished but for the assistance of the Crisis Fund, on account of their civil war.

Addresses were made by several individuals. Rev. S. Minton remarked:

That Society was established by English Christians on three grounds; first, because they desired to promote the missionary work in Turkey; secondly, because they believed that the American agency was as good as, if not better than, any they could themselves hope to establish; thirdly, because they wished to cement, and if possible, to increase, the brotherly feelings which subsisted between the friends of Protestant missions on the opposite sides of the Atlantic. As to the mission work in Turkey, their American brethren present would furnish sufficient details. In connection with the second point, he would remark that a most important moral effect was produced by the exhibition of a purely missionary spirit, through the medium of that Society. However desirable it might be, that as a general rule, the various Christian churches of this land should have their separate agencies, it was well that there should be one case in which no one could say that the efforts made were prompted by an *esprit de corps*, or a desire to promote the prosperity of a particular

branch of the church. Such an instance was presented by that Society, which aided in the preaching of the gospel in the Turkish empire, without any possibility of claiming a share in the honor of the work itself. As regarded the third point, he was quite sure the Society had been a strong bond of union between Christian brethren in England and America; and he would venture to assure their brethren in America, on behalf of the Committee, that the feelings of kindness, brotherly love, and sympathy, which originated that Society, were as strong, at the present moment, as they had been at any previous period of the Society's history. They did not mean to allow any temporary differences to alienate them from each other. It was one of the greatest triumphs of Christianity, that it enabled its followers to unite, notwithstanding differences on political or ecclesiastical questions.

A letter from Lord Dufferin, which was read on the occasion, will be found among the "Miscellanies" in this number of the Herald. The meeting seems to have been one of much interest, and it is very gratifying to perceive the evidence furnished by the income as well as at the meeting, of the continued readiness of British Christians liberally to aid in the support of American as well as other missionary operations in Turkey.

MISCELLANIES.

Palsied Benjamin, the Nestorian.

On our way to Gawar,—a first visit to that interesting field of former missionary labors,—we passed a night at Nazee. We arrived just at dark, and as we expected to resume our journey early on the next morning, we went at once to see palsied Benjamin, of whose simple piety, shining brightly amid deep poverty and protracted suffering, we had heard frequent mention.

While as yet there was not a single regenerated person known in his village, and he himself was not spiritually awakened, he set his heart on learning to read. The priest, even, who taught the school, so far as is known, was not a converted man then. With great diligence Benjamin applied himself to his spelling-book. The missionary, in his visits to the school, always found him in his place, a man in the midst of children. So closely did he study, that at the end of the first winter he found he had seriously injured his eyesight, and he never again resumed his studies. During the winter in school, he had heard the Testament read daily, and it would seem that the truth thus lodged in his heart was the only instrument which the Spirit used for his conversion. When, and precisely how this took place, we have not been able to ascertain. He was the first one in his village to abandon the old faith, and accept of Christ as the only way of salvation. Shortly after, he was attacked with palsy, which for months confined him to his bed, scarcely able to move a limb. With this began a life of unmitigated poverty and deep distress.

His love to his newly found Savior impelled him to speak freely of Christ to all his neighbors, before his sickness, in his daily contact with them, and afterwards, whenever one chanced to come in to see him. Their enmity was thus greatly roused, and he was stigmatized as one of the "Inglese," (the name applied to all who have accepted the teachings of the missionaries, converted or unconverted). Not able to work and provide for himself, he was dependent on the charity of his neighbors. The bishop commanded the people to have nothing to do with him, not even to minister to his wants; an injunction that was faithfully obeyed by all except the priest of the village, who, having become enlightened if not converted, dared to visit and nurture the poor invalid. He was reduced to great straits; and when he was in deepest necessity, even his wife would desert him for a longer or shorter time.

Many were the afflictions of this righteous man, but his faith and love failed not. The Lord sustained and comforted him in them all. By almost a miracle of grace, his sister, in another village, was converted from a life of infamy to a life of unusual consecration to Christ; and she has since been his companion when deserted by his wife. They two have read the Scrip-

tures together extensively, comforting and strengthening each other in faith and hope. Their lives give evidence of much holy communion with their Redeemer.

When we reached his abode, we waited in the outer passage a few moments for a light. He, learning who his visitors were, welcomed us from within, with hearty salutation, in tones of peculiar joy and delight. Following the feeble light that was brought, we entered his room, worthy of no better name than a hovel. It was the meanest and most insignificant abode which we had entered among all the Nestorians. It seemed little else than a hole in the ground, so close together were the mud walls and mud roof.

It is now six years since his first attack of palsy. At present he is a little better, and is able to go about somewhat. We found him sitting up in his bed. His delight at seeing us was evident from his glowing face and animated voice. The whole scene was one to enhance our view of the preciousness of the gospel of Christ, that could work such a wonder in dark Persia. He manifestly relished spiritual themes, and with fixed attention, his face radiant with satisfaction and joy, he listened to the comforting, edifying words spoken by the native brother with us,—a fervent preacher of the gospel. He told us some things about himself; how, lately, he had been in much spiritual doubt, tempted to distrust God, when on a Sabbath afternoon, the priest came in to visit him as usual, and read to him of Pilgrim's conflict with Apollyon. He took courage from Pilgrim's success, and has been joyful ever since. That book is now a continual feast to him. We asked him what thought was the sweetest to him. He replied, "That Christ died in my stead."

He patiently awaits the will of the Lord; rejoicing when he is able to get out, that he may speak with his neighbors of Christ, and of the world to come; and cheerfully resigned when his disease confines him to his bed. He is truly a shining trophy of saving grace. That dark, mud hovel in Nazee, will be exchanged, ere long, for a mansion in the golden city. How glorious such a change, how wonderful the love that makes it possible.

At some future time I will give a sketch of his pious, self-sacrificing sister, Sarra. B. L.

Seir, Persia.

TESTIMONY TO MISSIONARIES IN SYRIA.

At the anniversary meeting of the Turkish Missions Aid Society, held in London on the 30th of April last, the Earl of Shaftesbury, who presided, after the reading of the Report, said he thought that the best thing he could do as Chairman, would be to read a letter which he had received from Lord Dufferin, who, as was well known, was Her Majesty's Commissioner in Syria last year. His Lordship wrote from Ireland as follows:

"My dear Lord Shaftesbury,—I regret extremely that I am unavoidably prevented from attending the meeting, to be held on the 22d in aid of the Syria mission, as I have been long looking forward to that opportunity of bearing testimony to the estimable character and unwearied devotion of the American and English missionaries with whom it was my good fortune to be brought into contact during my stay in that province.

"It would be impossible to exaggerate the debt of gratitude all those who are interested in the cause of humanity and civilization owe to those gentlemen. For years past they have been, each in his own district, the centres from which innumerable benefits have been disseminated among the people in the midst of whom they live; and it would be difficult to convey an adequate idea of the respect which their blameless lives have inspired in the minds of all, even when the religious doctrines they have been sent to inculcate, have been unfavorably received.

"With these characteristics of their conduct, however, many of the supporters of the Turkish missions must be fully acquainted; but it was more especially with a view of calling attention to the special nature of their services during the late troubles in Syria, that I should have desired to attend your meeting. Both in my public capacity as Her Majesty's Commissioner, and in my private capacity as a member of the Local Relief Committee at Beirut, I had frequent opportunities of appreciating the services they rendered. At the very commencement of the troubles, and during a most critical conjuncture, the courageous manner in which one gentleman exposed his life in the cause of humanity, undoubtedly saved a multitude of men, women and children from destruction. The courage, presence of mind, and authority with which many others inter-

fered on similar occasions, as the country became more disturbed, was of incalculable benefit; and, from first to last, it would be difficult to describe the many instances in which their presence served to mitigate the severity of the calamities which overwhelmed the districts in which they were residing. Great, however, as were the services they rendered in the above respects, it is more especially to the manner in which they assisted the Relief Committee to distribute the funds, sent out from this country for the relief of the houseless Christian refugees, that I should have been glad to bear witness. It is no exaggeration to say that, had it not been for the presence of these gentlemen in the country, any system of relief must infallibly have broken down; and had not the natural impediments to the proper distribution of the money sent by Europe on that occasion been happily removed, by the fact of the American and English missionaries being acquainted with the language, habits, and geography of the districts with which we had to deal, hundreds must have died of starvation.

"It is impossible, in a hurried letter, to convey to you in a satisfactory manner, all that I feel on this subject. The personal admiration and regard I unavoidably contracted for many of the gentlemen in question, is in itself a source of embarrassment in writing to you on the subject. But, although it might be invidious to single out individuals, when all have a claim to an equal share of respect and esteem, it is impossible for me to recall to my mind the devotion, courage, zeal, and good sense exhibited during those trying times by such men as Mr. Robson, Dr. Thomson, Mr. Ford, Mr. Ferrettee, and Mr. Calhoun, without congratulating you and your Society on having had the good fortune to secure the services of men who, in any sphere of life, would not have failed to attain the highest eminence.

"Believe me, my dear Lord Shaftesbury, yours very sincerely,

"Dufferin."

The American reader will recognize three of the names thus mentioned,—Thomson, Calhoun, and Ford,—as those of much esteemed missionaries of the American Board. At the close of the meeting, responding to a vote of thanks, the Chairman said "he entirely concurred in all that had been said that day with reference to the American missionaries. He believed that a more meritorious body of men never existed; and he also believed that the system which was being pursued by the Society, namely, that of sustaining a body of men whose great experience, whose able administrative qualities, and whose thoroughly missionary spirit were well known, and giving them all the assistance in their power, instead of forming a separate organization—was by far the best system that they could follow for the evangelization of that part of the world."

"Krishnu's Hymn."

A letter from Ahmednuggur, published in the *Bombay Guardian*, contains the following statement: "There was a greater spirit of prayer than I have ever before witnessed in India. A hymn composed by Krishnu Rao, in the native metre, was sung. It was in respect to Christ's sufferings for us, and it had a great effect upon the people." This hymn has been translated as follows:

He who yielded once his breath,
Sinful man to save from death,
O my soul, forget not Him!
Forget not Him.

Troubled soul! forget no more
God's best gift, thy richest store,—
Christ the Lord, whose holy name
Now saves from shame.

Cease thy fruitless toil and care,
Christ will all thy burden bear;
Grace and love shall soothe the breast
That sighs for rest.

He is truth and mercy mild;
He in death with pity smiled—
Shed his crimson blood abroad;
Leads man to God.

Faithful Friend! on Thee I call,
By day, by night, my all in all;
Thy name, sweet Jesus, brings relief,
And stays my grief.

The Angora Case.

Respecting the case of severe persecution of a converted Turk at Angora, which has been noticed in previous numbers of the Herald, Mr. Bliss wrote again, May 14:

"I am now able to report progress in the case. My last communication left Hassan in prison, still suffering every indignity and outrage which the malice of his persecutors could suggest. Besides doing what we could for him here, in endeavor-

ing to interest the Protestant ambassadors in his case, we wrote to a young Englishman, (a telegraph operator,) residing at Angora, asking him, if possible, to befriend him. He replied that nothing could be done there; that the Pasha was well disposed himself, but could do nothing on account of the Ulema (the Ecclesiastics.) The case seemed desperate. We could, however, commend it to Him in whose hands is all power. At length we heard that Hassan had been sent to Yozgat, where a Pasha of higher grade resides. And to-day the joyful news has come from Yozgat, that after being kept in prison there ten days he was set at liberty, under orders, however, not to leave the city. The Protestant brethren of Yozgat did not know of his being there till the day of his release. They then found him out, and he is now with them, attending their meetings and declaring boldly his faith in Christ. He expresses much sorrow for the recantation which was forced from him by his extreme sufferings at Angora."

An Aged Convert Received.

Mr. Washburn, of the Madura mission, gives the following account of a scene which deeply interested him, connected with the admission of an aged and sick convert to the Battalagundu church. "He was a very old man, but he had for a long time approved himself to the villagers as a good Christian, and had wished to join the church. Several times he had expected to walk to the station, a distance of sixteen miles, on a communion day, for that purpose; but had been prevented. When I came to his village, on a tour, he had, apparently, but a few days more to live. I found him lying on a raised platform of sun-dried mud, at the entrance of his house. This was his bed, and a block of wood was his pillow. Such had been his place of rest after his day's labor, through life, and such his sick bed also. We spoke to him of putting his trust in Christ, and he answered in a way which seemed to indicate that he knew, by experience, what it was to do this. We asked how his life looked to him, and he appeared to feel that he was a sinner, with no hope of salvation except through Christ. He desired to be received to the church, and no reasons of moment seemed to stand in the way of receiving him at that time. Accordingly, just as the sun was setting, calling together a few of the members, we met in the little room of his house. The floor was still the sick man's bed, and there was nothing better for a communion table. We knelt around the memorials of a Savior's love, thus again exhibited, and commended this aged man, probably receiving the sacrament for the first and the last time, to that Redeemer whom he would soon see face to face. I hope we were all benefited by that communion season."

Self Support at Arabkir.

Mr. Richardson, writing from Arabkir respecting the limitation of appropriations for the present year, by the Prudential Committee, — "strong measures, which, had we not been somewhat prepared and expectant might have startled us,"—remarks in regard to the spirit of the Protestants in that field: "We shall be much surprised, however, if the movement does not demonstrate, more fully than anything else could have done, the strong hold which evangelical institutions have acquired in the hearts and affections of these native brethren. 'For to their power, I bear record, yea, and beyond their power, they are willing of themselves to take upon them this ministry, having first given their own selves to the Lord, and unto us by the will of God.' Our Arabkir brethren had already assumed about one third of the expense of their schools, and now, in the absence of a pastor of their own, they have come forward and assumed a great part (perhaps, during the year, the whole) of the salary of the pastor of the Shapik church,—the priest who was ordained last summer, on the occasion of Dr. Dwight's visit, and who is the only man we have left us to minister statedly to the four churches of Shapik, Mashkir, Agn, and Maden. The same brethren have recently organized among themselves a Bible Society, and have already raised a considerable sum and invested it in books, which their own committee of twelve are circulating, by sale and gift, throughout

the city and villages. With such a beginning, we confidently expect that they will come behind in no gift."

Missionaries Driven from Tanna.

A letter from Sydney, New South Wales, in the *British Standard*, mentions the arrival at that place in March, of Mr. Paton, a missionary of the London Missionary Society, who, with his associate, had recently been driven from Tanna by the violence of the heathen party there. It appears that natives of Erromanga, after the murder of Mr. and Mrs. Gordon, went to Tanna to urge the people of that island to murder their missionaries also. A conspiracy was formed, which soon became general among the heathen portion of the people, while the Christian portion prepared to defend their teachers. The missionaries, though knowing that their lives were in danger, induced the Christian party to lay aside their weapons for a time, but a collision ere long occurred, and the letter states: "The missionaries, acting on the advice of their friends, barricaded their house, and remained within while the combat raged without, the house being sometimes surrounded by one party, and sometimes by the other. This was repeated from day to day, till it became known that the heathen party determined to break through the house and murder the missionaries, when the latter made for the bush in the night, and remained there several days, till they were nearly starved. When the heathen found the missionaries gone, they burnt and destroyed the entire property, to the value of £1,000. After innumerable hardships and hair-breadth escapes, the devoted missionaries were at length rescued. A sail appeared in sight, signals of distress were made on the island, in due time an armed boat was sent to the rescue; and the Rev. Mr. Paton and the Rev. Mr. Matheson and Mrs. Matheson were taken to Aneiteum."

Prayer Meetings at Madras.

The following note from Mr. Winslow, dated April 14, 1862, mentions pleasing facts. Light is springing up among those who sat in the region and shadow of death.

"We had, last Friday evening, an interesting anniversary of the *Union Prayer Meeting*, which has been held here, weekly, for three years. It was fully attended. The senior magistrate of Madras, one of our Church Missionary brethren, just leaving for England, and a Baptist minister, as well as myself, made addresses. One of the prayers was offered by a captain of artillery. I mention these facts to show a little the *composition* of these meetings. They were commenced by the 'Missionary Conference,' and are still in part directed by that body; but the committee of management now consists, one-half of laymen, one of whom is a major in command of a regiment here. The character of the attendants has somewhat changed, there being now more than there were of officers connected with the army, and others connected with the Government in various civil offices. Often there is a very nice band of Christians brought together, and the prayers offered are earnest and direct. There have been encouraging instances of answer to prayer.

"Weekly meetings for prayer and Christian conversation are also held at some private houses.

"On the whole, the state of religion in Madras, among the English-speaking population, is improving. In regard to the natives there is perhaps no very marked change, but there is encouragement from various signs of the leavening influence of truth, and from continued tokens, in different parts of the country, of the presence of the Holy Spirit."

The Right Spirit.

A missionary from the Nestorian field, now in the United States, recently received a note from a gentleman in Canada, enclosing a draft for $404. Were such a spirit as this note indicates prevalent among all the followers of Christ, how rapidly would his cause be advanced in the world. The writer says: "The inclosed sum is a portion of a thank-offering to the Lord (out of that which He has given me, and which is all his) for his grace to me and mine, whereby I am enabled to believe concerning my departed first-born: 'You are saved by grace

through faith, and that not of yourself, it is the gift of God.' Will you receive it as from the Lord, to be used in connection with your mission, either for direct missionary work or for the help of missionary brethren, in whatever way or ways shall seem to you most needed and most for the Master's glory.

"I trust you will be led to ask the Lord to accept it, and to join in praising that grace which, by it, I desire to acknowledge and to praise."

BRAZIL.

BRAZIL with its eight millions of inhabitants is well open to Protestant missionary effort. There are now five American and one Scotch missionaries laboring in that country. There are also several Protestant ministers in the German colonies, (most of them far from being such as they ought to be,) in that vast country, which has a greater area than that of the United States. Now is the time to cause the Holy Scriptures to be widely distributed in that interesting and important country, which is blest with the wisest and most liberal government of all the South American States.—*Christian World.*

THE MORNING STAR.

The *Honolulu Friend*, of April 1, makes the following announcement: "The Morning Star sails to-morrow on her sixth trip to the Marquesas Islands. The Rev. D. Baldwin, of Lahaina, goes as delegate of the Hawaiian Missionary Society. One Hawaiian missionary and wife go out to join the mission. It is expected the vessel will be absent about two months. On her return she will proceed immediately to Micronesia. Recent intelligence has been received from the Marquesas missionaries. All the families were well."

DR. PORTER ON THE HISTORICAL SKETCHES.

The venerable Dr. Porter, of Farmington, Connecticut, at whose house, more than fifty years ago, the American Board held its first meeting, in a postscript to a recent letter to one of the Secretaries, says, "I should have made mention of my great satisfaction in the Historical Sketches you have given of some of our missions. I have proposed to Mr. ——, to give the substance of some one of them to our congregation on the first Sabbath in each alternate month, in the afternoon, and make that the time of our monthly concert, and he has consented. I hope he will carry the proposal into effect. I say '*alternate*' because once in two months we have the Lord's Supper in the afternoon of the first Sabbath."

Is not this a suggestion worth considering by other pastors?

MEETINGS IN BEHALF OF THE BOARD.

Meetings in behalf of the American Board, in connection with the anniversaries, were held this year, as usual, in New York and Boston. That at New York was at Irving Hall, on Friday, May 9, at 10 o'clock, A. M., Rev. Dr. Hopkins, President of the Board, in the chair. Rev. G. W. Wood, Secretary, made a statement respecting the condition and prospects of the Board and its missions, and addresses were delivered by the President, by several returned missionaries of the Board—Rev. D. W. Marsh, from Eastern Turkey, Rev. H. J. Van Lennep, from Western Turkey, Rev. A. Bushnell, from West Africa, and Rev. W. W. Howland, from Ceylon, about to return to his field,—by Rev. J. W. Scudder, of the Arcot mission of the Reformed Dutch Board, and by Rev. Charles S. Robinson, of Brooklyn.

At Boston, the meeting was in Tremont Temple, Thursday evening, May 29, Charles Stoddard, Esq., presiding. Prayer was offered by Rev. Dr. Tucker, of Connecticut, Dr. Anderson made a statement in regard to the affairs of the Board, and the meeting was addressed by Rev. George Washburn, recently from Constantinople, Dr. Perkins, of the Nestorian mission, soon to return to Persia, and Professor Hitchcock, of the Union Theological Seminary, New York.

EMBARKATION.

Rev. WILLIAM W. HOWLAND, with Mrs. SUSAN R. HOWLAND and two children, SAMUEL F. GREEN, M. D., and Mrs. MARGARETTA W. GREEN, embarked at Boston, May 26, in the ship Star of Peace, Capt. Hinckley, for Madras, on the way to

Ceylon. Mr. and Mrs. Howland and Dr. Green are returning to a mission with which they have been connected for several years; Mrs. Green, from Worcester, Mass., goes out for the first time. Rev. JARED W. SCUDDER, M. D., and wife, of the Reformed Dutch Board, also sailed in the same vessel, on their return to the Arcot mission.

Rev. WILLIAM BIRD and wife, of the Syria mission, Dr. FAYETTE JEWETT and wife, formerly of Sivas but now to join the mission to Eastern Turkey, and Miss ARABELLA L. BABCOCK, from Framingham, Mass., also destined to Eastern Turkey, sailed from New York for Liverpool, May 31, in the steamer City of Baltimore, on the way to their mission fields. Miss Babcock is a native of Thetford, Vt., and goes to take charge of a female school at Kharpoot.

DONATIONS.

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
- Freeport, Mrs. S. A. H. Hobart, 5 00
- Gorham, Ch. and so. 21 22
- Minot, do. 30 00
- Portland, Mrs. Eliphalet Greely, to cons. Rev. S. C. HIGGINS, of Turner, Me. an H. M. 50; State st. ch. and so. 148; m. c. 62,36; 3d cong. ch. and so. m. c. 67,39; 327 75—383 97

Franklin co. Aux. So. Rev. I. Rogers, Tr.
- Farmington, Ch. and so. 20 00

Kennebec co. Conf. of chs.
- Augusta, Cong. ch. and so. 50 00

Penobscot co. Aux. So. E. F. Duren, Tr.
- Bluehill, Cong. ch. 4 00
- Holden, do. 10 25—14 25

York Conf. of Chs. Rev. G. W. Cressey, Tr.
- Buxton, South cong. 5 00
- Limerick, Cong. ch. and so. 49 24
- So. Sanford, Rev. J. Fisk, 2 00—56 24

524 46

- Belfast, 1st cong. ch. 15 00
- Bloomfield, Mrs. E. D. 1 00
- Fryeburg, Cong. ch. and par. 21 00
- Gilead, Mrs. H. Dean, 2 00
- No. Waterford, W. W. Greene, 30 00—69 00

593 46

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.
- Keene, 1st cong. ch. and so. m. c. 13 74
- Marlboro', do. do. 8 00—21 74

Grafton co. Aux. So.
- Campton, Cong. ch. 11 00
- Hanover, Ch. and cong. at Dartmouth college, 75 77
- Wentworth, Cong. ch. and so. 24 00—110 77

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Merrimack, Cong. ch. and so. 4 75

Merrimack co. Aux. So. G. Hutchins, Tr.
- Concord, A friend, 25 00
- East Concord, Ch. and so. 50; Rev. A. Manning, 9; H. A. Kendall, 10; 69 00
- Webster, Cong. ch. and so. (of wh. with prev. dona. cons. CALVIN MORRIS an H. M. 45,20; ENOCH LITTLE, wh. cons. him an H. M. 100; Henry L. Dodge, wh. with prev. dona. cons. EMMA DODGE an H. M. 25;) 189 47—283 47

Rockingham co. Conf. of chs. F. Grant, Tr.
- Derry, Mrs. M. C. P. 4 00
- Exeter, m. c. 12 24
- Greenland, Cong. ch. and so. 109,30; Mrs. L. P. Weeks, 20; 129 30
- Hampstead, Cong. ch. and so. m. c. 33 00
- New Market, do. do. 6 00
- North Hampton, Cong. ch. and so. 10 00
- Portsmouth, Mrs. M. C. D. 5 00
- Stratham, Cong. par. 6 42—205 96

Strafford Conf. of chs. E. J. Lane, Tr.
- Ossipee, Centre, Cong. ch. and so. 27,62; m. c. 7,68; 35 30

Sullivan co. Aux. So. N. W. Goddard, Tr.
- Acworth, m. c. 8 00

669 99

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
- Middlebury, Mrs. C. B. Perkins, to cons. HENRY M. PERKINS an H. M. 100; cong. ch. m. c. 36; 136 00

Caledonia co. Conf. of chs. E. Jewett, Tr.
- Hardwick, Rev. J. Torrey, 10; cong. ch. m. c. 4,70; L. H. Delano, (of wh. to cons. Rev. BENJAMIN W. POND, of Barton, an H. M. 50;) 200; 214 70
- St. Johnsbury, 2d cong. ch. and so. m. c. 46 13—260 83

Franklin co. Aux. So. C. B. Swift, Tr.
- Georgia, Cong. ch. and so. m. c. 8 00

Orleans co. Aux. So. Rev. A. R. Gray, Tr.
- Holland, Cong. ch. and so. 10 00
- North Craftsbury, Rev. Jacob N. Loomis, to cons. Miss MARY J. WORCESTER of Hollis, N. H. an H. M. 100; cong. ch. and so. m. c. 36,47; 136 47
- West Charleston, Cong. ch. and so. 39 21—185 68

Rutland co. Aux. So. J. Barrett, Tr.
- Brandon, m. c. 76 95
- Clarendon, m. c. 11 38
- Rutland, Coll. 15; m. c. 16,11; 31 11—119 44

Windham co. Aux. So. F. Tyler, Tr.
- Brattleboro', Centre ch. gent. 90,83; la. 55,20; m. c. 85,09; a friend, 5; 236 12
- Fayetteville, Ch. and so. 22 25
- Putney, do. 21 18
- Townshend West, Rev. S. S. Arnold, 10 00
- Windham, Ch. and so. 51,55; m. c. 5,63; 57 18—346 73

1,056 68

Legacies.—Peru, Israel Batchelder, by Dexter Batchelder, 50; Dummerston, Miss C. B. Taylor, 25; 75 00

W. Westminster, J. Carpenter, 4 00—79 00

1,135 68

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
- Falmouth, 1st cong. ch. and so. 268 27

Berkshire co. Aux. So. H. G. Davis, Tr.
- Stockbridge, Cong. ch. and so. m. c. 75 00

Boston,
- Essex st. ch. and so. 6,039; m. c. 90,40; 6,129 40
- Old South ch. and so. 4,879,81; m. c. 23,56; 4,903 37
- Mt. Vernon ch. and so. 3,884,87; m. c. 215,51; 4,100 38
- Park st. ch. and so. gent. 1,078,50; la. 749,75; m. c. 75,26; 1,903 51
- Bowdoin st. ch. and so. gent. 1,037,56; ladies, 237,50; m. c. 210,97; 1,485 13

Phillips ch. and so. 688 00
Central ch. and so. 553,75; m. c. 47,20; 600 95
Shawmut ch. and so. 352 00
Maverick ch. and so. 234; m. c. 38 02; 272 02
Springfield st. chapel, 164 00
Berkley st. ch. and so. 158 66
Salem st. ch. and so. 111; m. c. 25; 136 00
Oak Place ch. and so. 31 06
Chambers st. ch. 14 95
Penitent females' refuge, m. c. 10 25
United mon. con. 51 69
Unknown, 27,60; a friend, 20; do. 20; Mrs. Morland, 10; Rev. Mr. Bixby, 5; a friend, for boys' sem. Oroomiah, 25; other dona. particulars of wh. have been published, 3,893,77; 4,031 37

25,092 74
Ded. prev. ack. 23,397 81-1,604 93

Essex co.
Andover, Chapel ch. and cong. 201,31; S. T. for Ahmednuggur m. 8; 209 31
Ballardvale, Cong. ch. and so. 15 00
North Beverly, do. m. c. 5 64
Topsfield, do. 106 00
Wenham, A friend, H. S. 15 00—350 95

Essex co North Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury, Fem. for. miss. so. 12 00
Groveland, Cong. ch. and so. 9 68
Haverhill, East par. cong. ch. 4 50
North Haverhill, Ms. and Plaistow, N. H. Cong. so. 20 00—46 18

Essex co. South Aux. So. C. M. Richardson, Tr.
Friends, 51 00
Beverly, Washington st. so. which cons. Mrs. THOMAS A. MORGAN an H. M. 128 00
Danvers, 1st Relig. so. gent. 73,38; la. 83,27; (of wh. to cons. STEPHEN WILKINS an H. M. 100;) 156 65
Lynn, 1st ch. and so. 22,50; m. c. 5,25; Tower Hill, m. c. 12,50; 40 25
Lynnfield Centre, Cong. ch. 8 08
Manchester, Ortho. do. m. c. 21 30
Salem, Friends, for Gaboon miss. 10 00
South Danvers, Cong. ch. and so. 204 14—619 42

Franklin co. Aux. So. L. Merriam, Tr.
Charlemont, Cong. ch. and so. 8 50
Conway, 1st do. 60 29
Greenfield, A friend, 4 00
Hawley, Mrs. R. Cooley, 4 00
Shutesbury, Cong. ch. 5 00
South Deerfield, 1st do. and so. 45 41
Sunderland, A friend, 25 00—152 20

Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, 1st par. gent. and la. benev. asso. (of wh. to cons. Rev. HENRY L. HUBBELL an H. M. 100;) 127,68; L. H. 1; 128 68
Greenwich, Cong. ch. and so. 56 00
Haydenville, do. wh. with prev. dona. cons. JOEL HAYDEN an H. M. 90 00—274 68

Middlesex co.
Bedford, A lady, 2 00
Cambridge, Shepard cong. ch. and so. 469,06; la. 36,30; 505 36
Cambridgeport, Evan. cong. ch. and so. 153 65
East Cambridge, do. m. c. 13 37
Grantville, Cong. ch. and so. 71 52
Groton, Union ortho. do. 100 00
Holliston, 1st cong ch. and so. m. c. 87 53
Lowell, John st. ch. and so. 55 21
Medford, Mystic cong. ch. and so. 127,73; wh. with prev. dona. cons. Rev. EDWARD P. HOOKER and ELEAZAR BOYNTON, Jr., H. M.; 1st Trin. cong. ch. and so. 62,38; 190 11
Needham, A lady, 5 00
Marlboro', Union ch. and so. wh. with prev. dona. cons. CHARLES W. HILL an H. M. 10 00
Newton Corner, Eliot ch. and so. 311 00
Shirley, Cong. ch. and so. m. c. 3 38
Townsend, Ortho. cong. ch. and so. 23; E. Spaulding, 10; 33 00
Wilmington, Cong. ch. and so. 151,47; la. asso. 29,80; m. c. 27,73; to cons. BENJAMIN BUCK and Mrs. SUSAN C. SHELDON, H. M. 209 00-1,750 13
Norfolk co.
Roxbury, Eliot ch. and so. gent. 101; la. 83,25; m. c. 9,59; Vine st. ch. m. c 31,73; 225 57
Stoughton, Sanford Gay, 180 40
West Roxbury, South evan. ch. and so. m. c. 34,26; A. S. B. 10; 44 26—450 23
Old Colony Aux. So.
New Bedford, 1st cong. so. 20; North cong. ch. 86,25; 106 25
Palestine Miss. So. E. Alden, Tr.
Hanover, Rev. J. Aiken, 6 00
North Scituate, Ortho. cong. ch. and so. 20 57
South Abington, Cong. ch. and so. 203 83
Weymouth, North par. Rev. J. Emery's so. 73,44; m. c. 10,56; South par. Union ch. and so. 41,87; 125 87—356 27
Plymouth co.
Plymouth, 3d ch. and so. of the Pilgrimage, 116 00
Taunton and vic.
Raynham, 1st cong. so. 25 00
Worcester co. Central Asso. W. R. Hooper, Tr.
Boylston, Cong. ch. and so. 235 00
Worcester, Friends, by Dr. Green, 154 25
8 00—397 25

6,592 76

Chelsea, Broadway ch. m. c. 24; Winnisimmet ch. m. c. 22,69; 46 69
Easton, Evan. cong. ch. and so. 37 00
Mass. Home miss. so. inc. of Mrs. Osborne's legacy for prop. the gospel among the Ind. of N. America, 68 50—152 19

6,744 95

Legacies.—Granby, Joseph Montague, by O. E. Pease, Ex'r, wh. cons. Rev. HENRY A. DICKINSON and O. E. PEASE H. M. 150 00
Salem, Mrs. Deborah T. Frothingham, by A. T. Frothingham, Ex. 500 00
Webster, Mrs. Ruth Twiss, by William P. Marble and Levi Hammond, Ex'rs, 2,000; rec'd for rent, 20; ded. legal expenses, 50; 1,970 00-2,620 00

9,364 95

CONNECTICUT.

Fairfield co. East, Aux. So.
Danbury, Mrs. C. Stearns, 15 00
Hartford co. Aux. So. A. G. Hammond, Agent.
Granby, Cong. ch. 21 35
Hartford, Centre ch. m. c. 8,07; a lady, 1,50; 9 57
Manchester, 2d cong. ch. 77 00
Simsbury, Miss A. Belden, 10; Miss M. A. S. 5; Mrs. P. and daughter, 2; 17 00
South Glastenbury, Cong. ch. 26 25
Unionville, do. 10 46
West Avon, C. L. Day, 4 00
Windsor, Cong. ch. 45 00—210 63
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Barkhamstead, Rev. J. E. Elliott, 5 00
New Hartford, South cong. ch. 15 00
Terryville, Cong. ch. m. c. 5 00—25 00
Middlesex Asso. J. Marvin, Tr.
Old Lyme, 1st cong. ch. and so. wh. and prev. dona. cons. Mrs. ANNA M. BRANARD an H. M. 25 00
New Haven City, Aux. So. F. T. Jarman, Agent.
New Haven, G. A. P. 3; Centre ch. a

friend, which cons. Rev. WILLIAM R. EASTMAN, of New York city, an H. M. 50; North ch. m. c. 11,53; Mrs. R. S. J. 5; united m. c. 19,24; Davenport ch. m. c. 7,15; South ch. m. c. 4; 99 92

New Haven co. West Conso. W. Atwater, Tr.
Middlebury, Cong. ch. 22 35

New Haven co. East, F. T. Jarman, Agent.
Cheshire, H. Gaylord, 10 00
Northford, Gent. 12 27
North Madison, Cong. ch. 31 46—53 73

Tolland co. Aux. So. E. B. Preston, Tr.
Stafford Springs, Cong ch. m. c (of wh. to cons. JAMES CHANDLER an H. M. 100;) 144 51

Windham co. Aux. So. G. Danielson, Tr.
Brooklyn, Gent. and la. 37,91; m. c. 10,06; 48 00
Woodstock, 1st cong. ch. and so. 15 00—63 00

659 14

Legacies.—Middletown, Wm. Plumbe, by William Southmayd, Adm'r, 90 94
New Canaan, Mrs. Dorcas St. John, by William L. Waring, Ex'r, 50 00
Norfolk, Sybil Crissey, by Benjamin Crissey, Ex'r, 55 00—195 94

855 08

RHODE ISLAND.

Barrington, Cong. so. 120 00
Bristol, do. 10 00
Providence, Elmwood cong. ch. 12 00
River Point, Rev. G. W. Adams, 5;
Mrs. P. W. Dawley, 5; 10 00—152 00

NEW YORK.

Geneva and vic. Aux. So. W. H. Smith, Agent.
Geneva, W. H. S. 3 00
Romulus, Pres. ch. 67 00
Youngstown, do. 14 00

84 00
Ded. exc. 42—83 58

Greene co. Aux. So. J. Doane, Agent.
Durham, Pres. ch. m. c. 28 00
Greenville, do. do. 6 00—34 00

Monroe co. and vic. E. Ely, Agent.
North Bergen, Pres. ch. 10 45
Rochester, Mrs. S. Ray, 10; Brick pres. ch. 14,78; Plymouth ch. 30; 54 78—65 23

New York City and Brooklyn, A. Merwin, Tr.
(Of wh. fr. William A. Booth, wh. cons. WILLIAM A. TOMLINSON, of Kalamazoo, Mich. an H. M. 200; William T. Booth, 100; S. B. Chittenden, 500; G. F. Betts, wh. cons. SAMUEL R. BETTS, Jr., an H. M. 100; W. A. Butler, 25; W. C. R. 10; E. C. Bridgman, 20; West pres. ch. Scudder miss. so. 50; pres. ch. cor. 26th st. and Broadway, (of wh. fr. Wm. C. Noyes to cons. Mrs. JULIA F. NOYES an H. M. 100; D. D. Lord, 20;) 492,64; Brooklyn, Rev. Dr. Storrs, 25; Clinton av. cong. ch. (of wh. fr. C. L. Andrus, for Nestorian m. 70; GEORGE S. COE, wh. cons. him an H. M. 100; Henry Treadwell, wh. with prev. dona. cons. SAMUEL K. CAMP, Mrs. SARAH W. CAMP, ADA C. TREADWELL, WALTER E. TREADWELL and FLORENCE P. TREADWELL, H. M. 250;) wh. cons. ALFRED SMITHERS, SAMUEL L. PARSONS, PETER NOTLIAM, LUCIUS C. ANDRUS, EDWIN STONE, and ALFRED S. BARNES, H. M.; a friend, dec'd, avails of gold chain, 3; 873,52; Broadway Tab. 51,08; C. Fanning, 20; a friend, 50; S. H. Wales, 56) 2,693 03

2,875 84

Albany, A friend, 108 00
Canterbury, Pres. ch. 13 00
Clinton, Cong. ch. (of which to cons. J. C. GALLUP, M. D. an H. M. 100;) 165,59; Houghton sem. 27; 192 59
Commack, Cong. ch. m. c 7 00
Coventry, Rev. J. B. Hoyt and wife, wh. with prev. dona. cons. WILLIAM D. HOYT an H. M. 50 00
Dansville, I. V. D. Reive, U. S. A. 10;
Mrs. E. Shepard. 10; 20 00
East Bloomfield, Cong. ch. and so. 10 00
Eaton, do. 7 18
Flatbush, J. T. Rhoades, 5 00
Fort Columbus, G. Loomis, U. S. A. 4 00
Franklinville, Pres. ch. 15 00
Greenport, Cong. ch. 4 04
Hudson, 1st pres ch. m. c. 70 00
Manchester, do. 11 00
Middletown, A widow's offering, 25 00
New Haven, Pres. ch. and so. 16 27
New Rochelle, Miss S. Brewster, 15 00
New York City, Jacob R., Jr., for Eastern Turkey, 25 00
Olean, Pres. ch. 20 00
Oswego, 1st do. 90,76; m. c. 123; less exc. 1,15; 212 61
Schoharie, Mrs. C. Lasell, 5 00
Whitehall, Pres. ch. m c. 52 62
Yonkers, 1st do. 70 00—958 31

3,834 15

Legacies.—Genoa, Semi Bradley, by Moses Lyon, Adm'r, 162,21; less exc. 81c 161 40
Paris, Charles Coolidge, 467 54—628 94

4,463 09

NEW JERSEY.

Cedarville, Pres. ch. 24 00
Madison, 1st do. 83 43
Parsippany, Mrs. L. Righter, 10; G. Righter, for Diarbekir station, 5; 15 00
Paterson, 2d Pres. ch. m. c. 25 00—147 43

PENNSYLVANIA.

By Samuel Work, Agent.
Danville, Mrs. Magill, 5 00
Philadelphia, J. D. L. 10; do. for student in Bebek sem. 6; Pine st. ch. Rev. T. Brainard, D. D. 20; Walnut st. ch. 113; m. c. 25,18; 174 18
West Chester, Pres. ch. J. Atwood, 20 00—199 18
Belle Valley, R. Russell, 4 00
Blairsville, A friend, 5 00
Erie, M. W. Tyler, 3 00
Hyde Park, Welsh cong. ch. 20 00
Lewiston, F. J. H. 1 00
Lock Haven, G. B. Perkins, 12 00
Philadelphia, Philadelphos, 50 00
Susquehannah Depot, Pres. ch. m. c. 30 00
Uniondale, Pres. ch. 8 00—133 00

332 18

DISTRICT OF COLUMBIA.

Washington, N. B. Devereaux, 5 00

VIRGINIA.

G. W. Davison, Co. H. 15th Reg. 5 00

OHIO.

By G. L. Weed, Tr.
Burton, Cong. ch. 29 00
Chatham Centre, Cong. ch. 17 00
Cincinnati, 1st ortho. cong. ch. wh. cons. Mrs. BETHIA G. BREED an H. M. 100; 3d pres. ch. m. c. 7,41; 107 41
Circleville, By Rev. H. Calhoun, 3 50
Elizabethtown, A friend, 6 00
Hamden Furnace, J. G. Miller, 6 00
Johnstown, Pres. ch. m. c. 10 00
Minerville, Welsh cong. ch. 22 60
Oxford, Teachers and pupils of Western Fem. college, (of wh. to cons. JOHN H. SHURY an H. M. 100;) 136 00
Sharonville, Pres. ch. m. c. 3 00
Walnut Hills, Lane sem. church, 104,30; m. c. 4,05; 108 35—448 86

By O. H. Fitch, Agent.

Ashtabula, 1st pres. ch. m. c. 2; J. P. R. 4,36;	6 36	
Rome, 1st pres. ch.	8 00	—14 36
		463 22
Canton, Peter Housel,	25 00	
Cincinnati,	25	
Columbus, 1st cong. ch. which with prev. dona. cons. Rev. E. P. GOODWIN an H. M.	30 00	
Huntington, Cong. ch. and so.	2 75	
Marietta, So. of Inquiry,	10 27	
Johnston, Pres. ch.	11 70	—79 97
		543 19

INDIANA.

By G. L. Weed, Tr.

Greenville, A. L.	1 00	
Mishawaka, Pres. ch. m. c.	6 00	
Salem, Pres. ch.	5 00	
Terre Haute, Baldwin pres. ch. m. c.	17 00	—29 00
Indianapolis, 4th pres. ch. m. c.	3 17	
West Creek, E. N. Morey,	5 00	—8 17
		37 17

ILLINOIS.

By Rev. C. Clark.

Chicago, Salem cong. ch.	5 00	
Knoxville, Pres. ch. m. c.	20 00	
Lee Centre, Cong ch. Mr. B.	1 50	
Hennepin, Miss M. Nash,	2 00	—28 50
Duquoin, Ch.	8 00	
Payson, A. Scarborough,	7 24	
Waverly, Cong. ch.	40 25	—55 49
		83 99

MICHIGAN.

By J. O. Seeley, Tr. of Gen. Asso. Mich.

Adrian, Cong. ch.	9 23	
Ann Arbor, do.	7 50	
Cooper, do.	8 27	
East Saginaw, do.	10 00	
Hartford, do.	1 00	
Hudson, do.	30 03	
Lodi, do.	1 00	
London, do.	1 87	
Memphis, do. 1; J. G. C. 5;	6 00	
Newago, do.	2 00	
Rochester, do.	4 00	
Romeo, do.	115 67	
St. Clair, do.	5 71	
Summit, do.	3 00	
Windsor, do.	5 00	
	210 28	
Ded. for printing, ex. &c.	2 57	—207 71
A friend,	2 50	
Canandaigua, Cong ch.	8 00	
Kalamazoo, H.	1 00	
Niles, Pres. ch.	59 70	
Stony Creek, do.	25 00	
Union, Cong. ch. m. c.	5 00	—101 20
		308 91
Legacies.—Romeo, Asa Holman, by G. H. Holman, Ex'r,		100 00
		408 91

WISCONSIN.

A friend,	35 00	
Delavan, Cong. ch. 11,32; J. S. Officer, 100; less exc. 1,11;	110 21	
Evansville, Cong. ch. m. c.	4 74	
Geneva, Pres. ch. m. c.	11 50	
Hazle Green, Pres. ch.	22 35	
Kenosha, 1st cong. ch.	11 00	
Milton, Cong. ch.	3 50	
Stoughton, Rev. R. Sewall and fam.	3 00	—201 30

IOWA.

Belmond, Rev. B. F. S.	1 00	
Bradford, Rev. J. K. Nutting,	5 00	— 6 00

MINNESOTA.

Shakopee, Ger. evan. cong. ch.	5 00

MISSOURI.

Little Osage, Mrs. Mary B. Dodge,	40 00

OREGON.

Oregon City, Cong. ch. m. c.	7 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Canton, China, G. B. Glover, 50; J. B. Endicott, 25; J. Purdon, 10; E. Robertson, 10; P. W. Graves, 3; Chinese friends, 6,53; Morris Ed. so. 40;	144 53
Ceylon, India, Avails of a gold chain given to a missionary,	20 00
Dakota miss. Hazlewood, Ch. 2,92; H. D. Cunningham, 20; m. c. 5,49; Pajutazee, ch. 6;	34 41
Diarbekir, Turkey, Rev. A. Walker, 20; m. c. 20; ch. coll. 7,43; boys' sch. 1,67; Kharpoot, Takowhi, 8;	57 10
Gulf Stream, U. S. Gunboat Arthur,	5 00
London, Eng. W. H. Ropes,	100 00
Montreal, Can. Amer. pres. ch. A. Maloy, 10; A. Adams, 10; C. C. 5; G. F. P. 3; P. D. 1; m. c. 3,50;	32 50
Sandwich Islands, Honolulu, S. N. Castle, 100; Koloa ch. to cons. Rev. J. W. SMITH an H. M. 50; E. Hall, 100; W. H. Rice, 20; G. P. Judd, M. D. 100;	370 00
	763 54

MISSION SCHOOL ENTERPRISE.

RECEIVED IN MAY.

MAINE.—Foxcroft and Dover, s. s. 25; Minot, s. s. 6; Portland, chil. cent so. 2; 3d cong. s. s. 63,61;	96 61
NEW HAMPSHIRE.—Marlboro', cong. s. s. 5,78; North Hampton, cong. s. s. for miss. sch. at Kharpoot, 5; Ossipee Centre, cong. s. s. 5,16; Swanzey; s. s. 4; Winchester, s. s. class, 1,75;	21 69
VERMONT.—Georgia, s. s. for sch. in Mahratta m. 5; North Craftsbury, cong.' s. s. 17; Rupert, cong. s. s. 7; West Charleston, s. s. 1,79;	30 79
MASSACHUSETTS.—Boston, Salem ch. s. s. for sch. at Madura, India, 25; Conway, cong. s. s. for sch. in Ceylon, 35; Dorchester, 2d ch. and so. s. s. for ed. in Nestorian m. 2; Falmouth, 1st cong. s. s. 9,03; Salem, Tab. ch. s. s. for sch. in Madura, 25; W. Roxbury, H. K.'s class, 1; Weymouth Landing, cong. s. s. for sch. in Madura, 25;	122 03
RHODE ISLAND.—Barrington, cong. s. s. 10; Pawtucket, a s. s. class, 1,46;	11 46
NEW YORK.—Canterbury, Pres. s. s. 15; Clinton, cong. s. s. miss. asso. 23,55; Fulton, pres. ch. juv. miss. asso. 20; Oswego, 1st pres. ch. s. s. 40; inf. s. s. 14,12; Wilson, pres. s. s. 4;	116 67
PENNSYLVANIA.—Manayunk, Pres. s. s. 10; Philadelphia, Walnut st. ch. s. s. 15; miss. s. s. for Madura m. 10,18;	35 18
OHIO.—Belpre, Cong. s. s. 2,30; Delaware, 2d pres. s. s. for African m. 38,75; Huntington, cong. s. s. miss. so. for sch. in Madura, 12;	53 05
INDIANA.—Monroe, Pres. s. s.	2 50
ILLINOIS.—Chicago, Salem cong. s. s.	5 51
MICHIGAN.—St. Clair, Cong. s. s.	5 00
OREGON.—Oregon City, Coll.	30
	500 79

Donations received in May,	16,696 87
Legacies,	3,623 88
	$20,320 75
☞ TOTAL from September 1st, 1861, to May 31st, 1862,	$214,144 47

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LVIII. AUGUST, 1862. No. 8.

FINANCIAL PROSPECTS.

It has probably been noticed, by many readers of the Herald, that the receipts of the Board during the current financial year, have been generally in advance of what they were at the same period of the previous year. The whole amount for nine months last year, from August 1 to April 30, was $179,522. This year, for eight months, up to the same time, (commencing September 1,) the sum was $193,823. It was announced in January, in connection with a statement of appropriations made, that to meet those appropriations and pay off the existing deficiency, it would probably be necessary that the income of the Board from ordinary sources, for the year, should be about the same as last year, or $340,000. And thus far, as the year was passing away, there was found much occasion for gratitude in the fact that the receipts, from month to month, gave promise that the income would reach nearly that amount.

Now, however, the prospect seems somewhat changed. The receipts for May and June have been more than $17,000 less than for the same months in 1861, making the whole amount up to June 30, but little more than $232,000,—nearly $2,000 less than last year. It must be borne in mind that, under the pressure of a felt necessity for extraordinary effort to prevent serious embarrassment, the contributions during the two last months of last year, (July and August,) were very large, carrying the receipts for those two months to the unusual amount of nearly $102,000; and it will be seen that, to reach the same total sum for this year, the receipts for these two months must be even more than this,—$108,000. This amount is not promised by the receipts of May and June, (less than $39,000,) nor indeed, judging from the experience of former years, can it be expected, without unusual exertion.

In the kindly orderings of Providence, however, the Committee find that expenses in some departments of their work, curtailed by their own stren-

uous efforts and the co-operation of the missions, are, for the present, somewhat less than was expected; so that with the cordial endeavors of pastors and other friends, their hope and expectation still is that the *financial* year, (which is not the same as the civil year, for which appropriations are made,) may close without a serious deficiency. But the friends of the missions, in looking forward to the future, should bear in mind that the present financial prospect has this hopeful appearance, not because the wants of a growing missionary work have been met by increased donations from the churches; but rather because, (1,) the Committee have felt constrained to curtail all operations, and stringently limit appropriations; (2,) the income from legacies has been thus far, the present year, about $18,000 more than up to the same time last year, (leaving the income from contributions about $20,000 less); and (3,) contributions in some of the mission fields, and by generous friends in Great Britain, in view of present exigencies in the United States, have been much more than heretofore,—about $9,600 in advance this year of what they were at the same time in 1861,—still further reducing, by this amount, the comparative sum contributed by the churches at home. Looking then only at the action of the churches, which must be mainly the basis of all calculations for the future, the case appears by no means so encouraging. It must be remembered also, *that comparatively little has been done of late to strengthen and extend the missions* by sending out new laborers. Expenses have been limited in this respect, but a change should come. *The call for reinforcements, growing out of losses by death and otherwise, is becoming urgent.* There is occasion, therefore, for the same earnest efforts which have been ever called for, on the part of pastors and others, in order that the wants of this work—for the world's salvation and for Christ—may be in any good measure met. Shall not this effort be made?

BARON HOHANNES TO THE PRUDENTIAL COMMITTEE.

DR. DWIGHT, in his work on the revival of Christianity in the East, in connection with the mission to the Armenians, referring to the first intercourse of the missionaries with one who became, apparently, the first convert, and who has ever since been a helper in the work, says: "In January, [1833,] a young teacher, of modest and intelligent appearance, presented himself. * * Within a week he repeated his call, and then, for the first time, unburdened his mind. He was seeking the salvation of his soul; he was also strongly desirous of doing something effectual for the regeneration of the whole Armenian community. * * Our first interview with this individual may be considered as an era in the history of the mission. He soon became a most efficient instrument in promoting the truth, and he has continued to be so, up to the present time." The name of this young man was Hohannes Der Sahagian, but he has been better known to the churches as "Baron Hohannes,"—often mentioned in the correspondence of the missionaries,—first fruit of the mission to his people,—and now pastor of the Protestant church at Baghchejuk. Led, perhaps by the death

of Dr. Dwight, to look back upon the many years of his connection with that excellent man and with the missionary work, Hohannes sent to the Prudential Committee a letter of thanks, which the readers of the Herald may be glad to see. Not the Committee, but the supporters of the Committee and of the Board, have been his supporters, while he has labored for the spiritual good of his people.

BAGHCHEJUK, MARCH 18, 1862.

Rev. Dr. Anderson and the Prudential Committee:

Very Dear and Excellent Brethren in Christ,—Gratitude is undeniably a noble virtue, and clearly a duty in the recipients of favors. It is now more than twenty-nine years since, in the providence of God, I became acquainted with your missionaries in this country; and should I live till the first of August next, it will be just twenty-nine years that, in their companionship, I have been laboring to preach the glorious gospel of Christ to my nation. During this time, with the exception of one year when I was in the United States,—when I was not a pastor, preacher, helper, or colporter, but a theological student,—I have received my support from you. And since I became a pastor to this feeble church, I still receive from you those means by which I am able to give my time to the work of the glorious gospel. This is a great mercy and a high privilege from heaven to me. And I sincerely acknowledge to you, excellent brethren, that I feel deep gratitude in my soul for all the kindness you have done me for more than a quarter of a century. Especially at this time, when war diminishes your resources and compels you to diminish the salaries of the native laborers,—and yet you continue to me, in some measure, the gift of your Christian love,—do I feel that it becomes me to express the gratitude of my heart for all this kindness.

It is, moreover, the most excellent beneficence in the world, because it is *spiritual*; that is, it relates to the salvation of immortal *spirits*. I beg you, therefore, to receive my gratitude in proportion to the excellence of the gift; and that two-fold. First, for myself; because, although I was fully awakened from the superstitions of my national church, and was regarding them as vanities before I ever saw a missionary, yet I did not feel, as was needful, the real value of the truth, nor my need of the Mediator for the salvation of my soul. I learned these from the lips of your missionaries, and then felt, through grace, my true condition. Secondly, for my brethren; who also, through the same instrumentality, have received the light and the knowledge of the gospel, and there has come forth this evangelical system among our people, and the present general enlightenment of our nation. These things are evident before the world, as the light of the sun, and no one can deny them.

These great benefits are worthy of great thankfulness and gratitude, and I pray you, beloved and excellent brethren, to receive the assurance of these feelings towards you in my heart.

Yours faithfully in Christ,

H. B. DER SAHAGIAN.

HOHANNES ON DR. DWIGHT.

IN connection with the foregoing, it may not be amiss to present extracts from a notice by Hohannes, of Dr. Dwight, as translated from the Armenian by Dr. Hamlin.

The Rev. H. G. O. Dwight, the chief founder of the Apostolic and Evangelical Church of Armenia, has fallen asleep.

It is thirty-two years that this distinguished and pious man has been known to the Armenian world, and it is thirty years that he has labored in the evangelic work among the Armenians.

In January, 1833, I met him for the first time, together with his two associates, Dr. Goodell and Dr. Schauffler, in the village of Ortokeuy. I cannot doubt that this interview was by a special divine Providence. For I was already free from the errors and superstitions of my national church; and as an awakened, patriotic, and earnest young man, I was seeking the means of going to England for a complete education, in order to return to Constantinople and labor for the elevation and enlightenment of my nation, when they also, at the same time, were seeking such young men, in order to commence with them the evangelic work in our nation. Divine Providence, without our knowing each other's intentions, brought us together on that happy day; and, blessed be God, it was not the last interview, nor was it a meaningless and useless one, but exceedingly profitable; first, in regard to our conversation itself,—which was such as at that time rarely happened in Turkey,—and secondly, in regard to the future. For the bond of a sincere love and a true friendship from that time forth bound our hearts together, so that our "good-by" was a pledge of another meeting, which soon followed.

On the first of August, of that same year, I began to labor with them in the work of the gospel, and my first work was the translating of the Book of Psalms into modern Armenian. It is now nearly twenty-nine years that I have labored with Dr. Dwight in this glorious gospel work, and I testify that he has shown me great kindness and benevolence during all this time, in a great variety of circumstances.

Dr. Dwight was very distinguished for his wisdom, prudence, and foresightedness; but above all for his gifts of government. * * He was known among us as a man of principle, independent mind, and decided and firm plans. In nearly all circumstances he worked conformably to those plans. He was also distinguished for accuracy in keeping promises and appointments, and in these respects he was a worthy model.

Dr. Dwight was a true disciple of Christ, and a faithful minister of the gospel. It is true also, that by his native penetration and solidity, he was a great champion of the gospel in the East, and was a veteran and brave soldier, in all difficult and responsible circumstances.

Dr. Dwight was a distinguished agent, in the hand of God, in the work of Oriental reform; and especially by his means, the Armenian Evangelical church received its form. And when, from age to age, these distinguished events shall be narrated in history, the name of this faithful and active laborer will be commemorated, and it will undoubtedly be found among that great multitude of all nations who stand before the throne and before the Lamb, clothed with white robes, and palms in their hands, saying with a loud voice, Salvation to our God which sitteth upon the throne, and unto the Lamb.

LETTER FROM THE OORFA CONGREGATION.

A LETTER to the Board has also been received from a committee of the Oorfa Protestant congregation, interesting both as an expression of their gratitude, and as, in its last paragraph, affording promise with reference to

what may be hoped for in the future from such communities, gathered by our missionaries in Western Asia. It is as follows:

Oorfa, March 25, 1862.

Faithful and Beloved Holy Gospel Society:

In the Word of God it is plainly made the duty of every one, receiving with love the benefits of the benevolent, to offer thanks to them with joy, from the heart; and in every place and time, to acknowledge those benefits. On this account, first of all, we offer thanks and praise to the Creator and Giver of every good gift, the Father of lights, for that he, awakening the minds of your forefathers and yours, and using you as instruments in his hand, has caused the light of his gospel to shine to every part of the world. Yes, with this thought we have considered it our bounden duty also to offer to you, in sincerity of heart, this our letter of thanks.

We acknowledge that by your zeal we have been able to obtain among us, for a small price, the Holy Scriptures in a language we understand. We acknowledge that you have sent, from your distant land to ours, missionaries to preach truly the gospel; and that they, voluntary exiles, are living among us with Christian love as one family and one house, more than our natural kindred. And both they and the native helpers, receiving support from you, are preaching the gospel to us freely, without expense on our part. We acknowledge that suitable places for the preaching of the Word of God have been by you provided, in which, even until now, we worship God and are nurtured in his true doctrine; and that, for many years, you have caused schools to be opened, in which both ours and the children of other sects may drink the "sincere milk of the Word" from early childhood, and both young and old be taught to read God's Word. Indeed we have enjoyed, and are still enjoying, these and other like benefits. If then those who had received benefits from the hands of liberal Tabitha showed them, one by one, unto Peter, have we not much more reason to make mention of the blessings which God has given through you, and while we offer thanks to him, show gratitude to you also? Yet we are not able to make any return for so great blessings; only we and our children are bound continually to pray that you and your children may live forever with Christ; and, to the extent of our ability, to give to the needy, as we have received, freely.

With joy also we inform you, our beloved friends, that since the beginning of 1861, one after another in succession, we have two schools for boys and one for girls, at our own expense; and in these, eighty children in all, of our own and other sects, are instructed. We hope that by the coming year we shall ourselves strive to meet every kind of our expense as a religious society. Finally, with one heart, as one man, offering you our thanks and salutations, in conclusion we ask your constant prayers. May you live for the glory of God.

For the Committee of the Congregation,

Gregory Weigherson, *Scribe.*

ITEMS OF INTELLIGENCE.

West Africa.—Mr. Walker writes, April 18: "A few new cases of apparent conversion have occurred, and all those of whom I wrote in my last, still maintain their integrity, as far as we know. Others are asking what they shall do. At our communion season on the 5th inst., two men were received to the church by bap-

tism. Five more persons were examined. We do not expect any clearer evidence of their conversion, but they were afraid, and hesitated about asking for admission. As far as we can judge now, there will be about ten received at the next communion. One who has been at Nengenenge would have been received, but was detained, and did not get here in time. This is the one of whom Adunga wrote, that he believed he was a Christian 'because he had repented of all his sins.' He appears very well."

The missionaries feel encouraged and hopeful in their labors. A woman is mentioned who gives evidence of sincere piety, and whose husband also *says* he is a Christian; "but he is waiting to dissolve his connection satisfactorily with three or four wives, and I know not how many slaves, before he makes any proposal for uniting with the church." "The subject of polygamy," our brother adds, "is easily disposed of; but slavery is leaking in at every avenue, and we have constant war with it. With habits so inveterate, laziness and pride so confirmed, consciences so dull, and conveniences so apparent, it is the hardest work imaginable to keep it out of the church. But there is no use, and no necessity for being lenient and soft speaking about slavery here." Another fearful African custom is thus alluded to. "The way the Bakeles around Nengenenge are killing witches will soon use them up. The details of these horrors are equal to anything in the Indian mutiny. The accuser soon becomes the accused and the victim."

MAHRATTAS.—Mr. Ballantine mentions, April 25, the death, by cholera, of the wife of a native helper, "an exemplary and educated woman," whose removal is felt as a great loss. The cholera, he says, is raging to some extent in the villages around, though there have not been many cases at Ahmednuggur. At the close of his letter he remarks: "We hope you will not fail to send us a reinforcement this year. Mr. Wood having gone from Satara, our wants are more urgent than before. We wish you could send us four men at once,—one for Bombay, one for Satara, one for Sholapoor, and one at least for this [the Ahmednuggur] branch of the mission."

Mr. Bissell mentions an examination of native teachers for prizes offered by the Vernacular Education Society for India. There were from 40 to 50 candidates, of whom 30 received prizes, though 11 of these were, it is said, really below the standard required. Of the 30, 15 were teachers connected with the Ahmednuggur mission, and only 3 of these 15 were among the 11 who did not fully reach the standard. All the candidates from this mission were Christians. These facts, Mr. Bissell remarks, "indicate what we are doing for education, and hardly warrant the assertion that we have given up schools as a missionary agency." "Our school for catechists and teachers," he says, "is still filling up, and would soon run over if we were able to assist all we could wish, in obtaining an education. Including the theological class, who are also pursuing scientific studies, there are now sixteen in the school studying Algebra, and an equal number are studying, or have completed, Astronomy, Natural Philosophy and Moral Science. Several of these are so young that they might with profit, and indeed should be allowed to study several years longer, before leaving the school to enter upon their life-work as teachers, catechists, or pastors. In fact, we have here the germ of a college—a Christian college, with Christian students and teachers—rearing its bold front in the midst of hostile Hindooism! If the corner-stone of a college edifice were laid to-day, before it would be ready for use, two respectable classes would be prepared to enter it." He then speaks of their urgent need of better and larger school-rooms, of apparatus, seats, &c., and says: "This pressure will increase, and we must transfer it, so far as we can by a statement of the facts, to

the churches at home. Our difficulties will increase till, I trust, our brethren will endure it no longer."

Madras.—On the first Sabbath in April, Mr. Winslow received six members to the church at Chintadrepettah, two on profession and four by letter.

Fuh-chau.—Mr. Peet, under date March 29, speaks of several visits, by himself and Rev. Mr. Burns, to a small village about fifteen miles south of Fuh-chau, named Lângp'uò, where, and in neighboring villages, they found considerable apparent readiness to listen to the truth, and at least one individual who seemed to be not far from the kingdom of heaven.

Western Turkey.—Mr. Dodd, of Smyrna, visited Thyatira and Magnesia in April. At Thyatira there had not been the progress desired, the church barely holding its own in numbers. Yet there were pleasant things. The church seemed in a good state, the members apparently growing in grace and mindful of their duty towards those without. Their influence was felt, and there was an extensive diffusion of the leaven of Protestantism. At Magnesia, fruits of past occasional labors were beginning to appear.

Mr. Dodd also mentions a movement from which they hope for much good—"the formation of home missionary societies in each of the churches of the district." Two new members were admitted to the church at Smyrna in April, and there had been quite an increase of attendance and interest on the part of a class of young men.

Mr. Crane, of Adrianople, reports the reception of two new male members to the church there, April 27. Since the organization of the church, there had been new hearers present at almost every Sabbath service, and the access of the missionaries to the people was becoming more free. Larger chapel accommodations being needed, their "friendly landlord," on the proposition being made to him, at once consented to make repairs and changes which would give the room required, superintending the work himself, and consulting the brethren at every step, as if he were wholly identified with them in their aims. This excited the jealousy of the ecclesiastics, and produced covert attacks upon him in one of the leading Greek papers, which, however, only excited his contempt. Mr. Crane speaks also of "quite an awakening to the truth in Kirth Kilisseh," to which place Mr. Morse had gone on a missionary visit.

Mr. Herrick, writing from Constantinople, June 2, mentions first, that the persecuted Turk from Angora has arrived there, having made his escape by night from Yozgat, after a stay of twelve days. "He appears like a thoroughly sincere man, is wide awake and of an inquiring mind, though he has very little education." He seems meek, firm in his faith in Christ, active, and "not afraid of any work." A new native helper has recently been employed, "to go about, converse with, and bring in the Turks," who promises to be useful, and whose "Osmanly Christian household is a source of encouragement." Mustapha Effendi, from Marash, after a satisfactory examination by a committee of the station, was baptized by Mr. Herrick, June 1. Other incidents are mentioned to show that "there is work before us" among Mohammedans; such as opportunity for new and more effective use of the press, and the recent issuing, by a Turk, of a remarkable book,—a reply, in 290 octavo pages, to a work against Mohammedanism by Dr. Pfander, of the English Church Missionary Society.

Central Turkey.—Mr. White writes that, on the last Sabbath in April, thirty-four persons were received to the church at Marash, making the total membership

two hundred and seventy-five. He says: "Among those received was a little girl, only eleven years of age. Her examination, as a whole, was the most satisfactory of any among all the one hundred and eleven candidates. Her answers, both in respect to doctrine and Christian experience—the knowledge of her own heart—her simplicity and childlike trust in Christ, drew tears from the eyes of all present."

"Two years ago I visited Belleren, a town two days east of Marash. There were only six adult Protestants, and but ten or twelve Armenian houses in the whole village. It seemed expensive to employ a helper for so few; and as the persecution was intense, and the Moslem rule oppressive, rather against our desire, the Protestants removed to Marash. *Three* of those six were among the number now received, and two more give hopeful evidence of a change of heart. What sweet fruit is this from that rocky village."

Mr. White mentions incidents illustrating the progress of Protestant sentiments, says they are making efforts to obtain a house for another place of prayer, and remarks: "I am more and more convinced that the work will advance more rapidly and better with two or three small congregations than with one large one. The city is much spread out and hilly, so that it is difficult for the aged and feeble especially in the mud and cold of winter, to come so far. More Armenians would drop in; the Protestants themselves would be more energetic, and I think more easily managed. Experience, thus far, has confirmed these views. The suburb called Karamanlu, is too distant for the brethren there always to attend at the church; so they have a Sabbath school and one preaching service on the Sabbath, and a prayer-meeting and lecture during the week; and the brethren there are so united and loving, it is a real treat to go occasionally and hold a meeting with them. Eight are members of the church.

"Had we two suitable pastors, it might be well to organize a second church to-day. Our present building is comfortably filled every Sabbath; and two hundred and seventy-five members are enough to occupy the whole time and strength of two pastors. Could we have two churches with their own pastors, supported on *small salaries, by the churches themselves*, I should feel that a most important advance had been made."

LETTERS FROM THE MISSIONS.

Micronesia Mission.

EBON ISLAND.

LETTER FROM MR. DOANE, JULY, 1861.

Absence of Chiefs—Quiet.

THIS letter does not bring intelligence of much later date than was published in the Herald for January last, yet some facts of interest are mentioned. Mr. Doane speaks of the absence of the chiefs, who had gone for a time to islands north of Ebon, and the consequent comparative freedom from fears and excitements among the people,—"a quiet time." "Just now," he wrote, July 8, "it is the harvest time of the breadfruit, and all are hard at work. Old men and children find plenty with which to occupy themselves. But how much of this industry is forced! Even now, though the chiefs are absent on other islands, one hundred and fifty or two hundred miles distant, their power is felt. On the eve of their departure they left word, designed especially to affect those who might wish to attend school, or in other ways to be benefited by our instruction, that if the quantum of preserved breadfruit due from such persons was not forthcoming on the return of the royal ones, they would make preserved breadfruit of the delinquents. And such words are of fearful import. They mean *all* they were intended, under the figure, to convey. So our natives are now very busy; yet many do sigh for a little respite for study. But as at home so here, the 'irrepressible

conflict' between slavery and partial freedom is going on. It is true, I believe, the world over, all enslaved people *do love freedom.* I could not avoid noticing this in our people, as the chiefs left. They seemed to breathe more freely; and they certainly did *talk* more freely, and sleep more soundly."

There was also another and more pleasant result of the absence of the chiefs. The Sabbath was much more generally noticed, by refraining from labor and attending public worship. Our brother writes: "The chiefs have, all through the past winter, or at least the last half it, actually discouraged and prohibited the people from attending meetings. They would rarely attend themselves, and no common native, living in the immediate vicinity of a chief, would think of going to church unless the chief went."

Pleasant Indications.

Mr. Doane speaks of Aea, his Hawaiian associate, as a valuable helper, doing his work nobly, and remarks that his success in acquiring the language of the people may go far to remove fears as to the inability of Hawaiians to fit themselves, in this respect, for usefulness in Micronesia. On the 22d of July he wrote:

Just now we are having a very pleasant state of things. Our Sabbath congregations are large, the house often crowded. The Sabbath school is also large. I am often surprised to see how readily the *youth* come about us. They really seem to love us. Often, on the Sabbath, after I have preached at this end of the island, as I go to the east end, some dozen or more of young persons, from ten to twenty years of age, will follow me, going to be again taught. And then, in the evening of each Sabbath, my house is often crowded with the young, and some older persons, at an evening meeting. All this class of young people are very attentive, and all help, or try to help us sing. The full chorus of their voices is at times quite overpowering. But what is better than all else, eight or ten of them do seem to be truly Christ's. They pray in our meetings, help us on the Sabbath, and often exhort the impenitent. Some of them, for a period of eight months, have been about all we could expect of heathen youth who had but recently embraced the truth. Some, I know, have suffered much because of their professed love to Jesus.

Upon many other islets of this reef, the same interest among the young is seen. As Aea goes to his places to preach on the Sabbath, he has large audiences of youth. On one islet, at least fifty are present each Sabbath, forming a Sabbath school after meeting. And I should say also, that the same islet gives a large adult audience. You may be sure this attentiveness of the young has not been overlooked by us. We have plainly instructed them as to what it is to love Jesus; and have tried to hold him up so that they may feel that he only can save. And so far as *head* knowledge is concerned, they are not at all deficient. I doubt whether there is a child or youth in Ebon, from ten to twenty years of age, who does not know enough of Christ to say that he is our Savior, and he only.

O, how much we need now the power of the Holy Spirit! We seem indeed to need *only* his converting influences, to make this wilderness of islets full of beautiful moral buds and flowers. Do pray for us. And may I ask to be remembered in those prayer-meetings where God is doing more marvelous things than the creation of new worlds. There cannot be less than two hundred youth here who have been more or less fully instructed. And while the younger portion of our population is manifesting so much interest, the adult portion is also, just now, very accessible. As I have said, our church is filled, if not crowded, every Sabbath, with hearers who attentively listen to the plainest truths I can preach.

Foreigners—Call for Prompt Effort.

In closing, let me say that foreign influence is fast coming in upon us. The vessel which takes this letter will leave two foreigners, on two of our most important islands, north of this.

And when she returns more will be introduced. They come only for trade, but we must now be up and doing. I am confident, if we can but enter these outer islands of our group *before* or *when* Satan does, with his *foreign* forces, we shall not long remain in doubt as to who will have the supremacy, Christ or the fallen one. But if we are forced to delay taking a point, now here, now there,—to delay till his agents overspread this virgin soil with most noxious weeds, or till the mind of the great mass of our native population is bitterly prejudiced against us,—then when we go among them, the shout will be, "No good, missionaries; no good, missionaries"; and we shall get footing only with great difficulty.

Mission to Western Turkey.

NICOMEDIA.

LETTER FROM MR. PARSONS, MAY 5, 1862.

Visit to Angora.

MR. PARSONS visited Angora in April, taking with him Baron Hampartsoon, the colporter. They started on Friday, April 11, visiting Sabanja, Koordbeleng and Nalichan on the way, and reached Angora, Saturday, April 19, where they were cordially welcomed by Baron Abkar, the native helper, and by four persons from the Roman Catholic Armenian community, who are under the anathema of the ecclesiastics for their adherence to the doctrines of the Protestant church. "One of these is an old man of seventy, who has endured stripes and imprisonment for Christ's sake." Mr. Parsons desired to visit the places in the vicinity of Angora where Armenians reside, but as it was Easter festival, it did not seem to be a favorable time, and he went only to Kaledchik, twelve hours west. He spent two Sabbaths in Angora, and remarks: "There is a good work in progress in that great city. It may be desirable before long to make it a station, with Nalichan, Istanos, Sivrihissar, Kaledchik, Kerede and Bolos as its out-stations."

Hassan, the Persecuted Turkish Convert.

Several communications have been published among the Miscellanies, in recent numbers of the Herald, respecting a case of persecution at Angora, and much of this letter from Mr. Parsons has reference to the same case. It appears that Hassan was born of Koordish parents, near Kharpoot. He went in early life to Constantinople, learned the shoemaker's trade, received from his partners in business some knowledge of Christianity, and frequently attended the Armenian church. Four years ago, when Abkar first visited Angora, Hassan conversed with him, professing to be an Armenian, arguing in favor of the fasts, the feasts, &c., but in a way which indicated that he was not easy. At length he confessed that he was a Moslem, but said he wished to become a Christian. He was instructed as to the nature of true Christianity; soon encountered persecution from ths Moslems, and was divorced from his wife; professed repentance, and was read back into the number of the faithful and re-married; but continued in secret to practice the rites of the Armenian church, and subsequently sought baptism, first from the Armenian and then from Greek and Romish ecclesiastics. Mr. Parsons writes:

He appeared to be anxiously seeking the salvation of his soul, and deeply impressed with the idea that baptism was necessary for salvation. When Abkar went to Angora to reside, he found him in that condition of mind, and labored earnestly to instruct him in the way of salvation. He received the truth with great gladness of heart, and became more desirous of doing the will of Christ than of receiving any outward sign of discipleship. The Roman Catholic Bishop, hearing of his attaching himself so closely to Abkar, sent for him and inquired why he went to the Protestants? He replied: "I came first to you to be baptized. You neither baptized me nor taught me the way of the Lord, but turned me away empty. The Protestant has instructed me in regard to the doctrines and duties of the Christian religion. For six months, according to his advice, I have closed my shop and done no business on the Lord's day."

From the time that he was fully enlightened, he ceased not to preach Christ and him crucified to all persons as he had opportunity,—to Moslems and Jews,

to Greeks, Armenians and Roman Catholics,— until the first day of the last month of Ramazan, when, instigated by his father-in-law and other bigoted Turks, the Pasha caused his arrest and imprisonment. On the fourth day he was called before the Pasha and asked, "Are you a Moslem?" He replied, "No. I believe not in Mohammed, who is dead, but in Christ, who liveth evermore. My rule of faith is this book"—showing his New Testament. The Pasha said, "Religion is free, you can be what you like, but why have you, an apostate, been living with a faithful woman?" Upon this he was remanded to prison. Standing without were his father-in-law and other Turks, who, as he came out, seized him by the throat and would have strangled him to death on the spot, but for the interference of the Pasha. He was taken to prison and put in chains.

A second time he was called, again professed his faith in Christ, and was again remanded to prison, and chains upon his neck were added to manacles and fetters. The iron with which he was bound amounted to from 150 to 200 pounds weight. But had he been left to the cold iron, his treatment would have been tolerable compared with that which he received at the barbarous hands of his guard, who practiced upon him every species of cruelty. He was not again called before the Pasha, but in the extremity of his sufferings at the hands of the inhuman guard, and in their presence, he pronounced the formula of acknowledging Mohammed. It seems to have been well understood that the recantation was forced, for he was not thereupon set free. After six or eight weeks' imprisonment in Angora, he was sent to the Pasha at Yozgat, to whom the Pasha in Angora is answerable. The impression in Angora is that he will be sent thence to the arsenal at Sinope, where he will find imprisonment and employment for life.

Two months ago this case was brought to the knowledge of the Ambassadors of Protestant England and Holland, but as yet, no step has been taken which gives any promise of relief. We still hope and pray that Hassan may have grace to disown before the Pasha what, in the hour of trial, he acknowledged before his tormentors, and *claim* freedom and protection as a Christian. We also hope that, before it be quite too late, an order may be obtained through the influence of the English Ambassador, which shall cause the Pasha at Yozgat to respect and grant that claim.

A note from Mr. Herrick, of Constantinople, of later date than this from Mr. Parsons, giving favorable intelligence respecting Hassan's case, is referred to among Items on page 239. During Mr. Parsons's absence on this tour, a destructive fire occurred in Ovajuk, rendering houseless over a hundred families. The Protestant place for worship, and the house of two of the Protestant brethren, were destroyed.

Unexpected Persecution at Koordbeleng.

Our brother is called, in a postscript to his letter, dated May 6, to mention another very unexpected case of violent opposition to the truth. He writes:

Baron Hampartsoon, who accompanied me to Angora, and on our return separated from me at the bridge where the road crosses the Sakarius, to go to Koordbeleng, has just returned and reports the following entirely unexpected treatment at the hands of the people of that town. It was Friday when he arrived, and a rainy day. The great mass of the people, who would otherwise have been scattered through a thousand vineyards and mulberry orchards, were in town. On that and the following day he had most excellent opportunities for preaching the gospel, and his heart was rejoiced at the attention given. On the Sabbath, also, great numbers came to him, and the priests and head men of the place became very much incensed. At first they endeavored, by threatening terrible things, to induce the person of whom the house was hired to turn him, and the books which are kept there on

sale, into the street. Then the command seems to have been given to beat Baron Hampartsoon and drive him from the place. A crowd of some hundreds, greatly excited, drew him violently into the street, and beat him with clubs till he was apparently dead. As he revived they beat him again. One of the Protestants coming to his rescue was also beaten, till they seemed to be frightened at their own bloody doings. Finally they drew him out of the city, where they beat him again and left him, "supposing he had been dead," as did Paul's persecutors at Lystra. With the aid of two friendly Armenians, our brother found his way, with great difficulty, for it was dark, Sabbath evening, to a near Turkish village, where he was treated by the Turks in the most tender manner. After great suffering he got home last night, and to-day he is cared for by his family and sympathizing friends. From the crown of his head to the soles of his feet there appears not to be a muscle which is not battered and bruised. Some parts of his body are red, some are black and blue. His back is covered with blotches, where the blood has been forced through the pores of the skin. Had he not been a large, stout and fleshy person, he could hardly have survived such treatment.

I am at a loss to account for this affair. I had supposed that, for that place, the time for such demonstrations had passed. Four years ago I barely escaped similar treatment, and since then there have been cases of cruel persecution; but of late we have been there frequently, often alone, once with my family, and a good deal of the time during the past two years we have kept a native helper there, and nothing of this kind has occurred. Baron Hampartsoon is one of the oldest, most experienced and prudent men in our employ, eminently a pacificator and not a disturber. I can account for it only in a way which gives me great encouragement. Of late we have made evident advance there. The truth has been preached with the power of the Holy Spirit accompanying it, and the adversary has been aroused. He will be foiled and defeated. A *stronger* than he has undertaken to despoil him. I have much hope that he will have to give up soon the *armor* (the infliction of this wrong and these sufferings upon our brother) in which he has trusted.

The affair has been laid before the Pasha, but as the head man of Koordbeleng is a particular friend of his, I have no expectation of seeing anything like justice done. They are both notoriously wicked men.

ADRIANOPLE.

LETTER FROM MR. MORSE, MAY 12, 1862.

IN this letter Mr. Morse speaks of efforts which have been made by himself and his associate, in connection with colporters, to disseminate light in the field of their labors, says there has seemed to be gradual progress in the removal of prejudice and the increase of facilities for conversation with the people, and mentions encouraging incidents at Little Tirnova and other places. A few extracts from his letter should find a place here, relating to

The Efforts of Jesuits among Bulgarians.

When we wrote last, the appearance was that the Jesuitical agents had failed to carry the Bulgarians over to Popery. In Constantinople, their recently ordained bishop had abandoned them and exposed their practices, while here, their two priests had left them and returned to the Greek church. At this juncture of affairs the leading man went to Constantinople, where, through Catholic influence, he procured two priests, a secular agent, and a strong firman from the Government. The Government has looked with favor upon the movement, to prevent the Bulgarians from emigrating to Russia. The Jesuitical agent goes to a Bulgarian village and asks the priest how much he gives yearly to the bishop. He answers, 500 piasters. The agent then says to him, Give us 20

piasters and be enrolled as a Bulgarian, and you shall be free from the Greeks. A Bulgarian school and church are promised; the people are assured that there will be no change in their practices or dogmas; but in order to secure protection it is necessary to acknowledge the supremacy of the Pope. In this way, sometimes, the whole or a part of the village is won over. The Catholics say that thirty villages have been enrolled, and 5,000 houses, in the city and out. These numbers are probably much too large. How all this will eventually result in reference to our work cannot yet be told. It would seem to be favorable. The dead monotony which before existed here is broken up, and many more facilities for circulating the truth present themselves than formerly. There is also a rapid progress in the use of the Bulgarian language which is favorable. The tract on Popery, published by the mission last year, is proving of special service.

Some of the priests are already avowedly Papists. Said one recently, at Little Tirnova, "*Union* means union with Rome; out of the Roman Catholic church there is no salvation." The Cardinal at Constantinople has caused the Catholic catechism, with all its dogmas, to be translated into Bulgarian, under the head of Instruction for the Union Schools. A new Propaganda Society has been formed at Rome, to effect the union of the Eastern churches with the Romish. This, it would seem, has special reference to the Bulgarians; and under the auspices, probably, of this society, Zankoff, the former editor of the *Bulgarian*, a paper devoted to the Catholic interest, has again resumed his paper. The Pope has issued a bull, asserting that those uniting with the Catholic church in the East may retain their own customs and regulations. While the Papists are thus putting forth every effort to gain adherents to a temporal kingdom, we ought to be no less zealous to win back revolted man to his Maker, and to eternal *union* with his God.

Mission to Central Turkey.

STATION REPORTS.

THE mission to Central Turkey held its annual meeting at Aleppo in April. The violent death of Mr. Coffing, when on his way to the meeting, threw a cloud of deep sadness over the gathering, which was, however, one of entire unity of feeling and action, and of much interest. Reports of all the stations except Adana, which Mr. Coffing doubtless had with him, have been received. The tabular view of the mission presents 11 churches, with a total membership of 773. Ninety-two were received by profession during the year. There are two native pastors, and seven licensed native preachers. The total average attendance on Sabbath worship reported, at 5 stations and 18 out-stations, is 3,136. There are 1,628 pupils in 41 common schools, and more than 600 adults, mostly females, taught by "little teachers," are reported as receiving instruction.

Aintab.

The report of this station mentions, first, the removal of Mr. Coffing to Adana, the demonstrations of esteem and regret on the part of the people and the Sabbath school when he left, and the location of Mr. Goss at Aintab. In the church there has been outward peace, but no special religious interest during the year. Prayer meetings have been thinly attended, and eighteen persons, old and young, have returned from the Protestants to the old communion. The lack of religious interest is attributed partly to the fact that the people are now entering upon a new epoch in their history. The period of excitement attending the first reception of new doctrines has in great measure passed at Aintab, and the Protestants are now called, not so much to doctrinal discussion and efforts to persuade men of the truth, as, by faithful Christian effort, to bring the impenitent, among both Protestants and Armenians, to receive that truth in the love of it. And the report states: "There are now many earnest Christians among us, abundant in labors and prayer for the salvation of their friends and kindred according to the flesh." But the zeal of opposers has been quickened by the war in America, giving them opportunity to say, 'These Americans cannot be Christians; they fight and kill each other; and soon they will cease to give money, and Pro-

testantism in Aintab will go down.' Pecuniary considerations also are brought to bear against Protestantism, the Protestants having paid more during the past year to defray expenses in their own community, than was paid for like purposes by the 8,000 Armenians of the place.

The manifestation of a spirit of benevolence has been one of the pleasing events of the year. In view of the wants of the Board and the state of things in America, the people have exerted themselves to support helpers, and carry on religious and educational efforts in their own and neighboring communities. In addition to their large taxes to Government, and the Stepan Agha tax, they have raised for the pastor's salary, church expenses, schools, the poor, and benevolent missionary operations, near 29,000 piasters. The whole number of persons now included in the Protestant community is 2,050. The church numbers 292, of whom 19 were received during the year. The average attendance on the Sabbath school for the whole year was 1,268. There are eight students in the theological class and high school, and the labors and influence of Baron Alexaris, the native teacher, are spoken of in high terms. It is expected that four of the students will soon be licensed to preach. The female school has been continued as a day school only, the prospects in regard to funds having still prevented the opening of a boarding department. A more convenient room, however, has been secured, and in addition to the first class of eight pupils, another class of the same number was received in October, of whom four belong in Aintab, three are from Marash, and one from Birijik. The recent examination of the school was highly gratifying. The nine common schools have prospered well, and instruction has been given by 'little teachers,' as heretofore, to 180 adult females during the year, Not much of special interest is reported respecting the out-stations. A helper, mainly supported by a few natives. went to a village in Ghiaour Dagh, where there was but one Protestant family. Soon there were twelve such families, and a school of 20 pupils. This success aroused opposition and he was driven away and went to Marash. The missionaries there induced the Pasha to interfere, and secure his safety in the mountains; and it is hoped the persecution will result in good to the work.

Marash.

Of this station it is reported: "The Holy Spirit has been with us, convincing of sin. Many have put off the old man with his deeds, and have put on the new man." The transfer of Hadjin to Adana reduces considerably the number of Armenians in this station field. The Protestant community at Marash has increased during the year to 1,101 persons—631 males and 470 females. This number does not indicate the whole strength of Protestantism, as many have become alienated from the old church who, for pecuniary reasons, or from fear of persecution, have not joined the Protestants. "They have learned enough of the truth to know that their religion of dead forms is unscriptural; and what they think cannot be sustained by the Bible they will not tolerate for a moment, for they have a most sacred veneration for the Scriptures. A 'Thus saith the Lord,' is the end of all controversy with them. The truth and light of the gospel are penetrating every rank of society and disturbing the long repose in sin." And the enemy is contending with himself. "The Catholics and Armenians, for some months past, have been engaged in a war of extermination, one against the other, and the result is, that God is glorified. By this means the light of the gospel is more rapidly spread among them; for, frequently, the Armenians come to us for the true interpretation of the Scriptures on those points which are under discussion." "Those who come out and avow themselves Protestants, and stand the first shock of persecution, seldom go back; for there is enough of persecution yet to determine what is pure gold and what is mere dross."

Respecting the character of many native Christians and the condition of the church, it is said: "Nothing could be more cheering to the missionary, than the simple piety of this people and their steady growth in the knowledge of the Scriptures. The year was ushered in with prayer, and the influence of those prayers and efforts has been felt. No troubles have arisen in the church. Perfectly united in every good word and work, the Lord has been pleased to bless them greatly. The Holy Spirit has visited them, and many souls have been born again. The work this winter has been much more quiet than that of last season, but perhaps none the less wonderful in its results." In December, 19 were received to the church. In March, 111 offered themselves for examination, of whom 37 were recommended for present admission. Many of the examinations remarkably exhibited the power of divine grace.

Very unfavorable weather served to diminish the congregations during the winter,

but the average attendance has been about 700. At the Sabbath school, which is the first morning service, the average has been 565 adults and 200 children. There are seven Protestant day schools in Marash, containing 210 male and 140 female pupils. "About one-third of the children in the various schools are from Armenian and Catholic families. These children, however, will make poor members of the old church. They are all powerful preachers of the truth. The Bible forms the foundation of all the instruction in our schools, and they learn also many of our hymns." About 200 adults, mostly females, are under instruction by the 'little teachers'—the children of the schools.

Rev. P. Avedis has remained at Marash during the year, as stated supply of the church, but is now expecting to leave soon, domestic troubles making it necessary. Nine other helpers have aided the work at Marash and the out-stations, to whom, with some others, theological instruction has been given. Four hundred volumes of Scripture and 800 volumes of other books have been sold. The native benevolent society has made commendable progress. They have employed five men most of the time in evangelizing labors. "The entire value of property belonging to the Protestant community is not more than $2,500; yet they pay a tax of $800 to Government, and have given during the year, for schools, 3,700 piasters, to the Hokesiragan (soul-loving society), 3,500, for the poor, 2,000, and for building a school-house, 5,500; in all 14,700 piasters, [about $500.] Of the out-stations, it is said, "some change for the better we hope has been made at *Albustan*." At *Yarpuz*, "we are able to report a much more hopeful state of things;" and at the "impracticable place," *Zeitoon*, "favorable signs are not wanting."

Oorfa.

Mr. Nutting, of this station, reports seven months of *missionary* labor at Oorfa, and five months at Adiaman during the year. The congregation at Oorfa has increased to an average attendance of 180, and at Adiaman to an average of 110. Three young men, of much promise, have been received to the church at Oorfa, and 5 other persons, 2 males and 3 females, stand propounded for admission. Helpers have been employed, more or less, at Oorfa, Adiaman, Severek, and Behesne. At Severek there has been some increase of the congregation, and a church of six male members has been organized. At Adiaman, by the latest report from the helper, there was a decided increase of religious interest. At Behesne, where the helper has labored since June 1, a congregation of about 90 has been gathered. In all the congregations decided improvement is observed in knowledge, and attention to family religion and parental duty.

In respect to schools, there has been encouraging progress at Oorfa, Severek, and Adiaman, and at each place the whole expense has been borne by the people themselves. At Oorfa there are now two schools for boys, with 55 pupils, and one for girls, with 21 pupils. The number of learners among adults has greatly increased. From this field also, it is reported that "there has been a very encouraging growth in benevolence, especially in the Oorfa congregation," and "on the whole, there is abundant reason for encouragement."

Aleppo.

The mission having assigned Antioch and Aleppo to Messrs. Pratt and Morgan, jointly, with liberty to make their own arrangements as to places of residence, Mr. Morgan has occupied Antioch, and Dr. Pratt, Aleppo and its out-station, Killis. In making his report, Dr. Pratt first expresses, for himself and his wife, much satisfaction and gratitude that they have been permitted again, after a necessary visit to the United States, to return to their "dearer home" and loved work in Turkey. It is still, at Aleppo, the day of small things, but there is more encouragement than heretofore. The Armenians are more accessible, the Bible is now found in many houses, and very many admit that the truth is on the side of the Protestants. The great obstacle in the way of accessions is "the fact that the principal men earnestly strive to retain all in the old community, by encouraging hopes of change among themselves." The Protestants, though few, exert themselves to promote a knowledge of the truth; and two young men, of hopeful character, have joined them. The book magazine is a valuable centre of influence. Troubles and divisions, referred to in former reports, have passed away, the people have done more than formerly for benevolent purposes—contributing for schools and other objects, 2,500 piasters ($85)—and have manifested a pleasing readiness to comply with suggestions in regard to electing a pastor and assuming the responsibility, as far as possible, for the work in Aleppo. There are but fourteen adult permanent members of the Protestant community. Three members have been added to the little church, one by profession and two by letter, making the number seven; and there are two hopeful candidates.

At the *Killis* out-station, progress has been cheering. The Protestant community has increased fifty per cent during the year, and the character of the additions is pleasing. Under the labors of their new preacher, Tomas Kalfa, who has been at Killis eight months, brotherly love and active labor for Christ have increased in the church; and without effort on the part of the missionary to this end, the brethren have voluntarily assumed the support of their schools. Their contributions for these, and for objects of benevolence, amounted to 2,500 piasters. Some have adopted the rule of weekly giving. They have assumed one-fourth of the salary of the pastor, soon to be ordained, and are planning to erect a parsonage. The two schools contain 100 pupils, only about one-third of whom are Protestants. To the church, three were added by profession in 1861, and four more in February of the present year.

At *Eybez*, where labors were carried on prosperously for a time, the enemy stirred up the Turkish Bey, who drove the helper from the place; but prayer has been made continually, the new Protestants (50 or 60 souls in 10 families) have stood firm, and just before the report was written, a letter was received from the Bey, in these remarkable words: "Although, sometime since, I drove the Protestant teacher from this place, I have received no profit from it, and now give my permission for his return."

Antioch.

Mr. Morgan, of this station, refers to the return of Mr. and Mrs. Powers to the United States, and the subsequent death of the latter, and to the death, in July, 1861, of his own infant child. There has not been outward progress in the Antioch field during the year. Neither communities, churches, nor schools have increased. Poverty has compelled some of the brethren at Bitias to seek employment at a distance, and everywhere, it is said, "the straitened circumstances of the Board, necessitating the abandonment of schools, and the withdrawal of helpers, has operated against us." The Antioch school, supported by special funds from England, was doing well, and exerting a happy influence up to November last, when the unexpected death of the teacher, who had been received to the church a few days before, dashed all the hopes which were built upon him. The school has been kept open since, by a young man of the city, in the hope that another teacher may soon be procured. There were no additions to the church during the year, but when the report was written there were six candidates, who were expected to be received at the next communion season.

The influence of the sad division at *Kessab*, mentioned in the previous report, has still been felt, but seems now in good measure passing away, and the church is in a better state. The voluntary society was quite active in efforts for neighboring villages and hamlets, but looking at the matter in all its bearings, it has been thought best to merge the *society* in the *church*, that the latter body might be brought more to feel and assume its responsibility, as a church, to labor for the good of those without. The church is without a pastor, Baron Tomas having been convinced, after concluding to accept their call, that Providence, as well as the voice of the mission, pointed him to another field. In a spirit of resignation he submitted to the change proposed, and is now at Killis. No examination of candidates for church fellowship has been held at Kessab, but there are several hopeful persons in the congregation. There is now but one laborer in the vicinity of Kessab, viz. at *Baghjughaz*. The teacher at *Ikiz Olook* was dismissed, December 31, and the brethren employed a lad from Kessab. For conducting religious services on the Sabbath, they depend on help afforded them from that place. At *Kepse*, labor has been continued during the year, but there has been no appreciable progress. The enemies of the truth have annoyed the Protestants in various ways, and it has been difficult to obtain redress. *Haji Habebli*, near Bitias, has been for sometime unoccupied by a preacher.

Letter from Mr. Morgan, April 29, 1862.

Efforts to Secure the Arrest of Mr. Coffing's Murderers.

In this letter, dated at Alexandretta, Mr. Morgan gives a summary statement in regard to measures which had been taken, up to the time of his writing, to secure the arrest and punishment of those who, a month before, assassinated Mr. Coffing. He says:

The crime was committed, as I stated in my former letter, at a place about an hour from Alexandretta, and within the jurisdiction of the Kaimakam of Iuzeir, the official name of the district commonly called Payas, which forms a part of the Pashalik of Adana. There has been some dispute among the authorities

in regard to the question of jurisdiction, but from all I hear, the assault was committed within the Adana Pashalik. The Governor of the district of Iuzeir is a certain Mustuk Pasha, a native of the district, a man of great personal and family influence, who, contrary to the usual practice, has been placed and retained in his present office for the reason that no one from without could govern the district. The whole region under his jurisdiction has always been notorious for robbery and murder. It includes a great part of the range of mountains called Giaour Dagh, or Infidel Mountain, which name has been changed in these days of Moslem fraternity and equality, into Bereket Dagh, or Mountain of Blessing. This mountain has been for ages the retreat of pirates and robbers.

Immediately after the murder, Mr. Levi, United States Vice Consul at Alexandretta, wrote to Mustuk Pasha, informing him of the event, and urging him to exert himself to secure the discovery and arrest of the guilty persons. He came to Alexandretta on Friday, and, inquiring into all the circumstances, promised to do all in his power. As the result of his efforts the crime was traced to two young men of notoriously bad character, living by robbery near a village in the mountains, about five hours from the sea.

On being thus discovered, the guilty parties fled to a more remote village, where Mustuk Pasha professed himself unable to arrest them by force, and various efforts were made, unsuccessfully thus far, to induce the villagers to give them up. They were still at large.

Mr. Morgan speaks of the kindness of Providence in bringing so many varied and powerful influences to bear on the case, in favor of justice. Not only did the Vice Consul, Mr. Levi, at once put forth earnest effort, but many others aided. Captain Hobart, of Her Majesty's Ship Fox-hound, came into the harbor of Alexandretta, March 31, and at once manifested great interest in the case, and a readiness to do anything in his power to promote the ends of justice. He remained until the 19th of April, rendering all possible assistance. In the meantime, as it was thought that the appearance of a man-of-war off Payas, the residence of Mustuk Pasha, might be useful, he went to that place, taking the American and English Vice Consuls and several missionaries, and had, himself, an interview with the Pasha. The United States Consul for Syria and Palestine went to Alexandretta in the French frigate Mogador, Capt. Simon, arriving April 8th, and his intercourse with the authorities, together with the representations of Capt. Simon, gave a fresh impulse to the measures in progress. The Pasha of Aleppo also visited the place, though the crime seems to have been committed by men beyond his jurisdiction, and took steps calculated to leave the impression that the Turkish Government will demand of its officers earnest exertions to bring the matter to a satisfactory conclusion; and on the 21st of April, Ahmed Pasha, Governor of Adana, reached Payas, professedly to give his personal attention to the prosecution of the matter. He is regarded as a shrewd and energetic man, and it is believed will succeed in bringing the case to the proper termination "if success is his object." Mr. Morgan adds: "Nothing certain is known as yet in regard to the various relations of this matter. We are convinced that the young men who committed the crime were instigated by others, and there are some indications that it is the result of the Hadjin affair last summer. But we allow all this to rest now. When the murderers are arrested, these ramifications of the case can be investigated."

ANOTHER letter from Mr. Morgan, dated May 17, has now come to hand, in which he announces the arrest of one of the murderers of Mr. Coffing. "Both were caught," he writes, "but one succeeded in getting his hands free and escaped. The remaining one is, I suppose, the actual murderer. I have strong hopes that the other will be caught again within a few days. I have seen the murderer, and questioned him a long time in regard to his crime. So far from denying it, he explains every circumstance with the greatest minuteness. In personal appearance he corresponds precisely with the description we have always received. He is not much over twenty years of age, short, full-faced, and speaks with a gentle, persuasive tone. There is nothing timid, sullen, nor hardened in his appearance." He charges others with the actual shooting; "but this does not agree with what he is said

to have stated previously, nor is his story credible from other circumstances. The men whom he denounces, however, are all under arrest, and will have to undergo a rigid examination."

Mr. Morgan adds: "A great effect has already been produced upon the inhabitants of this district by the steps taken to secure the arrest of these murderers; and if nothing untoward happens, to prevent our arriving at the result at which we aim, I am convinced that a most impressive lesson will be given through all the country."

AINTAB.

LETTER FROM MR. SCHNEIDER, MAY 6, 1862.

THIS letter, of a somewhat later date than the report of the Aintab station, on a previous page, presents a brighter view, especially of the religious condition of the community, than was presented in that report. It would seem that indeed, as our brother says, the Lord was in the place when they knew it not. Mr. Schneider mentions a very liberal donation, of $575, for the missionary work, sent to him by a friend at Geneva, Switzerland, who had twice previously, in former years, sent the sum of $500 or more.

School Examinations.

We have recently had examinations of our high school, and of a school for boys and another for girls, both of a higher order than common schools. They were protracted and thorough, and in the highest degree satisfactory. Large audiences of our people were present, and were much delighted with the progress the children had made in the several branches of study. Their answers to questions in Astronomy and Geography, the readiness with which they solved arithmetical problems on the black-board, and the promptness with which they went through various other exercises, were highly creditable to both teachers and pupils. The semi-circle of bright, intelligent-looking girls, seated in front of the suspended maps, and correctly replying to various questions, was very interesting and attractive. We missionaries were particularly interested in the examination of the class in Mental Philosophy, in the high school. There was a remarkable degree of promptness, and complete familiarity with the whole topic; and we can say, without exaggeration, that we have not witnessed any examination on this subject, in any American college, superior to this. The same remark may be made respecting the performance in Logic. Parents, teachers and the missionaries were all much gratified; and we cannot hesitate to believe, that the influence of the whole was very salutary, in giving the people a higher appreciation of the value of education. You are aware that they defray the expenses of educating their own children.

Miss Proctor's school had been examined three weeks previously, in the presence of some of the missionaries and many of the natives, and proved very satisfactory to all.

Licentiates.

A committee appointed by the mission for the purpose, have examined four members of our theological class for licensure. The examination was full and extended, and our brethren were not only well satisfied, but even highly gratified, with the familiar acquaintance of the candidates with the great doctrines of the Bible; and they cordially licensed them to preach. Another theological class, of eight members, is now being formed, whose instruction will soon commence.

Large Addition to the Church.

Last Sabbath was a day of special interest among our people. We had the communion, and fifty-two persons were received to the church, twenty-four males and twenty-eight females. This is the largest number ever admitted at one time. The examination had been commenced by the pastor and the church session during our absence at the annual meeting, and was almost completed; but as the number of candidates was unusually large, and we had not been present,

we expressed a desire to examine them also, that we might be satisfied. To this the pastor and church session consented; and accordingly the pastor and we missionaries, examined all except a few, with whom we felt satisfied, from personal acquaintance. The result was highly gratifying. We were most happily disappointed in finding so much evidence of the Spirit's work in their hearts. Though we knew there were some who were entitled to the privileges of the church, we had not supposed there were so many, and were both surprised and delighted with the evidence we found of a spiritual work. We could not but feel that the Lord had been in this place, and we knew it not. There are two reasons for this large number. One is, that many of them ought to have been received at previous communions. From some mistaken notion, or other insufficient reason, they had stood aloof, but now came forward to be examined. Another reason is, that the Lord has been secretly at work in the hearts of men to a much greater extent than we had supposed. This became very evident during the examinations. While there has been no open demonstration, and the church has not been in a lively state, a work has been quietly progressing in many hearts. Nor is this strange, for the gospel has been faithfully and earnestly preached, and it has pleased the great Head of the church to accompany it with his blessing. We rejoice in these tokens of his favor, and praise his holy name for such displays of his grace.

Mission to Syria.

BEIRUT.

Letter from Mr. Jessup, May 13, 1862.

Light and shadow alternate and mingle in this communication. Our brother first speaks of the Native Missionary Society of Beirut, composed of men, women and children, of the Protestant community, (which holds its meetings on the first Monday of each month,) and makes some report of its May meeting. The existence, and the apparently zealous Christian efforts of such a society in Syria are among the hopeful signs of the times. The letter reports, also, the reception of another adult, by profession, to the church at Beirut, on the first Sabbath in May,—a physician about fifty years of age, formerly of the Papal Greek church;—the turning over of a new leaf in the Beirut day schools, requiring the pupils to pay tuition; and the opening of a school by a wealthy native in one of the villages of Lebanon, at his own expense, "obtaining the books at our press in Beirut." These are the brighter points; but serious opposition and persecution—the sufferings of those who would obey the truth, for the truth's sake—shade the picture.

Missionary Society—Report from Hums.

At the last meeting, after the opening exercises, it was stated by the President, Mr. Bistany, that the Society has, in the two months past, sent a missionary to Hums, a colporter to Jezzin district, maintained religious meetings every Sabbath at Kefr Shima, and employed a city missionary to labor in Beirut.

The native brother laboring in Hums reports a hopeful state of things among the Protestants there. The fires of persecution were so hot for a time, that it was feared few would be able to stand. A large number, who had followed the tide which set so strongly towards Protestantism at first, returned when they saw the lions in the way; but a considerable part of these commenced a Bible class in the Greek church itself, thus bringing the truth into contact with many who would not otherwise have heard it. About fifteen men stood firm, and up to the present time they have not ceased to meet nightly with the native preacher, to study God's word and to pray together. The wicked priests, who had anticipated the utter overthrow of Protestantism, were enraged at the firmness of these brethren in Christ, and a new persecution was commenced. The Protestants were deprived of business, all being forbidden

to deal with them. They were even threatened with death. Letters written by myself and others in Beirut, to Sulleba, were taken from the mail, read and destroyed. The native brethren were stoned and railed upon in the streets. Their place of meeting was assailed with stones, and men lay in wait to beat them as they returned to their homes at night. But in the midst of all these trials, Sulleba writes expressing his gratitude to God for sustaining grace, and stating that the brethren trust in God, who is mighty to save.

Mr. Jessup mentions some incidents and adds:

The brethren are still suffering persecution in many ways, and feeling what it is to be hated of all men for Jesus' sake; and they ask to be remembered in the prayers of God's people, that they may remain steadfast in the faith. Owing to the efforts of Colonel Fraser, Her Britannic Majesty's Commissioner, one of the Protestants has just been appointed Agent in the Mejlis of Hums, so that they may have some means of obtaining a hearing hereafter.

The City Mission.

After hearing the report from Hums, the Society listened to a verbal statement of much interest from their city missionary.

On Sabbath morning, at nine o'clock, he holds a religious service in the orphan house of the Prussian Protestant deaconesses, where he has an audience of one hundred and ten little girls. In the afternoon he visits the hospital of the relief committee, and reads and prays with the sick, and then spends half an hour at the widows' home, also under the charge of the Prussian deaconesses. During the week, he holds meetings every evening in different quarters of the city and suburbs. The attendance varies from forty to seventy, in each of the six different centres where meetings are held. At times, much interest is manifested, and there is great desire among the people to have their houses chosen as the place of meeting.

The earnestness of this young brother in his work is exceedingly encouraging, and its effect upon the native brethren is good. In reply to an inquiry, he stated that the aggregate number of persons to whom he proclaims the gospel each week is not far from three hundred and fifty, a great part of whom do not attend our regular service on the Sabbath.

Persecution at Ain Zehalty.

Turning from this report of the Missionary Society, Mr. Jessup has occasion to mention facts of an unpleasant character at Ain Zehalty and Damascus.

The Protestants in Ain Zehalty are again passing through the fires of persecution. The church has been taken from them, and now a family tomb, built by the Protestants, and in which the Greek Catholics have never buried, has been forcibly taken also, and four of the Protestants cast into prison. It becomes more and more evident that the present government of the mountains is in the hands of men more fanatical and bitter against Protestantism than any since the days of Asaad Esh Shidiak. The priests and monks control the Government, and use the Turkish soldiers to carry out their infamous designs. In Ain Zehalty, the civil Governor is completely overridden by a Turkish captain, who compels the Protestants to furnish wood and barley for the soldiers, while the papists are exempted. Protest and expostulation with Daud Pasha are in vain. The Protestants are insulted and threatened and imprisoned, and their representative in the Mejlis of the mountain is treated with ridicule. The special commissioner of the British Government here, finds it next to impossible to do any thing to better the state of affairs, and I see *no prospect* of rest or protection, or the enjoyment of their rights by Protestants, while the present Government is in power in Mount Lebanon. We have no

resource but in the Lord. The poor Protestants come to us with entreaties and tears, but we can do nothing. Will not Christians in America pray that these trials may be overruled for their good?

Murder and robbery are rife about Damascus, but in Lebanon all is quiet, with the exception of this continued persecution of Protestants. Four of the Ain Zehalty Protestants are in prison, by order of Daud Pasha, without examination. One of them is the son of our native preacher, and is an inoffensive, innocent boy. How long, oh Lord, how long!

Nestorian Mission.—Persia.

OROOMIAH.

Letter from Mr. Cochran, March 28, 1862.

The following extracts from this letter are of interest.

Proselyting Efforts of the Greek Church.

You have heard much of the rumors that Russian priests were coming to Oroomiah to proselyte Nestorians, and there have been some more decisive steps in this direction within the last month. It appears that a Greek bishop and priests have come to Irwan, whence they have sent two former Nestorians, now of some distinction in Irwan, into our community, under the pretext of looking for horse-thieves, but really to obtain the seals of Nestorians, and their fuller commitment to their proselyting schemes. These emissaries came, did up their work secretly and quite adroitly, and were off before the authorities were apprized of their errand.

From those in the secret we have gathered the following facts. They exhibited and circulated three papers. The first, required Nestorians to renounce their religion and receive the seven sacraments of the Greek church. The second, was a paper of inquiry in reference to all the details of our operations, the extent of our work, number of converts, &c. Third, a list of Nestorian villages, the number of houses, churches, priests, and the names of the heads of the villages, &c. To this last paper some hundreds of seals were obtained. Many probably gave their names without intending to compromise their faith. Among these the name of Mar Yohannan was found. Those of Mar Yooseph and Gabriel, as a matter of course, were readily obtained. The worldly inducements held out were such as the payment of taxes for some years, and a salary to all ecclesiastics and head men of the villages. We of course consider these promises as fallacious, but they take wonderfully, and the whole people are on the *qui vive* of excitement and expectation. It is expected that the priests will be here in a few days; you will infer that we are incredulous in the matter. I expect that, should they come to Tabreez, they will be turned back; but still it is among the possibilities that something serious will come of the movement.

It is certainly a novelty to see the old, effete Greek church becoming propagandist. But it is, really, not an unfavorable sign. The scores of Protestant communities organized either publicly or secretly, within the last five years, have unquestionably provoked this retaliatory action; but Protestantism, we believe, will lose nothing in the end, either in Persia or in Russia, in consequence of it.

Schools—Religious Interest.

The regular pupils of our male seminary number 27. Besides these, there is a primary class, nearly all the members of which are either day scholars, or lads from abroad who promise to pay for their board. The religious interest has been quite general; and all the regular members of the seminary, and some of the others, who did not regard themselves as converted, have voluntarily visited my study every other evening, for conversation and prayer. The regular

members now all entertain hopes, but the sun of temptation must furnish the test of the depth of the soil.

I have fifteen in my class in theology, who have given their names to a paper expressing their purpose to preach the gospel. Five others, who have withheld their names, but who are hopefully pious and of perhaps not less promise, have enjoyed the benefits of instruction, though not considered members of the class. We graduate none this year, as we have persuaded the older pupils to a longer course.

Mr. Labaree has given instruction in Bible Exegesis and in Chemistry, and Mrs. L. in Geometry and English. Mrs. Breath has also taught a class in English. There has been a gratifying work of grace in the female seminary. In our field generally there has been less than usual revival interest. The political distractions may perhaps have been the cause.

We have just had a communion season at Seir, at which six new members were received. I am also making the circuit of the villages under my supervision for communion seasons, and find harmony, and considerable growth of the work.

All the Barandooz congregations, including Seir, will hereafter cheerfully assume the burden of their schools, excepting perhaps the purchase of books. Some of them have also expressed a willingness to assume a part of the support of their pastors. I trust the day is near when both these measures will be adopted in all the older villages.

PROCEEDINGS OF OTHER SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

THIS is among the most important and useful of the many Societies which held their anniversary meetings in London, in May last; Societies through which British Christians do so much to make their influence felt for good throughout the world. The following abstract of statements made in the Report, respecting the income, expenditure, and operations of the Society, will serve to show, somewhat, how extensive are those operations, while it presents many topics for interesting reflection in regard to the condition and prospects of different nations.

The receipts of the year ending March 31, 1862, had exceeded those of any preceding year (excluding the Special funds.) The amount applicable to the general purposes of the Society was 90,923*l.* 3*s.* 8*d.*, being an increase of 6,668*l.* 12*s.* 4*d.* over the preceding year; while the amount received for Bibles and Testaments had been 76,760*l.* 17*s.* 8*d.*; or 6,148*l.* 17*s.* 4*d.* less than in the preceding year. The total receipts from the ordinary sources of income had amounted to 167,684*l.* 1*s.* 4*d.*, being 519*l.* 14*s.* 9*d.* more than in any former year. To the above, it was said, must be added the sum of 631*l.* 13*s.* 8*d.* for the Chinese New Testament Fund, and 128*l.* 0*s.* 5*d.* for the Special Fund for India; making a grand total of 168,443*l.* 15*s.* 5*d.* The issues of the Society for the year were as follows:—From the depot at home, 999,957; from depots abroad, 595,291—1,595,248 copies. The total issues of the Society now amounted to 40,910,474 copies. The ordinary payments had amounted to 140,808*l.* 5*s.* 8*d.*, and the payments on account of the Special funds to 3,943*l.* 1*s.* 9*d.*; making the total expenditure of the year to amount to 144,751*l.* 7*s.* 5*d.*, being 20,711*l.* 4*s.* 9*d.* less than in the preceding year. The Society was under engagements to the extent of 56,931*l.* 13*s.* The Committee said they could not close their statement of the Society's operations, without a passing allusion to the Female Bible Mission, a labor of love which called loudly for praise to God, and for fresh diligence on the part of all who were engaged in it. The Scriptures sold by the Bible-women, now numbering 156, amounted to 8,500, representing the sum of 917*l.*

The details of the operations of the past year showed that God had continued to bless the work. The statement of the foreign operations commenced as usual with *France*. There were, it was remarked, various stand-points from which that country might be viewed. In one point of view they saw France ready to shake herself from the dust of priestcraft, with which she had so long been encumbered, and to clothe herself in the garments of salvation. But, viewing France from the light of absorbing events, they saw a people, whose minds had been long obscured,

gradually rousing themselves to a sense of their wrongs, and in their determination to be free, in danger of making infidelity their refuge. The issues of the past year in France exceeded those of the preceding year, and reached an aggregate of more than 88,000 copies.

In *Belgium*, although there was a diminished circulation, God continued to bless the work, and there was great encouragement to persevere. In *Ireland* the issues of the past year amounted to 21,000 copies. In *Germany* it had been deemed desirable to reduce the expenditure on the Society's agency within such limits as would leave room for a full development of native agency and beneficence. Although the issues fell short of the amount in previous years, the Committee hoped the work would not be impeded. At Cologne the issues were 71,000—31,000 being sent from the depot and other agencies. The colporters had worked within the district with varying success. The agency at Frankfort had been marked during the year by considerable activity. The issues were 83,000, and there had been an increase of 136*l.* in the receipts. As regarded Berlin, mention was made of the lively and growing interest which the late King of *Prussia* evinced not only in the work in which this Society was engaged, but in those catholic principles which formed the basis of its constitution. The Committee rejoiced to be enabled to state that his Majesty, the present King of Prussia, had already expressed himself favorably disposed towards the Society and took a lively interest in its welfare.

With respect to *Austria*, reference was made to the efforts which had been made by means of a memorial to obtain free circulation for the Scriptures; and, it was added, that the Committee were in daily expectation of the result of that appeal to the authorities. The action of the agency in *Denmark* was necessarily very limited, but considerable progress had recently been made in the distribution of the Word of God. The issues of the previous year amounted to 6,000; in the last year they rose to 11,000. When it was remembered that Denmark was the country from which, more than 150 years ago, the first Protestant missionary went forth to India, it was most interesting to find in that country a growing desire for the spread of the Bible. There were few portions of the wide field occupied in which the labors of the Society were more abundantly blessed than they were in *Norway*. The simple-minded people read with eagerness, and received with faith, the promises of the gospel, and from many a little community there arose the incense of praise. More colporters had been employed than before, and with increased success; and the circulation of the Scriptures was augmented by more than 4,000 copies. Under the head *Sweden*, gratification was expressed at the presence, at the last Anniversary of the Swedish Bible Society, of the King, and of Prince Oscar. Although it was thought that the issues reached in the preceding year their highest point, those of the last year exceeded them by 1,900 copies, and amounted altogether to 91,000.

There were few countries, it was remarked, to which the Christian heart turned with more prayerful hope, than it did to *Russia*. The emancipation of the serfs was a noble act, shedding a lasting lustre on the present Emperor's reign. Might it be rendered doubly sweet to them by the glorious liberty of the children of God! Though the printing of the Scriptures proceeded but slowly, and no part of the New Testament had yet appeared except the Gospels, it was satisfactory to know that of these, six editions had been published, amounting, in the whole, to 200,000 copies.

The mind instinctively recoiled from the considerations which were suggested by the mention of *Spain*. They could but heave the sigh of sorrow, and drop the tear of pity, and lift up the heart to God in prayer for a special interposition, when they remembered that men were pining away in the damp solitude and dreariness of their prison-house, for no other offense than that of obeying the command to "search the Scriptures." The names of Matamoros, Alhama, and Trego, ought to cause a blush of shame to rise to the cheek of any Spaniard who had a regard for the honor of his country. It was scarcely necessary to add, that the action of the Society was altogether suspended in that country as well as in Portugal.

It was impossible to cast even a hasty glance over *Italy*, so long the scene of spiritual darkness and moral degradation, and to mark the contrast between her present and her past condition, without exclaiming, "This is the Lord's doing, and it is marvellous in our eyes." It was impossible, on that occasion, to enter into the details of the important work of evangelization which was being carried on in Italy. Whether it were Milan or Turin, Genoa or Florence, Naples or Sicily, wherever the good seed had been sown, the first fruits of an abundant harvest were now to be discerned.

In *Palestine* and *Syria* the Society was still endeavoring to give the people that Word of God which was received from that part of the world. Under the head *India*, it was observed that more than a century had passed away since they became entitled to call India their own, though the people were strangers. At Calcutta the circulation of the past year was 29,000. Missions in India were being

multiplied, the circle of their influence was enlarging, and a Christian element was being diffused among the people, and recognized by them to an extent never before known. To North India large supplies of the vernacular Scriptures had been sent, and a money-grant made to encourage colportage. The Madras agency, which embraced the whole of Southern India, was making steady progress, and had circulated 52,000 copies of the Scriptures within the year. In Bombay, where less than one per cent of the people went to school, and not more than two or three per cent could read, the circulation of the Scriptures was necessarily very limited.

In *China*, if peace prevailed, there was every reason to hope the Word of God would make its way; but, under the present state of things, the agencies were almost paralyzed. Wherever the influence of the rebel chief prevailed, blasphemy, tyranny, and desolation, were to be seen on all hands. The good seed was, however, being sown in some parts of the Chinese Empire. In Shanghai the issues of the last year were 23,000, in Canton, 7,000; and there was also a large circulation in Hong-Kong. At Ningpo an edition of the Scriptures was being printed in the mother-tongue, and it was anticipated that that would prove very beneficial.

The most gratifying accounts had been received from *Australia*. The circulation of God's Word was being extended all over the Australian colonies. In the last year Adelaide remitted 700*l.*, and Maitland 200*l.* as a free contribution, thus affording bright examples of Anglo-Saxon energy, coupled with earnest devotion to the cause of Christ. In *New Zealand*, peace having once more been restored, the work was proceeding satisfactorily. The entire Bible in the Maori language had now been revised, and had been sent to England to be printed. *Madagascar*, too, was once more thrown open to missionary enterprise. In the absence of all human agency, and in spite of all human hindrances and of Satanic malice, God's Word continued to influence the hearts of the natives during the persecution. When the island was at length opened to them, the Committee hastened to forward such portions of the Scriptures as they had in stock, namely, 3,000 Bibles and 800 Testaments; and they were happy to be able to announce that the whole Bible would soon be printed in large numbers and sent out.

UNITED PRESBYTERIAN MISSION IN JAMAICA.

THE Report on Foreign Operations, of the United Presbyterian Church of Scotland, published in their *Record* for June, states:

The Jamaica Mission, including the Grand Cayman, has now 26 congregations, one having been formed in November last. The reports which have come from this mission, and which to a certain extent embody the fruits of the revival—an account of which was given in the report of last year—are the most remarkable and encouraging that have ever come from Jamaica, and cannot fail to call forth from the Home Church expressions of most cordial thanksgivings and praise to the gracious Lord of missions, who, in answer to many prayers, has so signally blessed the labors of our devoted agents. Referring for details to the table of statistics and the notices of congregations, we shall here state merely the three great outstanding facts of the year. The first great fact is, that no fewer than 1,326 persons have been admitted to the church for the first time; and that, with a very few exceptions, they have maintained a consistent deportment,—the result of which is, that notwithstanding deaths and removals, the membership has risen from 4,290 to 5,561, being a gain of 1,261, or more than one-fourth. The second great fact is, that on 31st December there remained, after all those admissions, 1,703 candidates for membership, or nearly four times the usual number, being only 225 fewer than the number reported last year, when the increase of candidates was, in consequence of the awakening, beyond all precedent. The third great fact is, that the 26 congregations have raised for religious purposes the large sum of £4,343 17*s.* 7*d.*, being an advance on last year of £464 1*s.* 6½*d.*; and forming, over the whole mission, an average per member of 15*s.* 7¾*d.* This sum includes £360 raised for missions, and £627 more for stipends than on the preceding year; the two sums united being an actual saving to the Home Church of nearly £1,000 in 1861. To show the rapid advance of this mission in liberality, we may state that the income for 1857 was £2,518; for 1858, it was £2,849; for 1859, it was £3,039; for 1860, it was £3,879; and now, for 1861, it is £4,343, or £1,825 more than in 1857. To these very gratifying facts we may add, that the classes for religious instruction were 417, with an attendance of 2,149 adults and 3,417 children; that, during the year, two natives, trained on the island, have been ordained and placed over congregations; that there were 38 week-day schools, attended by 3,046 scholars, the fees of which were £646 17*s.* 1*d.*; and that five students attended the Theological Hall, whose conduct and progress are spoken of in commendable terms.

The average attendance on public worship, in the twenty-six congregations, is ten thousand four hundred and twenty.

MISCELLANIES.

Russian Buildings at Jerusalem.

The following account of the works that are at present being carried on by the Russians in Jerusalem, taken from a letter recently received from the Rev. J. Barclay, will be read with interest:

"In a former letter, you ask me to give you some information about the Russian buildings at the north-west side of the city. The site occupied by them incloses an area of about 157,500 square yards, or 1,417,500 square feet; in fact, an irregular parallelogram, 350 yards broad and 450 yards long. The ground on which they stand, is surrounded by a wall about 15 feet high. The buildings comprise a palace for a bishop, a magnificent cathedral which is being rapidly pushed towards completion, and large quadrangular buildings, intended for the accommodation of many hundreds of pilgrims. In the plan which I have seen, many other edifices are also designed, the object of which I do not clearly know. The land itself was partly purchased by the Russians, though the larger portion, which was the former Turkish military exercise ground, was granted to them by imperial firman. Their outlay cannot be set down at less than £250,000, about a quarter of a million, and yet their object is not fully realized. The idea which originated these buildings arose, it is said, in the Grand Duke Constantine's mind, just after the Crimean war. To supply the place of the Russian navy, which had been interdicted in the Black Sea, it was proposed to keep in movement a large number of transport steamers as passenger boats. To keep these going, an impetus was given to the public mind on the subject of pilgrimage. With a view of supplying lodging for the crowds of devotees, a subscription list was opened, and its proceeds applied to the commencement of the present erections. It was then proposed to make arrangements to convey pilgrims at so much per head, from the several ports in Russia, to and from Jerusalem, at a fixed tariff. Amongst the items set down was a definite sum for the absolution of each penitent in the holy places. At this proposition the Greek priests raised the cry of sacrilege, as such fees heretofore had been peculiarly their own; but now it was proposed to employ none but Russian priests. The Holy Synod took the matter up, and after a good deal of the usual intrigue, the direction of the whole passed into its hands. The location of the buildings is not far from the upper Pool of Gihon, near which Rabshakeh stood when he defied Hezekiah. It commands also the north and west of the city, and if we are to credit Latin suspicion, its future use will be military."—*Jewish Intelligencer.*

Pulney—Its Temple and Divinity.

Near the town of Pulney are two rocks, rising abruptly from the fertile soil, each about 450 feet in height, and nearly hemispherical in shape. On one of these is a temple covering three-fourths of an acre, which may be distinctly seen from a distance of many miles. Here Supramanyan, the son of Siva, is worshiped. He is also called Pulney-Andi, and from him the name of the town, Pulney, is supposed to be derived. There are six places in Southern India where he is worshiped, of which Pulney is perhaps the most celebrated. The history of this Pulney-Andi, like that of all other heathen gods, is full of revolting scenes of violence. He can scarcely be said to have a distinctive character, except it be for general wickedness. Among the numerous stories told of him, there are none in which he is represented as at all pleasing or attractive. And yet, on every Monday, hundreds of people are seen going to the rock, with cocoanuts and other fruits, as offerings to him. Twice a year, also, in January and in March, there is a great festival, attended by more than a hundred thousand people, when a large car is drawn around the rock and through the town.

As the ancient Greeks numbered twelve great gods, so the Hindoos number three —Brama, Siva, and Vishnu; but these

three can in no respect be considered a Trinity, each being a distinct and separate personage. There are also several local divinities, who are in some way related to one or another of these, and these inferior gods are more generally worshiped than the first three. They are worshiped "on every high hill, and under every green tree." Except near the mountains, hills and groves are not very frequent, but there is scarcely a "high hill" that is not consecrated to the worship of some heathen deity; and in every cluster of trees there will be found some idol of stone, which is the property of the villagers near. This is more so, near Pulney, than in some other parts of the country.

But though Pulney is thus, in the eyes of all, a sacred spot, it is confessedly one of the most wicked of all places. The people, on being reproved for some sin, will quote, in excuse, the oft repeated ironical proverb, "In holy Pulney it rains every day." That is, Pulney is as wicked as the rain is scarce. It is the *custom* for all in Pulney to be bad, and this *custom* is the excuse for every thing, however outrageous it may be.—*Rev. C. T. White.*

BLOOD ON THE DOOR-POSTS IN INDIA.

Mr. Burnell, of the Madura mission, writes March 20: "Late Sabbath afternoon, a native teacher went with me to a village near, where we found a pongul (rice boiling) going on in honor of an evil spirit, called Amman. Before the door of nearly every house, holes had been dug for fire, and in new vessels new rice was to be cooked. Near one, a young goat was sacrificed, its head being cut off; and while the blood was yet flowing in a jet from the trunk, it was held against the wall at each side of the doors, so that it required very little of figure to say it was the striking of blood on the two side-posts of the door. (Exod. xii. 7.) The floor of the house was also sprinkled in the same way, and as the sacrifice was to this Amman to keep away the pestilence, the cholera—the destroying angel, in short—it was not strange that the teacher should observe the coincidence between it and the passover, and the sprinkling of the blood of the paschal lamb.

RECEIPTS OF ENGLISH RELIGIOUS SOCIETIES.

THE following summary view of the receipts of various Societies, for the year reported at the May meetings, is taken from *Evangelical Christendom.*

British and Foreign Bible Society—	
Receipts, (sales not included,)	£91,682
Principal Foreign Missionary Societies—	
Church Missionary Society,	£160,000
Wesleyan,	137,280
London,	79,576
Baptist,	33,151
	410,007
Colonial, Continental, and other Missions—	
Society for the Propagation of the Gospel in Foreign Parts,	83,885
London Society for Promoting Christianity among the Jews,	37,421
Colonial and Continental Church Society,	28,960
Primitive Methodist (Home and Foreign) Missions,	14,252
United Methodist Free Churches Missions,	7,192
Society for the Propagation of the Gospel among the Jews,	6,274
Colonial Missionary Society,	5,137
Turkish Missions' Aid Society,	5,104
Christian Vernacular Education Society for India,	4,066
Foreign-Aid Society,	2,419
Evangelical Continental Society,	1,762
	196,472
Home Missions—	
Church Pastoral-Aid Society,	46,351
London City Mission,	37,150
Irish Church Missions to the Roman Catholics,	30,194
Additional Curates' Society,	23,197
British Army Scripture Readers' and Soldiers' Friend Society,	10,368
Church of England Scripture Readers' Association,	10,231
Missions to Seamen,	6,000
Protestant Reformation Society,	4,386
Baptist Irish Society,	3,001
Irish Evangelical Society,	2,920
London Diocesan Home Mission,	1,982
Baptist Home Mission,	1,843
Lord's-day Observance Society,	1,101
Church Home Mission,	1,096
	179,820
Tract, Book, and Minor Bible Societies—	
Religious Tract Society, (not including sales,)	12,770
Book Society for Promoting Religious Knowledge among the Poor,	7,000
Naval and Military Bible Society,	3,252
Bible Translation Society,	2,361
Trinitarian Bible Society,	1,330
Prayer-book and Homily Society,	1,313
	28,026
Home Religious Education Societies—	
Church Education Society for Ireland,	45,958
Ragged School Union,	8,600
Church of England Metropolitan Training Institution,	4,364
Sunday School Union,	1,244
	60,166

Total amount of Receipts, £966,173.

THE CHINESE INSURGENTS.

A Baptist missionary writes from Ningpo: "The character and conduct of the rebels thus far abundantly show that they were not dreaded too much. They have been called Christians. They are as deserving the name as the most desperate and cruel band of robbers that ever infested the earth. They are, as a mass, wholly destitute of Christian principle, and wholly destitute of Christian knowledge. I have been mixed up with them

a good deal since they arrived at Ningpo, and have seen a good many of their leaders; but I have scarcely heard them refer to any religion, except when questioned on the subject; and then they could give no intelligent account, either of what they believe or what they practice. In regard to the latter, however, one needs not to ask many questions. They lie, they steal, they rob, they murder, and do everything wicked that one can think of. They are miserably murderous hordes of marauders. Their swarthy complexion, long, black flowing hair, fantastic dress and equipage, and barbarous murders, give them the appearance and character of North American savages. The mass of them know nothing of Jesus or the true God, beyond perhaps the name. Some of the better informed can repeat the Christian doxology, confession of sin, and praise to Jesus as the Savior of the world, which Teen Wong, the rebel chief, learned of the Baptist missionaries at Canton. They have brought with them no books for distribution, but one of the generals informed me the other day that he intended to send for some soon."

A Hidden New Testament.

Mr. Farnsworth, of Cesarea, Turkey, after a recent visit to Yozgat and the villages around, says: "In one of the larger villages I saw a New Testament, whose history interested me very much. Some ten or fifteen years ago, when the good seed of the Word first began to take root here, a rich and influential Armenian determined to eradicate it thoroughly. To this end he seized on our books, especially the New Testaments, wherever he could find them. How many he destroyed we do not know, but one at least he put into a cup-board, supposing it was safe. Little did he know what a dangerous work he had undertaken. Soon after, a little boy from the village referred to became a sort of waiter in his family. This New Testament, or rather the four Gospels, attracted his attention. After remaining some years he returned to his village, but he carried this book with him. On my way home I slept one night in that village. After retiring, at a late hour, I heard a person reading. Listening I caught the words, and was rejoiced to find that they were the loving words of Jesus. The reader was not the person who thus came into possession of the Gospel, but another young man from Hadjin,—that wicked and dark city whence our lamented brother Coffing was driven last fall. In the morning I saw the book, which seemed to be doing a good work. Several persons are coming under its influence. The young man who obtained it at the house of the persecutor, told me its story. He is himself pretty thoroughly enlightened, and is only prevented from declaring himself a Protestant by fear.

Kindness from the Heathen.

Such incidents as the following, mentioned in a recent letter, by Mr. Herrick, of the Madura mission, indicate at least an abatement of prejudice against Christianity. "In one village on this tour, a heathen man showed us an unusual act of kindness. The little prayer-house, which I always made my stopping-place, was under repairs and could not be occupied. There is no public rest-house near, and the catechist's house has but a single room. We were likely to suffer much inconvenience, but a goldsmith, hearing of our straits, kindly offered us accommodations. We gladly accepted his kindness, and in his house ate our supper and breakfast, and united with people of much lower caste than the owner of the house in the worship of the true God. There, too, Mr. Scudder lodged, while I, as usual, slept in my cart. To make the house more comfortable for us, the man removed a goat, which had been tied in it, to another place. The Lord reward his kindness by bringing him to a knowledge of Himself."

"When I left Malankinaru, the catechist accompanied me to a village three quarters of a mile off, where he showed me a margosu tree, the owners of which wish to present it to the mission. It was planted by the oldest son in the family, who several years ago became a Christian, and afterwards went to Ceylon, where he died. His parents, who are both heathen, now wish to give this tree for the benefit of Christianity. I did not see the father, but the mother assured me that both she

and her husband gladly gave the tree without price. May they soon be led to adopt the religion of their deceased son."

The School-room and the Pulpit.

An article under this heading, from the pen of a missionary in Northern India, appeared in the (London) *Evangelical Christendom*, for June, in which the writer says: "Turning to heathen lands, it is true that a vast majority of the converts are the result of the public preaching of the gospel. The Orissa missionaries bear witness to this statement; so do those among the Karens; and from an extensive experience, we can assert that in North India the number of converts from the schools is incalculably small as compared with the number of those from preaching. In fact, the great failure of our mission schools has long since been apparent to all who have carefully inquired into the actual state of the case. Thus, the Church Mission School in Calcutta, through which several thousand pupils have passed, produced only two converts in twenty-five years; the Agra College, established ten years ago, and presided over by some of the most learned as well as most earnest missionaries who have ever come to India, has produced only two converts during the whole of that period, while the missionaries who superintended it have baptized more than twenty times that number of converts, as the result of the preaching they were able to perform out of college hours; and we have the testimony of the principals of other large mission schools to the fact that the schools do not produce converts."

Death of Dr. Jewett.

The Herald for July announced the sailing for Liverpool, on the 31st of May, of Dr. Fayette Jewett and wife, formerly of Sivas, but expecting now to join the mission to Eastern Turkey. Dr. Jewett came to the United States in the summer of 1860, seeking relief from a peculiar, and at times distressing affection, apparently of the æsophagus; and subsequently, for a time, in great measure, gave up the expectation of entering again upon the missionary work abroad. But as his heart was in that work, as his brethren in the field strongly desired his return, and as his own opinion and that of very eminent physicians here seemed to be that he would suffer little if any more from his difficulty in Turkey than at home, and that it was not likely soon to incapacitate him for active labor, he concluded, with the ful approbation of the Prudential Committee, to go out again. He reached Liverpool, as well as usual, on the 12th of June, had made his arrangements for going on to Smyrna, expecting to sail in a few days, when, after special illness of only half an hour, he died on the 18th. His wife, thus suddenly left a widow in a strange land, received very kind attention from the Secretary of the Turkish Missions Aid Society, who immediately sent from London, and from other Christian friends. On this subject a brother of Dr. Jewett, who was in England at the time, and went to Liverpool a few days after the doctor's death, writes as follows: "My brother had always wished to sleep on missionary ground, yet our Heavenly Father saw fit to deny this prayer. But excepting among his own relatives at home, or in some mission family abroad, it seems to me impossible that he could have left his afflicted widow in any Christian community where she could have received more kind, considerate and substantial sympathy and aid than have been bestowed on her and her fatherless children by the members of the church of the Rev. Dr. Raffles. Especially would I name Daniel James, Esq., William James Harris, and Mrs. Wright, relict of the late George Wright. These friends are among the most generous supporters of missions; and, ever since they made the acquaintance of Dr. and Mrs. Riggs, they have felt a deep interest in the Turkish missions. To my bereaved sister they have opened their hearts and their houses, with all the tender love of the primitive Christians. The Rev. Dr. Raffles, also, bowed with years and infirmities, called to offer his condolence, and in most touching words of prayer and of consolation, evinced his deep sympathy. His respected colleague, Rev. Mr. Mellor, also manifested the liveliest interest in the wife of the departed missionary. To Rev. Mr. Birch, Secretary of the Turkish Missions Aid Society, we wish also to express the highest obligations."

Dr. Jewett was born at Newbury, Vt., August 15, 1824. He was hopefully converted, and united with the Congregational church at St. Johnsbury, Vt., where his parents then resided, in 1840; graduated at the Vermont University in 1848; subsequently studied medicine, and entered upon the practice of his profession at Nashua, N. H. In September, 1852, his thoughts having been particularly called to the subject by an article in the Journal of Missions, he decided to devote himself to the foreign missionary work; and having been married, February 16, 1853, to Miss Mary Ann Brackett, of St. Johnsbury, Vt., he sailed with her from Boston on the 14th of March following. He was first stationed at Tocat, but in 1855 removed to Sivas and in 1858 to Yozgat, going where the necessities of the work and of the mission families seemed most to demand the presence of a missionary physician. These necessities, there being few physicians at interior stations in Turkey, often called him to very arduous labors and much exposure, and he was ever eminently faithful, ready to do every thing within his power for the comfort and happiness of his brethren and for the work of Christ.

Dr. Jewett was ordained as an evangelist, at Constantinople, May 28, 1857, during the annual meeting of the mission; but after his return and when he expected to remain in America, he considered himself as better fitted for the practice of medicine than for the work of the ministry here, and had been for a few months in practice at Waltham, Mass. Obedient to what he and others believed to be the call of the Master, he broke away a second time from plans and arrangements contemplating a life in his own country, that he might go where he believed his services to be more required. Unexpectedly, but not when unprepared, he found himself at the end of life's journey, and was taken, we doubt not, to be forever with the Lord. Mrs. Jewett has returned to the United States, with her children.

Embarkations.

Rev. Charles H. Lloyd, a native of New Haven, Connecticut, and Mrs. Katharine C. Lloyd, of New York city, sailed from New York, June 21, for Liverpool, on the way to the Zulu mission, South Africa. Mr. Lloyd was educated at the New York University and Princeton Theological Seminary.

Rev. Charles A. Stanley, of Fearing, Washington Co., Ohio, and Mrs. Ursula Stanley, of Cincinnati, Ohio, sailed from Boston, July 1, in the ship Sarah Newman, Capt. Cobb, for Shanghai, China, expecting to join Mr. Blodget, at Tientsin. Mr. Stanley is a graduate of Marietta College and Lane Theological Seminary.

DONATIONS.

RECEIVED IN JUNE.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Alfred, Cong. ch. and so.	33 50	
Mechanic Falls, do.	9 64	
New Gloucester, do.	60 25	
Portland, Fem. char. asso.	59 50	—162 89
Franklin co. Aux. So. Rev. I. Rogers, Tr.		
Farmington, Cong. ch. m. c.	5 00	
Temple, Cong. ch.	4 00	
Weld, do.	5 52	—14 52
Kennebec co. Conf. of chs.		
Winthrop,		5 00
Lincoln co. Aux. So.		
Alna, Cong. ch.	20 00	
New Castle, 1st do.	1 80	
Phipsburg, Cong. ch.	10 00	
Wiscasset, Rev. J. G. M.	1 00	—32 80
Penobscot co. Aux. So. E. F. Duren, Tr.		
Brewer, 1st cong. ch.	28 74	
Kennebunk, 2d do. (of wh. to cons. Miss Lucretia W. Dorrance an H. M. 100;)	170 35	—199 09
York Conf. of Chs. Rev. G. W. Cressey, Tr.		
Cornish, A friend,	10 00	
Norridgewock, m. c.	15 00	
Saco, 1st ch. and par. benev. so.	96 83	—121 83
		536 13
Albany, Dr. K.	1 00	
Bucksport, 1st cong. ch. m. c.	50 00	
Castine, Gent. 45,50; la. 36,70; m. c. 16,13; Rev. Mr. Ives's so. 13,43;	111 76	
Sumner, Ch.	5 00	—167 76
		703 89

NEW HAMPSHIRE.

Grafton co. Aux. So.		
Hanover Centre, Cong. ch. and so. 6; Dartmouth College ch. and so. wh. and prev. dona. cons. Mrs. Achsah P. Webster an H. M. 24;		30 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.		
Amherst, Cong. ch. m. c.	28 00	
Antrim, Pres. ch.	2 50	
Brookline, Cong. ch.	15 51	
Hancock, Ch. and so. m. c.	63 00	
Haverhill, Cong. ch. and so.	79 50	
Hollis, do.	43 31	
Manchester, 1st do. wh. cons. John Prince an H. M. 147,55; Franklin st. ch. which cons. Rev. William H. Fenn an H. M. 60;	207 56	
Merrimack, Cong. ch.	49 00	
Mont Vernon, La. asso.	22 66	
Nashua, Olive st. ch.	178 82	
Pelham, Gent.	15 00	
Temple, do. 10,75; la. 10,25;	21 00	—725 86

Merrimack co. Aux. So. G. Hutchins, Tr.
Sanbornton, Cong. ch. and so. 28 39
Rockingham co. Conf. of chs. F. Grant, Tr.
Kingston, Cong. ch. and so. 7 45
Stratham, do. 3 34—10 79
795 04
Centre Harbor, do. 6 04
801 08
Legacies.—Miss Amy Blood, by Dr. Willoughby, Ex'r, 25 00
826 08

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Hardwick, A. J. 1; Mrs. A. J. and M. 1; C. G. M. and W. 1; others, 1,70; ack. in July Herald as from m. c.
Peacham, Cong. ch. m. c. 12 50
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, Luther Clark, to cons. Mrs. MARY F. BROWN an H. M. 100 00
Essex, Cong. ch. m. c. 5 21
North Underhill, H. Eaton, 15 00—120 21
Franklin co. Aux. So. C. B. Swift, Tr.
Georgia, Cong. ch. m. c. 8 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Bradford, Cong. ch. and so. 60 00
Wells River, m. c. 27 00—87 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Derby Centre, m. c. wh. and prev. dona. cons. Rev. JOHN FRASER an H. M. 5 00
Rutland co. Aux. So. J. Barrett, Tr.
Castleton, Cong. ch. and friends, 85,75; Castleton Sem. 16,25; 102 00
Wallingford, Cong. ch. and so. 27 00—129 00
Washington co. Aux. So. G. W. Scott, Tr.
Barre, J. Wood to cons. Mrs. LYDIA WOOD an H. M. 100 00
Montpelier, m. c. 19 25
Waitsfield, A friend, 4 00—123 25
Windsor co. Aux. So. Rev. J. C. Steele, Tr.
Springfield, Lucy Barnard, 10 00
494 96
Island Pond, Cong. ch. and so. 7; C. W. C. 5; 12 00
506 96
Legacies.—Essex, Nathan Lathrop, by B. B. Butler, Ex'r, 37 71
544 67

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Orleans, Cong. ch. and so. 20 00
Berkshire co. Aux. So. H. G. Davis, Tr.
Hinsdale, Cong. ch. and so. 171,45; m. c. 83,34; 254 79
Richmond, Cong. ch. and so. 8 00
West Stockbridge, Benjamin Cone, 250; Mrs. Charlotte Cone, 250; 500 00—762 79
Boston.
(Of wh. fr. a friend wh. with prev. dona. cons. Mrs. H. L. PEET of Fuh Chau, China, an H. M. 50; a friend, 9;) 1,465 25
Essex co.
Andover, South par. a friend, 10 00
Salem, Tab. ch. and so. m. c. 14 22
South Reading, A friend, 2 00—26 22
Essex co. North Aux. So. J. Caldwell, Tr.
Newbury, Rev. Mr. Thurston's so. 28,75; North cong. ch. 52,75; 81 50
Newburyport, Mrs. Z. P. Banister, 100; a friend, 20; 4th cong. so. wh. cons. ROBERT BAYLEY an H. M. 111; 231 00—312 50
Essex co. South Aux. So. C. M. Richardson, Tr.
Hamilton, Cong. ch. and so. 200 00
Salem, Crombie st. ch. and so. 321,95; a friend, 100; 421 95—621 95
Hampden co. Aux. So. J. C. Bridgman, Tr.
Holland, m. c. 8 00
Monson, A. W. Porter, 300 00—308 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
A friend, 600 00
Amherst, L. H. 1 00
Northampton, W. H. S. 25 00—626 00
Middlesex co.
Cambridgeport, 1st evan. cong. ch. 100 00
Charlestown, Winthrop ch. and so. 1,024 37
East Cambridge, Evan. cong. ch. and so. m. c. 12 56
Fitchburg, C. C. ch. m. c. 35 00
Holliston, Mrs. F. S. Leland, 5 00
Newton Centre, Cong. ch. and so. wh. cons. JOHN WARD an H. M. 134 63
Somerville, A friend, 20 00
Stoneham, do. 30; do. 1; 31 00-1,362 56
Norfolk co.
East Medway, 1st cong. ch. and so. 74,15; m. c. 7,70; 81 85
Foxboro', D. Carpenter, 100 00
Medfield, Mrs. Harding, 1 00
Roxbury, A friend, 5; Eliot ch. and so. gent. 172,77; la. 88,75; m. c. 15,36; D. C. M. R. 3; Vine st. ch. and so. m. c. 32,90; 317 78
Sharon, Cong. ch. and so. wh. cons. Rev. PERLEY B. DAVIS an H. M. 60 15
West Medway, Cong. ch. and so. 71 17
West Roxbury, South evan. cong. ch. and so. m. c. 28 68—660 63
Old Colony Aux. So.
Cohasset, D. S. Sutton, 15 00
Palestine Miss. So. E. Alden, Tr.
Abington, 1st par. gent. 95,75; la. 44,75; m. c. 37,75; 3d par. gent. and la. 85; m. c. 15; indiv. 1; 279 25
Braintree, South par. 15 00
Bridgewater, Trin. cong. ch. and so. 7 45
Hanover, 1st par. Rev. Mr. F. 2; 2d par. Mrs. Sylvester, 5; 7 00
North Bridgewater, 1st par. 38,03; South par. 3; Porter so. gent. and la. 90,95; m. c. 89,26; 221 24
Randolph, 1st par. gent. 143; la. 33,39; m. c. 90,67; 2d par. gent. 14,43; ladies, 21,45; m. c. 35,50; Winthrop so. gent. 55,38; ladies, 32,55; m. c. 26,29; 452 66
Weymouth, 2d par. m. c. 20; lady, 1; 21 00-1,003 60
Plymouth co.
Campello, Cong. ch. and so. 52 55
Worcester co. North, C. Sanderson, Tr.
Ashburnham, 1st cong. ch and so. 65 93
Worcester co. South, W. C. Capron, Tr.
Milford, 1st cong. ch. m. c. 20 00
7,322 98
An Hon. Mem. 1 00
Chelsea, Winnisimmet ch. and so. m. c. 23,87; do. 18,47; 42 34—43 34
7,366 32
Legacies.—Woburn, Stephen Richardson's estate, 84,39; less expenses, 2,63; 81 76
7,448 08

CONNECTICUT.

Fairfield co. East, Aux. So.
Bridgeport, Miss. and benef. so. of 1st cong. ch. and so. 81 21
Fairfield co. West, Aux. So. C. Marvin, Tr.
Southport, Cong. ch. 52 72
Hartford co. Aux. So. A. G. Hammond, Agent.
Hartford, Central ch. m. c. 6,82; Pearl st. ch. bal. 50; 56 82
Simsbury, Cong. ch. 37 73—94 55
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Barkhamstead, A friend, 2 50
South Canaan, Cong. ch. m. c. 30 25
Torringford, do. 8 00—40 75
New Haven City, Aux. So. F. T. Jarman, Agent.
New Haven, United m. c. 17,35; South ch. m. c. 3; Davenport ch. m. c. 5,51; Yale Coll. m. c. 4,72; North ch. m. c. 6,62; 37 20

New Haven co. West Conso. W. Atwater, Tr.
Milford, Miss C. N. Baird, 5 00
New Haven, 3d cong. so. 92 00
Wolcott, Cong. ch. 6 87—103 87
Tolland co. Aux. So. E. B. Preston, Tr.
Andover, Cong ch. 46 25
Columbia, do. m. c. 3 61
Ellington, Rev. T. K. Fessenden, 25 00
Kelloggsville, m. c. 30 00
North Coventry, Gent. 86,24; la. 55,94; wh. cons. NATHANIEL ROOT, Jr. an H. M.; Friendly asso. 12; 154 18
Rockville, 1st so. bal. 50
Vernon, m. c. 18 00—277 54
687 84

Legacies.—East Hartford, Mrs. H. Bigelow, by A. G. Hammond, int. 15 00
702 84

RHODE ISLAND.

Central Falls, Cong. ch. and so. m. c. 67 86
Newport, A friend, 12; do. 4; 16 00—83 86

NEW YORK.

Buffalo and vic. H. Stillman, Agent.
Buffalo, North pres. ch. 243 40
Chatauque co. Aux. So. S. H. Hungerford, Tr.
Jamestown, Cong. ch. m. c. 24 87
Monroe co. and vic. W. Alling, Agent.
Rochester, Central pres. ch. 121 07
Spencerport, Cong. ch. 30 00—151 07
New York City and Brooklyn, A. Merwin, Tr.
(Of wh. from W. W. Chester, 100; A. T. Goodnough, 50; Miss Stokes, 10; Miss Phelps, 10; Miss Hitchcock, 10; Miss B. 5; Miss R. 5; Miss W. 5; Miss E. 5; Miss H. A. P. 5; Miss C. 5; for sup. of two girls in Miss West's school, Constantinople, Miss M. L. Hough, 100; H. 50; Brooklyn, City Park miss. ch. 13,16;) 552 35
Oneida co. Aux. So. J. E. Warner, Tr.
Utica, 1st pres. ch. wh. and prev. dona. cons. Miss MARY FOWLER, Dr. JOHN A. PAINE and THEODORE TIMMS, H. M. 255 00
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Gouverneur, Miss E. Spencer, 5 00
1,231 69
Angelica, L. Hall, 10; pres. ch. 50; 60 00
Aurora, 1st ch. m. c. 70 00
Batavia, Mrs. S. B. Stocking, 10 00
Belfast, Cong. ch. 7 00
Castile, do. 5 50
Chaumont, S. McPherson, 1 00
East Avon, Pres. ch. 15 00
Elba, Rev. G. S. Corwin, wh. cons. Rev. CHARLES W. MCCARTHY, of East Pembroke, N. Y., an H. M. 50 00
Elizabethtown, Mrs. H. R. Noble, 5 00
Fredonia, E. S. Ely, 6 00
Greenville, F. W. Wakeley, 10 00
Knowlesville, Pres. ch. 37 50
Lyons, Pres. ch. 29,30; m. c. 11,90; la. 1,50; 42 70
Middletown, A mem. of pres. ch. 25 00
Milford, Pres. ch. 10 00
Naples, do. m c. 3 00
Poughkeepsie, do. m. c. 20 15
Pittstown, J. L. Rice, 5 00
Ridgeway, H. E. Parsons, 25 00
Salem, T. R. Weston, for Gaboon m. 15 00
Sherburne, 1st cong. ch. and s. s. (of wh. fr. William Newton to cons. Mrs. LOUISA N. LATHROP an H. M. 100;) to cons. CHARLES BENEDICT an H. M. 100; 244 07
Spencertown, Pres. ch. m. c. 12 00
Waterloo, Mrs. S. Pierson, 10 00
Waverly, D. S. J. 75—689 67
1,921 36

Legacies.—Canandaigua, Miss Sophia M. Shepard, by Charles Shepard and Henry W. Taylor, Ex'rs, 200; less 1; 199 00
Cortland, Mrs. Phebe Gaylord, by Miss Sarah P. Hatch, Ex'x, 615,81; less exc. 3,08; 612 73
East Bloomfield, Miss Amarilles Norton, by Andrew Cone, Ex'r, 60 00
Fulton, Jedediah Darrow, by J. E. Dutton, Ex'r, 400 00—1,271 73
3,193 09

NEW JERSEY.

Boonton, Pres. ch. m. c. 9 71
Chatham, do. for trans. of the catechism, by Rev. J. N. Ball, 25 00
Newark, Mrs. M. S. Whiting, 12; South park pres. ch. 50,13; 62 13
Orange, 1st pres. ch. m. c. 44 12—140 96

PENNSYLVANIA.

By Samuel Work, Agent.
Philadelphia, B. Hart, 10; I. D. L. (of wh. for student at Bebek, 6;) 16; Calvary ch. (of wh. fr. B. T. TREDICK, wh. cons. him an H. M. 100;) 466,50; No. Broad st. ch. 102,15; m. c. 47,09; T. P. 50; Mrs. P. 10; A. W. 25; Kensington ch. 55,51; 782 25
Pittsburg, L. H. W. for Syria m. 15 00
Sugar Grove, Mrs. M. Ricker, 2,25; E. R. 1; Miss C. F. 1; 4 25
Wellsboro', Pres. ch. 14 00
West Chester, W. Goodell, 30 00—63 25
845 50

DELAWARE.

Glasgow, Pres. ch. fem. miss. so. 11 00

VIRGINIA.

Camp Fair Oaks, E. A. Samson, 5 00

DISTRICT OF COLUMBIA.

Legacies.—Washington, Daniel W. Hall, by Stewart Hastings, Ex'r, 500; int. 10; 510 00

MARYLAND.

Baltimore, J. H. Stickney, 10 00

OHIO.

By G. L. Weed, Tr.
Cincinnati, 3d pres. ch. m. c. 5,95; a friend, 5; B. S. int. on bond, 12; 22 95
College Hill, Ohio Fem. coll. (of wh. to sup. a student in Bebek sem. 70;) 79,50; Rev. H. N. Day and family, 20,50, to cons. M. H. WALLACE an H. M.; C. E. B. 10; pres. ch. m. c. 9; 119 00
Columbus, 2d pres. ch. m. c. 5 00
Delhi, Pres. ch. 14 00
Oxford, 2d do. 72 05
Paddy's Run, Cong. ch. 60 00
Walnut Hills, Lane sem. ch. m. c. 3 25—296 25
By T. P. Handy, Agent.
Bricksville, A. Adams, 10 00
Cleveland, A widow's fam. offering, 8; E. Elliott, 13; 2d pres. ch. m. c. 13,80; C. L. L. 5; 39 80
Collamer, Pres. ch. 50 00
Cuyahoga Falls, Cong. ch. 31 85
Lyme, 1st pres. ch. 15 00
Newburgh, Pres. ch. 40 97
N. Bloomfield, Ch. 8 00
Richfield, 1 50
Ruggles, 5; N. Carter, 10; 1st cong. ch. 15; 30 00
Unknown, 31 00—261 12
557 37
Ashtabula, 1st pres. ch. m. c. 7 00
Elyria, Pres. ch. 7 00
Fearing, T. F. Stanley, 10 00
Marysville, 2d pres. ch. 14 62
Milan, Pres. so. 56 00
Norwalk, 1st pres. ch. 70 00
Ravenna, Cong. ch. 8 61
Sheffield, K. K. K. 5 00

Watertown, Dr. Bildad Curtis,	10 00—188 23	
		745 60
Legacies.—Walnut Hills, Gabriel Tichenor, by Rev. D. H. Allen, Ex'r,		500 00
		1,245 60

INDIANA.

By G. L. Weed, Tr.		
Bedford, L. K. B.	5 00	
Bloomington, Pres. ch. m. c.	15 70	
Bowling Green, Bethany ch.	13 00—33 70	
Indianapolis, 4th pres. ch. m. c.	2 00	
New Albany, 2d do. 154,11; less exc. 38c.	153 73—155 73	
		189 43

ILLINOIS.

By G. L. Weed, Tr.		
Cerro Gordo, Pres. ch. m. c.	5 00	
Clarkesville, A soldier in the army,	10 00	
Payson, Cong. ch.	80 00—95 00	
By Rev. C. Clark.		
Chicago, Calvary pres. ch.	20 00	
Crystal Lake, Cong. ch. Simon S. Gates, wh. cons. Rev. NORMAN MILLARD of Chicago, and Rev. GEORGE W. WAINWRIGHT of Dundee, H. M.	100 00	
Dunton, Pres. ch.	7 00	
Lake Forest, do.	67 56	
Ridgefield, do.	3 55	
Union Park, Prof. Fiske,	10 00	
	208 11	
Ded. dis.	74—207 37	
		302 37
Augusta, Pres. ch. m. c.	5 00	
Chicago, New England ch. 112,73; m. c. 29,60;	142 33	
Elmwood, Cong. ch. m. c.	4 00	
Farmington, M. Simpson,	10 00	
Monticello, Fem. sem. 10; L. L. B. 5;	15 00	
Princeton, A friend, a thank off'g,	5 00	
Quincy, Ger. cong. ch.	20 00	
Roseville, Cong. ch. m. c.	1 30	
Sterling, 1st do. m. c.	10 00—212 63	
		515 00
Legacies.—Miss Sarah A. Baldwin, by Samuel Reynolds, Ex'r, 50,25; less exc. 25c.		50 00
		565 00

MICHIGAN.

Detroit, Jefferson av. pres. ch. m. c.	60 00	
Dexter, Cong. ch.	4 94	
Grand Rapids, do.	39 53	
Kalamazoo, M. Heydenberg, 9,94; H. 1;	10 94	
Lima, Cong. ch.	2 10	
Niles, John Borden,	50 00	
Richland, J. Buell, 10; 1st pres. ch. and so. 29,31;	39 31	
Romeo, Cong. ch.	17 50	
Royal Oak, do.	4 00	
Utica, do.	6 76—235 08	

WISCONSIN.

By Rev. C. Clark.		
Wawatosa, Cong. ch. 19,91; Mrs. Green, 10;		29 91
Beloit, La. miss. so. for girls' sch. at Kharpoot,		25 00
		54 91

IOWA.

By Rev. C. Clark.		
Butlerville, Cong. ch.	14 00	
Dubuque, Pres. ch. m. c.	46 00—60 00	

MINNESOTA.

Cottage Grove, Rev. G. S. Biscoe,	5 00	
Excelsior, Cong. ch.	5 00	
St. Anthony, 1st do.	27 00—37 00	

KANSAS.

Manhattan, 1st cong. ch.		17 00

CALIFORNIA.

Santa Clara, Mrs. Phebe B. Deihl, dec'd,		200 00

OREGON.

Oregon City, Cong. ch.	9 75	
Salem, do.	20 00—29 75	

FOREIGN LANDS AND MISSIONARY STATIONS.

Madura, India, Rev. D. C. Scudder, 25; Mandapasalie, station and mission fam. 25; Battalagundu station, 8,56;	58 56
Montreal, "The first fruits,"	5 00
Philippopolis, Turkey, A Greek,	4 40
St. Catharines, C. W. 1st pres. ch. m. c.	46 00
	113 96

MISSION SCHOOL ENTERPRISE.

RECEIVED IN JUNE.

MAINE.—Bethel, 2d ch. s. s. 13; Dennysville, cong. s. s. 20; Hampden, s. s. 25; Monmouth, s. s. 2; Weld, s. s. 1,46; York, E. and A. P. 20c.	61 66
NEW HAMPSHIRE.—Colebrook, s. s. 8; Hancock, s. s. 4,50; Haverhill, Cong. s. s. 1,64; Kingston, Mrs. Mary Sanborn's s. s. class, 3; Peterboro', s. s. 3,50; Sanbornton, cong. s. s. 19,66; W. Lebanon, s. s. 18;	57 70
VERMONT.—Barre, s. s. 14; Cornwall, s. s. 10; Essex, s. s. 10; Georgia, Mary and Temple, 1; Hardwick, cong. s. s. 25; Lunenburg, s. s. 16; Peacham, cong. s. s. 4,53; J. R's m. box, 1,50;	82 93
MASSACHUSETTS.—Dorchester, 2d cong. ch. s. s. for Mr. Labaree, 4; Methuen, cong. s. s. for sch. in Madura, 25; Montague, 1st cong. s. s. for miss. sch. in Madura, 25; Pittsfield 1st cong. s. s. 10; Roxbury, Eliot ch. s. s. 3,09;	67 09
CONNECTICUT.—Plainfield, 1st cong. ch. s. s. 8; Stamford, 1st pres. ch. s. s. 10,90; Windsor Locks, cong. s. s. for sch. in Madura, 33,55;	52 45
RHODE ISLAND.—Providence, Richmond st. cong. s. s.	25 00
NEW YORK.—Buffalo, North pres. s. s. 33,93; Miller's Place, cong. s. s. 3,46; Rome, pres. s. s. for miss. sch. at Abeih, 15;	52 39
PENNSYLVANIA.—Philadelphia, 1st pres. ch. Buttonwood st. inf. sch.	34 00
OHIO.—Johnston, H. Baker, and S. J. Williams, 2; Lyme, 1st pres. ch. s. s. 9,25; Milan, Juv. miss. so. 14;	25 25
INDIANA.—Aurora, Pres. s. s.	20 00
ILLINOIS.—Fulton, cong. s. s. 1,50; Payson, cong. s. s. 5;	6 50
MICHIGAN.—Tekonsha, Pres. s. s. miss. so.	2 00
WISCONSIN.—Lodi, Pres. s. s. for ed. in Madura,	10 00
KENTUCKY.—Jamestown, Pres. s. s.	1 07
OREGON.—Oregon City, Cong. s. s.	50
Milltown, St. Stephens, N. B. s. s.	23 43
	521 07

Donations received in June,	15,802 57
Legacies,	2,491 20
	$18,293 77
☞ TOTAL from September 1st, 1861, to June 30th, 1862,	$232,438 24

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LVIII. SEPTEMBER, 1862. No. 9.

THE MEETING OF THE BOARD.

For many years the annual meetings of the American Board have been occasions of great interest, and they are certainly occasions of much importance. The Board is, indeed, but one among the large number of Foreign Missionary Societies, but no inconsiderable portion of the followers of Christ in the United States do, in connection with this Board, most of what they do in any way, to spread the light of Christianity among pagan nations—to make known among those who sit "in the region and shadow of death" the name of Him who is given to be the light of the world—the *only* name whereby any can be saved. And so extensive have now become the operations of the Board; so important its fields of labor; so multiplied its laborers—native, or from the United States; so many the schools, the congregations and the churches gathered; so large the sum required, from year to year, for the successful prosecution of its work; so varied, and often difficult and perplexing, the questions connected with its operations; and so numerous the family circles in this land which have, or have had, members among the company of its missionaries, that not a few of the thoughts, emotions and solicitudes which most deeply stir the Christian heart, gather around its proceedings.

The meeting of this year is to be held at Springfield, Mass., commencing on Tuesday, October 7, at four o'clock, P. M. The sermon is expected to be preached by Prof. Henry Smith, of Lane Seminary. The good people of Springfield appear to be making the most full and complete arrangements, not only for the reception and entertainment of those who will come from a distance, and the temporary refreshment of those from adjoining towns, but in regard to every thing connected with the interest and success of such a gathering. They have appointed not only a 'Finance,' a 'Canvassing,' and a 'Reception Committee,' but also Committees on 'Rail Roads,' on 'Conference with other Towns,' on 'Lodgings,' on 'Refreshment Tables,'

'Notices,' 'The City Hall,' the 'Communion Service,' and 'Music.' They seem abundantly ready to do their part to make the occasion one of truly pleasant Christian intercourse, and of profit; and if all who will gather there, and the many equally interested in the work of missions who cannot be present, will *consider* the importance of the meeting in its bearings upon that work, and seek earnestly the presence, the guiding and sanctifying influences of the Holy Spirit, it may well be hoped that the occasion will be one of no ordinary value.

There is now reason to fear that the financial condition and prospects of the Board will be much less encouraging than has been hoped, and that in view of the prospective condition of our country for another year, not a little wisdom will be needed on the part of those who must soon make appropriations to the different missions. The question is likely again to be, far too largely, not what the missions need—what the aspect of the case abroad prompts and encourages to do—but *what can be done* with the means likely to be at command. The receipts for the month of July were less than $25,000—not quite half as much as in the same month last year. It was stated in the August Herald, that the receipts of May and June were very considerably less than in the corresponding months of 1861, and now we have, in the three months, a falling off amounting to more than $41,000! If any thing like this is to continue, all will perceive that the result must soon be disastrous. It can hardly be that it will continue. The silver and the gold, and the cause of missions, are still the Lord's, and he still reigns. But will not his people, without delay, inquire what he is now calling them to do; and that all things—at the coming meeting, and afterwards by the Prudential Committee—may be directed wisely and well, for the advancement of his cause and for the world's salvation, will they not offer much and earnest prayer.

ANOTHER MISSIONARY MURDERED.

REV. WILLIAM W. MERIAM.

How unsearchable are God's judgments, and his ways past finding out. For forty years the American Board has had missions in Turkey, with, most of the time, a considerable number of laborers, and no one has fallen by the hand of violence until the present year. But within a few months, two have thus fallen—Mr. Coffing, of the mission to Central Turkey, in the latter part of March, and now Mr. Meriam, of the mission to Western Turkey, early in July. The first was on his way to the annual meeting of his mission, the last was returning from such a meeting.

A letter from Mr. Crane, of Adrianople, gives most of the particulars of this last sad event, which have as yet been received. It appears that before the annual meeting, the roads in portions of European Turkey were more or less infested with highwaymen, and several daring robberies, attended with murder, had been committed; but the Philippopolis, Adrianople and Rodosto road, constantly traveled, was considered safe, and by that road, Messrs.

Byington of Eski Zagra, and Meriam of Philippopolis—the latter accompanied by his wife and child—went to Constantinople. Returning, Mr. Byington started a week before Mr. Meriam, and reached home in safety—going from Adrianople to Philippopolis alone. About a week later Mr. Meriam was passing over the same route, with his family, and reached Hermanli about noon, July 3. Here, Mr. Crane writes, "they were informed of danger. Several suspicious persons—armed horsemen—had just passed through the place. The villagers, alarmed at the sight and the strange questions and actions of these horsemen, endeavored to dissuade Mr. Meriam from proceeding; but as there were others willing to start—a company of five wagons and fifteen men, two of whom were mounted and well-armed Government guards—they apprehended no danger. Mr. Meriam had with him one of Colt's best revolvers, and expressed no fear. The decision was to proceed in company. They had gone but a few miles, to a place within two hours of Uzunjaova, [fourteen hours from Adrianople and eighteen from Philippopolis,] when five mounted brigands confronted them. The Government guards 'ran on the first appearance of the robbers.' This left them defenceless, except so far as they might hope by their number, or any demonstration of resistance, to intimidate. One of the robbers, dismounting, seized the horses of Mr. Meriam's wagon, which was in the van. Mr. M. drew his revolver, and warned the man, who instantly dropped the bridle, when the driver, an energetic Mussulman, whipped up his horses to escape. They sprang forward, and Mr. M. thinking escape certain, turned and remarked to his wife, 'Thank God, my pistol has saved us.' The robbers, however, very soon commenced firing in quick succession at the wagon. A ball at length struck one of the horses, and he reeled and fell. The brigands still firing, Mr. M., fearing for his wife and family, got up and was in the act of alighting, when he fell pierced with two balls in his right side. If the statement of one who professed to be an eye-witness be true, one of the robbers then sprang forward and stamped on his face and head.

"The other wagons were now stopped, but not until two persons, one a traveler, the other a driver, had been mortally wounded, and one or two others injured. The robbers proceeded to rifle trunks, carpet bags, &c., taking such articles as they chose. We cannot learn that Mrs. M. was injured any further than by a slight flesh wound, from the sword of one of the robbers, to force her to tell where the money and valuables were."

A letter to a brother of Mr. Meriam, from Mr. Clark, his associate at Philippopolis, intimates that his death was almost instantaneous, one ball having probably reached his heart. By the kindly aid of some villagers Mrs. M. was enabled to proceed, with the body of her husband, reaching Philippopolis on Saturday, July 5, where the funeral took place the same evening.

Efforts were at once put in train by the missionaries, the Pasha, and the English consul at Adrianople, (Mr. Blunt, formerly vice consul at Philippopolis and a friend of Mr. Meriam,) as also by the American and English Ambassadors at Constantinople, to secure the apprehension and punishment

of the murderers. Mr. Crane writes: "The whole country is infested. Rumors of robbery and violence, on the roads from here to the Balkans, are coming in every day. Men are afraid to venture out except when absolutely needful. I know not how many have remarked to me, that while they lament Mr. M.'s sad fate, his death may prove a public good. If these murderers are apprehended and brought to speedy justice—*executed*—we may hope for immunity in traveling; otherwise we feel it our duty—under instructions from consuls even—not at present to venture far away from the city, with our families."

Mr. Meriam was born at Princeton, Mass., September 15, 1830; but after the death of his father, in 1834, his mother removed, with her children, to Cambridgeport, Mass., where she resided until her death, in 1850. He became hopefully the subject of renewing grace in 1850, and united with the Orthodox Congregational church at Cambridgeport, the next year. He graduated at Harvard University in 1855, and at Andover Theological Seminary in 1858; was married to Miss Susan Dimond, of Cambridgeport, September 1, 1858; was ordained at the same place November 29, of that year; sailed from Boston, for his mission, with his wife and several other missionary laborers, January 17, 1859; arrived at Smyrna, February 22, and at Adrianople, April 22. After spending some months at the latter place, studying the Turkish language, he went in October, with Mr. Clark, to the new station Philippopolis, which has since been the field of his labor. He was a faithful and eminently promising missionary, and the mysterious dispensation of Providence which has so soon and suddenly taken him from his family and his work, will occasion mourning with many.

ITEMS OF INTELLIGENCE.

CENTRAL TURKEY.—Dr. Pratt mentions the late meeting of the mission at Aleppo, as one of "most precious memory," and says one of its transactions, the ordination of Baron Nazar, as pastor of the church at that place, has had, thus far, a very happy influence, filling the pastor with joy and drawing the people nearer together. There have been some notable additions to the congregation—a monk from the monastery of Sis, and a merchant of some prominence, both, for the present, appearing well. Two new members, also, have been received to the church, and three erring ones restored, after "very hearty confessions." On visiting Killis, soon after the meeting, Dr. Pratt "found the state of things in many respects very pleasing." Mr. Schneider went there, from Aintab, a few weeks afterwards, when six new members were received to the church, one of them being the mountain cripple, who has been mentioned with so much interest in former numbers of the Herald. The church has assumed the responsibility of the work in Eybez, to which place one of their number has been sent. The expected ordination of Baron Tomas, at Killis, has not taken place, some objections, on his part, being interposed.

In another letter, Dr. Pratt speaks with much interest of a meeting of the church at Kessab, held weekly, to hear reports from laborers sent out into the surrounding hamlets. He attended the meeting May 25, and found that six hamlets had been

thus visited on that Sabbath, the brethren going two and two. In the six places there were, in all, 167 hearers. "Thus these scattered sheep on the mountains are sought out, and led to the waters of life by this church." The following incident is mentioned. "One of the preachers told us of a shepherd boy he met in one of the valleys, a few days since. He saw him sitting among the rocks reading a book, his kids feeding near him. As he espied our friend, he came running down into the road before him, and when he came up, holding out his primer, he said, 'Come, please teach me my lesson; I know the letters, but cannot spell these words.' And there he stopped and taught that boy to put letters together; and so without a teacher, except such chance aids, he will learn to read. I commend his example to children at home."

Mr. Goss, of Aintab, reports a recent visit to Eybez and the mountain district Boolanuk. Eybez has a teacher again, the Beys having apparently seen their folly in driving him away, and given permission for his return. Boolanuk, a wild mountain district, contains about 30 villages, with, in all, it is supposed, about 600 Moslem and 400 Armenian houses. There are a very few Protestant individuals. Some labor has been performed there by helpers, in years past, and there is some encouragement.

Eastern Turkey.—An abstract from the station reports of Eastern Turkey was published in August. The mission letter, which might have been appropriately noticed in connection with these reports, had not then been received; a few extracts from it will be given here. The annual meeting of the mission was held in May, at Bitlis, which is spoken of as "one of the last occupied but not the least hopeful of the stations." The letter says: "From our several posts of labor we have been glad to come up to this place, and feast our eyes upon the wild beauty of its mountain scenery, its rocks and rapid streams, and the rich green of its many gardens, filled with fruit and shade trees. The moral desolation of this portion of Koordistan contrasts harshly with its natural beauty; but the Lord's blessing upon the good work of our brethren is already beginning to convert even this into the garden of the Lord. We are deeply interested in the hopeful state of the work here, and trust that a wide door and effectual is being opened for the truth.

"All the occupied stations of our mission were represented at the meeting, and the reports gave cheering evidence of the Master's blessing and of progress in our work. It is evident that the financial embarrassments of the Board have not proved an unmitigated evil, but in many cases have been even productive of much good, in promoting among the people a better understanding of their own resources and their duty, and a far greater degree of self-reliance. The feeling of the meeting was that this spirit should be as much as possible developed and encouraged at our several stations; not merely that we may comply with the wishes and instruction of the Prudential Committee in this respect, but that we may secure, at an earlier day, in this land, the healthful, life-giving influence of self-sustaining Christian churches and congregations. For this end, it was felt to be important also, that, as speedily as possible, the churches should have their own pastors, and that such men should be ordained *as pastors*, over particular churches, and not as evangelists.

"The seminary at Kharpoot is in an excellent manner, as we trust, preparing young men to labor in this important office among the *Armenians*, but the mission does not feel that the great *Arabic portion* of our field should be neglected, even although too dead to know its need and call for help. Instead, therefore, of abandoning this portion of the people, because of less fruit and promise, the mission

urgently call for a colleague for Mr. Williams, in Mardin, to assist both in general missionary work and the supervision of so large a field, in which Mr. W. now stands entirely alone, and in the care of a theological class, which the necessities of the field imperatively demand.

"The business of our meeting being nearly completed, Friday, May 30, was devoted to special prayer, in the morning, in behalf of our bleeding native land, and to a meeting with our Lord at his table, in the afternoon. And now we return to our places of labor, rejoicing in and strengthened by the unity of views and feelings, and the harmony in action, which have characterized all our sessions. We have daily carried our work and all its interests to the Master, and supplicated his blessing. We go forth for another year, leaning upon him. We may pass away, to be known no more, but the good seed we are permitted to sow will spring up and bear a glorious harvest to the praise of divine grace. We will therefore, as we return, refreshed in spirit, to our several stations, strive to bear in mind the instructions of the annual sermon preached at this meeting, that we shall reap *what* we sow, and *as* we sow, and *shall surely reap*."

Syria.—Mr. Bliss wrote June 13: "We have just finished our semi-annual meeting, which was held at Sidon. We had a pleasant and profitable time. All spoke of encouragement. Political intrigues fill the land, and may result in great upturnings, but the common people hear the word gladly. To these we preach, and from these the church is to be filled; for 'not many mighty, not many noble are called.' There is trouble to come. Society will be broken up when the 'Eastern Question' is discussed by the logic of artillery. Our work is to cast in just as much good seed as possible, and thus prepare material for constructing good government and good society when this despotism and anarchy shall have passed away. There is a good deal of apprehension on the part of all, both natives and Franks, that the present state of affairs in Syria will terminate in further ruin and bloodshed."

Madura.—Mr. Tracy writes (April 29) that the students in the seminary, during the last term, were diligent in study and generally correct in deportment. The influence of the work of grace experienced last year was very perceptible. "The increased demand in Ceylon, for men who have even a partial education, and the high pay offered them, taken in connection with the great increase in the expense of living at Madura, has had a tendency to unsettle the minds of some of the students." This increased expense of living also presses hard upon all the mission helpers. A class of seven young men, having completed the course of study, were regularly dismissed at the close of the term, to enter upon service for the mission. They are all men of apparently good Christian character, and seem to have a sincere desire to do good.

Bombay.—Mr. Harding mentions the admission of two young persons to the church, one man and one woman, on the first Sabbath in May.

Senecas.—Mr. Pierce writes, July 14, that the schools have been flourishing, under efficient teachers, and at Cornplanter's, more interest is taken in the school by the pagan class than formerly. In two of the three Sabbath schools "much interest is taken," and there seems "an increased interest on the subject of religion in some parts of the field." At present, the small pox is very prevalent, about one hundred persons having been sick with the disease; but as yet only six have died. There is progress in the cause of temperance, and "gradual advancement in civilization."

LETTERS FROM THE MISSIONS.

Mission to Western Turkey.

Annual Meeting.

The annual meeting of this mission was held at Constantinople, commencing June 10 and closing June 21. It was attended by delegates from all the stations, by Mr. White, of Marash, as delegate from the mission to Central Turkey, and by several others, as corresponding members, and was "a season of delightful Christian fellowship, as well as of earnest consideration of topics connected with the various departments of the mission work."

Seminaries.

As the result of these deliberations, some measures of much importance were adopted. It was voted to suspend the female boarding school for one year, and that the decision as to the place and the precise plan of the school, for the future, be left to the next annual meeting. For this action, it is said, the way was prepared by the reduction of the number of pupils last year, and by the fact that those who remained have substantially finished their course of study. It was the unanimous conviction of the mission, that preparation should at once be made to reopen the school, at such place as shall be hereafter decided upon. The following resolutions were passed.

1. That the rich spiritual blessings which have been, from time to time, bestowed by the great Head of the church upon the Female Boarding School, at Pera, at Bebek and at Hass-keuy, demand on our part a grateful recognition; and that we hope, on its reorganization, that it will be still more highly blessed in this respect, and will become still more extensively useful.

2. That we beg to assure those who now retire from its instruction, that they carry with them our confidence, our esteem and our highest regard; and that they, as well as those excellent women who preceded them, will ever be embalmed in our memories, for their self-sacrificing labors and earnest efforts in the cause of female education.

After much deliberation and discussion, the following resolutions were also passed in regard to the Bebek seminary.

1. That the seminary of the mission, which has hitherto been located at Bebek, be removed to Marsovan.

2. That Mr. E. E. Bliss be requested to take charge of the institution.

3. That on account of the impaired health of Mr. Bliss and his family, and the impracticability of the immediate reorganization of the seminary, it be suspended for one year.

4. That, in the mean time, a committee of three be appointed to develop the plan and make preparations for the reopening of the seminary, and that Mr. Bliss be chairman of this committee.

Action was taken in favor of sustaining efficiently the school for training helpers, already commenced at Philippopolis, and also in favor of a female school at Eski Zagra.

Stations—Estimates—Statistics.

The Nicomedia station field is to be divided into two, Mr. Greene having charge of the southern portion, including Broosa and Bandurma, transferred from the Constantinople station. He will remove to Broosa. It was also felt to be very desirable that Sophia should be occupied as a station of the mission.

Respecting estimates of expenses agreed upon, for 1863, the general letter remarks: "Please say to the friends and patrons of the Board, that we have asked not the amount which we could profitably use, but an amount without which the work which God has committed to them and to us must suffer injury."

There are connected with this mission, according to the tabular view sent, for the year 1861, 9 stations and 33 out-stations; 20 churches, with 466 members, of whom 58 were received during the year; 47 regular preaching places, with average congregations amounting to 1,527; and 35 common schools, with 897 pupils. The seminary at Bebek had 14 pupils; the girls' boarding school 12; and the training school at Philippopolis 11. The number of pages issued from the press during the year, all in the native languages, (Armenian, Armeno-Turkish, and Bulgarian,) was 8,307,000, of which 2,940,000 were pages of Scripture.

Station Reports.

Constantinople.

"The missionary work at Constantinople," it is said, "is, and for years to come must be, a difficult one." The whole moral atmosphere is contaminated, and the counteracting

influences are few and feeble. Much of the time of four of the five missionaries connected with the work among the Armenians is necessarily devoted to other than direct missionary labor, and the native helpers are "a mere handful in comparison with the thronging multitudes around them." The report refers to the lamented death of Dr. Dwight, and the departure of Mr. Washburn, for a season, to the United States; speaks of the trials and difficulties of the previous year; and then says: "A year has passed, and while we cannot report that night has given place to day, we rejoice to be able to say that there is more light shining now than then, and that while the state of our work is far from being what we desire, it does, in many respects, wear a hopeful aspect."

The Pera church has "cut itself entirely loose" from the mission. The church in Yeni Kapoo was reorganized in September. It has now 31 members, "some worthy disciples and some unworthy," but is without a pastor. The average congregation, at the Yeni Kapoo chapel, has been 71. The church at Hass-keuy numbers 21,—2 having been added during the year. The congregation there has been 60 on the average, the preaching being under the care of Messrs. Goodell and Riggs. The year, there, has not been without encouragement. At Balat, the church numbers 16, one new member having been received, and the congregation averages 25. Dr. Hamlin, though not now connected with the mission, has preached there every other Sabbath, Dr. Goodell or Dr. Riggs supplying on the alternate Sabbaths. At Bebek the congregation, in connection with the seminary, has averaged from 20 to 25.

At Yeni Kapoo, both the congregation and the Sabbath school, (of about 50 pupils,) are made up, to a great extent, from the Bekiars—the floating population of the neighboring khans. The report says:

Mr. Trowbridge, who has charge of the missionary work at Yeni Kapoo and in the city generally, has devoted much of his time and strength to labors among this class of our population, (the Bekiars,) and with very great encouragement. The attendance at the various meetings has been uniformly on the increase. The average may be put down at eighteen or twenty. Many of the meetings have been deeply interesting and solemn, and it is believed that much good has been done.

There can be no doubt that we have among these persons one of the most important and promising fields of effort in the mission. Here are gathered tens of thousands of Armenians, from all parts of the country. They are mostly young men, and while they are exposed to all the evil influences of the worldliness and infidelity of our city, they are, in some respects, in circumstances favorable to the reception of the truth. The jealous eyes of their priests and bigoted relatives are not upon them. Their minds are awake, and they are thrown into new associations. Those who come from the same city or province, in the interior, being in the habit of congregating at particular khans, they form little communities among themselves, which become like so many towns and villages in our great capital; and when the gospel begins to work in any one of these communities, the influence is very likely to spread to all its members. Thus a few of the men of Divrik, having become interested in the truth, commenced effort, with all the enthusiasm of new converts, to bring over their townsmen, determined to give themselves no rest till every Divrik man residing here should give at least a nominal adhesion to the doctrines of the gospel.

At the out-station *Rodosto*, the church is prosperous, (now numbering 14,) united, and laboring actively for the good of others. Three members were received during the year. The congregation is from 35 to 40, and the pastor is an earnest worker. The school is flourishing, with 45 pupils. From *Broosa*, also, the report is encouraging. The church numbers 52; old divisions are healed; the congregation is increasing, and now embraces a large number of young men of very hopeful character. A new church has been formed at *Bandurma*, which has now 9 members.

Mr. Herrick, laboring in the Turkish department of the work, is cheered by hopeful appearances. The only students connected with the Bebek seminary during the year have been the members of the theological class,—14 at the outset. Two left during the year, and the other 12 have finished their

course and are ready for active employment. Six of them, indeed, are already at work, as preachers or teachers in different places.

Smyrna.

Missionaries of different societies have labored at Smyrna, more or less, for about thirty years; but those connected with the American Board have devoted their strength mostly to the press, for the whole mission. "Only within the last ten years have their efforts been at all concentrated upon the people," of the city and vicinity. A church connected with the station was organized in the city twelve years ago, to which thirty-six members, in all, have been received. Another was organized at Thyatira eight years ago, and another, two years since, at Aidin. To these three churches, six members have been received within the year. In five other places, also, more or less labor has been performed, and the report says: "At no previous time within our knowledge, has the field seemed so hopeful, or demanded so much labor as now; and we feel that the time has come, or is near, for the Smyrna station to increase its hitherto moderate demands for the support of native helpers, and push out more vigorously into the regions beyond." "In Smyrna, as in all large cities where civilization is advancing, enlightenment spreads faster than piety. But there is also spiritual progress." During the year, three members have been added to the church, and a number of hopeful young men to the congregation and Protestant community. The congregations are larger and in a more hopeful state than for several years.

Nicomedia.

The two missionaries connected with this station, (Messrs. Parsons and Greene,) have spent, between them, during the year, 285 days on mission tours, and in visiting outstations. At the commencement of the year there were fifteen native laborers connected with the station and its out-stations, three of them being pastors of churches. Partly to reduce expenses, the missionaries dismissed three of these helpers; reduced the salaries of the others, as well as their own; diminished the amount of aid furnished to churches in supporting pastors and preachers, and cut off all aid for schools. The Protestants seem, generally, to have met the exigencies of the case in a manner most commendable, largely increasing their own efforts, while the helpers have consented to receive diminished compensation, for, in some cases, increased work.

"The internal and spiritual condition of the church in Nicomedia has been truly lamentable" for many years, and the improvement hoped for has not yet been realized. The pastor has resigned his position, satisfactory provision for his support not being made. But in other portions of their field, the brethren "have not been left without some indications of progress in the spiritual work." Twenty-three persons have been admitted to the four churches. "In *Baghchejuk*, the untiring and faithful labors of the pastor have been greatly blessed. Eight entire families have been added to the congregation; some who were formerly persecutors of the brethren have been converted to the truth; and a precious and promising work is still in progress among the females, to which the labors of the pastor's wife, and of the teachers of the schools, have greatly contributed. A year ago, but few of the wives of the Protestants were interested in the truth, now there are few who are not."

At *Adabazar*, seventeen persons have been received to the church, and there have also been a few permanent additions to the congregations. There are indications of the extensive working of the gospel leaven outside of the Protestant community. In different parts of the city, regular meetings are known to be held for the study of the Bible and the discussion of religious topics. Of *Koordbeleng* it is said: "In no part of our field have we witnessed such persevering, determined opposition to the evangelical work. The leading men of the community have, by fearful threatenings, deterred many who have desired to embrace the truth from doing so. Of late, they have raised such a storm of persecution as to cause all but one to flee before it, for safety, to the altar of the old communion." The particulars of the murderous assault, at this place, upon a mission helper, were given in a letter from Mr. Parsons in the Herald for August.

The native brother last year at *Angora* has continued his efforts to do good there, and four Papal Armenians of the place are now under the anathema of the church as Protestants. Details of the case of severe persecution against a converted Moslem at Angora have been already published. In *Kutaiyah*, "the labors of a humble and pious tailor have been much blessed," and in *Yenishir*, "the number of Protestants is continually increased by persons from other places, mostly from Baghchejuk, who go there to find work and a comfortable livelihood."

"There are other places in the district of Nice, and in the vicinity of Birijik, which appear only to need faithful laborers in order

to become fruitful fields, and vineyards of the Lord." "Six thousand three hundred and fourteen piasters' worth of books, mostly Scriptures, have been sold during the year. The demand for the word of God in the different languages is increasing."

Marsovan.

The field falling to this station embraces a large Turkish and Greek population, and, as is supposed, from 50,000 to 75,000 Armenians, "for whose evangelization nothing has yet been attempted except from a few points." The want of a competent native preacher, and other helpers, has been much felt; yet, in reviewing the year, there is found "abundant reason to thank God and take courage." The schools are still flourishing, "even after giving one-third of their number to the Papists;" the congregation has rather increased, the usual attendance being about 130; the Sabbath school has increased in numbers and interest, and the Protestant brethren are improving in the matter of supporting their own institutions. Three members have been added to the church by profession. One has been excluded. The weekly prayer meeting is attended by from 30 to 70 persons, and is found to be a powerful means of good. In some instances, Armenian families have opened their doors for this meeting.

Four Protestant schools, embracing more than 150 pupils, are sustained at a cost to the Board of less than 150 dollars. One of these, with 65 pupils, might be called a high school. Another, begun by a poor Protestant girl, in her father's underground weaving-room,—afterwards exchanged for a more suitable place,—is remarkable for the cheerful patience and self-denial of the teacher in her labor of love. She has received less than ten dollars for eighteen months of faithful service. She has now about 40 pupils, the Papists having drawn away 42. Another of these schools is for more advanced girls and young women, taught by a graduate of the seminary at Hass-keuy. In this there are at present 16 pupils.

Respecting most of the seven out-stations nothing of special interest is reported. *Amasia* and *Zilleh* were assigned to Marsovan in the division of the Tocat field. At the first of these places, the progress of truth has been attended with bitter persecution, but a few persons have received grace to endure with firmness and growing zeal. "Through the continued liberality of a German silk-merchant, Mr. Metz, the use of a chapel and school-room has been freely continued, together with aid in the support of the teacher." The Turks in Marsovan, it is said, are, as a general thing, friendly to Protestants, and do not disdain to discuss with them the doctrines of their faith, "which is a great advance on former years;" and it is felt that the time has come for more effort among that class of the people.

Cesarea.

Mr. Farnsworth reports that the inability of Mr. and Mrs. Ball to continue their labors at Yozgat, owing to the state of Mrs. B.'s health, making it necessary that the Cesarea missionary should again look after that district; the fall of the most tried and trusted preacher connected with the station; and the vigorous efforts of Papists at the very time of this trouble, have been "the discouraging events of the year." But, "despite them all, it has been a year of unusual prosperity. The gospel has been preached statedly, in nine different places, with a good and steadily increasing attendance; and nine schools have been maintained, four of them new, (the one at Everek was begun just before the meeting last year,) and with almost no extra expense to the Board, three of them being private schools taught by Protestant women. The sale of books has been encouraging, amounting to about 450 piasters, or $18 a month, for the last four months; and this too by an arrangement involving less expense to the Board than formerly. The freedom of intercourse with all the people, of the various nationalities, and the growth of Protestant principles, was never greater, and there never appeared so much reason to hope for immediate and rapid progress throughout the whole field, as now."

The missionary was absent from Cesarea from May till September, 1861, during which time the trials alluded to came upon the church, and on his return he found that the love of many had grown cold. Yet all seemed ready to follow the things which make for peace, Christian graces were soon quickened, and the brethren are now working as never before for the support of the institutions of the gospel. The church has been called to exercise severe discipline. One member has been cut off, but five have been added by profession. The present number of members is 57. In the principal school, there has been no good teacher, but the unsatisfactory condition of this school has given birth to the three private schools, and has also led the people to feel that they must exert themselves, so that they are now moving to build a suitable school-room.

About 50 adults have received instruction from children. A pleasing change has occurred in the feelings of the people with respect to the settlement of a pastor. They have pledged themselves to raise about eight dollars per month towards a salary, and are hoping that one of the young men recently graduated at Bebek will settle among them. The out-stations mentioned in connection with Cesarea are *Nigdi*, *Everek*, *Germin*, *Moonjasoon* and *Gemerek*.

Yozgat District.

His "only remaining preacher" was stationed, by Mr. Farnsworth, at Yozgat, in November, and on visiting the place in April he found "conclusive proof of most encouraging progress." The brethren are quite ready to do what they can for the support of their own institutions, the members of the church mostly walk together in love, and nine persons have been added to their number on profession of faith. The church now numbers 30, the Protestant community 86, the school 55 pupils, and the congregation from 100 to 130. Three out-stations of Yozgat, *Sungurlu*, *Saruhamzalu*, and *Injirli*, are mentioned. Of the two first not much is reported of special interest. Of the last, *Injirli*, some notice will be found in a letter from Mr. Farnsworth, on another page of this number of the Herald.

Sivas.

At the commencement of the year, Tocat and its out-stations were placed under the care of the missionaries at Sivas. One of these out-stations, Zile, has been transferred to Marsovan, and Divrik and Sinjan, former out-stations of Sivas, are now under the care of the Arabkir station.

Nothing of peculiar interest can be reported from the city of Sivas. There have been no additions to the church, and one painful case of excommunication has occurred, leaving the number of communicants 13. The Protestant community numbers 57; the school, 30 pupils. At *Tocat*, the church numbers 30; the community, 44; the school, 50. For a part of the year the place has been without a preacher; the native preacher at Sivas is now about to remove there. At the out-station *Gurun*, the work is said to be highly encouraging. Other out-stations present little of special importance. Certain Koords, who were mentioned in the last report, have visited the missionaries at different times during the year, still declaring themselves Protestants, and asking that something may be done for their instruction. As experience has shown that it is not practicable, at present, to locate a helper among them, it is hoped that some of their young men will come to Sivas for a time to be instructed, and then return to teach their people.

The force of native helpers employed by the Sivas station, now only five, is spoken of as "evidently inadequate to the wants of the field." Dr. West's extensive medical practice, giving him access to all classes of the people, and facilities for learning their views on religious subjects, has served to reveal an encouraging state of feeling among both Armenians and Mussulmans of the better classes,—a disposition to read, think and act for themselves, and to claim the right of every man to believe according to his own convictions.

Adrianople.

The report of this station says:

The heterogeneous character of the inhabitants of Adrianople is an element which necessarily enters prominently into the account when attempting to estimate the progress and prospects of missionary operations here. The lines of nationality between the different classes are much less sharply drawn, and the conventional rules, connected with them, much less rigid, than in most of the interior cities of Turkey. Probably there is no city in the empire, Constantinople even not excepted, where there is less sectarian bigotry among the different religious bodies, none where there is less prejudice against foreigners and foreign influence, than Adrianople. This is a significant fact, and as far as it goes is favorable to missionary effort. The impediments to the dissemination of evangelical truth are, in this respect, lessening both in number and prominence among all classes in the community; and access to the people, particularly the nominal Christian portions, is rapidly becoming, as far as sectarian opposition is concerned, well nigh uninterrupted. The change in this respect, even within the past year or two, is as gratifying as it is apparent. Nowhere, now, are we rudely repelled. There are no longer hootings at us, as on

former occasions, in the streets, nor persecutions of native brethren; but on the contrary, a growing respect is shown towards honest Protestantism, in whomsoever it is seen. At the same time, there are many and potent influences at work which tend greatly to counteract the effect of the truth upon the mind.

Mohammedans are spoken of as often ready to enter into free discussion of religious views. For a time, in the summer of 1861, eight or ten intelligent young Jews attended the Sabbath services of the missionaries. One after another, however, they soon dropped off, but still they appear friendly, and "almost persuaded," but are "held back by the, to them, resistless power of the hahams." The Bulgarians generally "remain in a state of restless expectancy, looking for some important change in their national affairs," but some have "accepted the wily overtures of the emissaries of the Papacy." "Among the results of these agitations, a more intense national feeling, and a demand that their own Bulgarian language be used in their schools and churches, are very prominent." The prejudice, which was so strong against the missionaries when first coming to reside here, is fast vanishing away, and a disposition to investigate the truth, independently of former predilections, is becoming more and more manifest.

A number of Greeks have attended the Sabbath services, and the intercourse of the missionaries with this class of the people has increased. The friendliness of the Greek physician, of whom the chapel is rented, has been reported in letters heretofore published. Among the Armenians, who now present the principal field of labor at Adrianople, there has been noticed an "almost total absence of bitter opposition, and a growing readiness to converse upon the doctrines of the gospel." The Sabbath congregations have been still small,—from 20 to 40. A church of six members was organized in January last, to which two others have been since admitted. One colporter has been employed during the year, and a part of the time two, with apparently good results. The prospects of the station are regarded as, "in almost every feature, hopeful."

Eski Zagra.

The report of this station is brief, and speaks of little progress. The average attendance upon Sabbath services has been rather less than during the previous year; but it has been pleasant to notice that two persons, young men, have been regular attendants for the whole twelve months. "One of these has engaged quite earnestly in the colporter work, and apparently enjoys making known the truth to his countrymen. The other is a young man of good abilities, and for this country, well educated."

Different means have been resorted to, it is said, to gain the ear of the Bulgarians, but with little success. "The surrounding towns and villages have been visited to considerable extent, but the people manifest little disposition to hear the truth."

Philippopolis.

The brethren of this station say:

Two years and a half of trial have convinced us that the desire of the American Board, and indeed of all intelligent Christians, for the evangelization of the Bulgarians, may not be speedily realized. So deep is the spiritual and mental darkness, and so universal and persistent is the superstitious reverence for old church forms and ceremonies, everywhere shown by the Bulgarians, and, withal, such are the difficulties under which the nation is struggling from a rapacious Government, and a corrupt, insatiable priesthood, that we can have little hope of anything more than a gradual reformation among this people. Without molestation from any quarter, we have been permitted, all the year, to preach the gospel; to distribute the word of God in several languages; to circulate tracts and religious books; to tour among a portion of the towns and villages in our field; and to instruct several young men in useful branches of science, and especially in the truths of the Bible.

Preaching has been regularly sustained on the Sabbath in Bulgarian and in Turkish; but the average attendance on the Bulgarian service, in the morning, has been only 10, and on the Turkish, in the afternoon, 12. The average attendance on Mr. Clarke's Bible class has been 6. The only native helper was dismissed in September, and consequently, preaching at Tartar Bazarjik, the large town mentioned in former reports, could not be maintained. Six different persons have been employed, for longer or

shorter periods, as colporters, and have done much for the advancement of the truth. Two of these were students in the school, employed during their summer vacation, and two others, after laboring for a time successfully as colporters, have entered the school. Instead of the bookstall, which had been kept open in the city, as a centre of influence, arrangements have now been made with a Bulgarian bookseller to keep the mission books for sale,—"a step in advance of the time when Bulgarians assisted Greeks in burning our books." The missionaries have visited, during the year, on mission tours, about sixty different towns and villages.

Commendatory mention is made of the zeal of a sister of the former teacher, in fitting herself for the work and in teaching a number of poor children. She appears like one who has passed from death unto life. Of the school for training helpers, which has grown up gradually at Philippopolis, and is now looked upon as of great importance to the missionary work, it is said:

The training school for young men has been sustained and blessed during the past year. The Holy Spirit has been with us in an evident manner, in this work. Our efforts have been encouraged by the diligence and commendable progress in studies shown by nearly all who have enjoyed the privileges of the school; our hearts have been rejoiced in seeing the daily proofs, that at least three young men have experienced the renewing and sanctifying influence of the Holy Spirit; and our hopes have been strengthened that, through the divine blessing, the purpose of the school, to raise up reliable native helpers to preach the gospel to the Bulgarians, is being realized.

In all, there have been 13 pupils, in the school,—11 boarding and 2 day-scholars. 5 have been dismissed, for different reasons, and 8 remain. The students furnish their own clothing and beds, and take care of their own rooms, and the arrangements are so economical that it is supposed $35 a year will support a pupil. During a summer vacation, of two months, it is designed to employ the students first as colporters, and when fitted for such a work, as preachers.

CESAREA.

Letter from Mr. Farnsworth, May 6, 1862.

Mr. Farnsworth, in the midst of his many labors and cares, writes, as will be seen, very cheerfully, having good tidings to communicate.

Prosperity.

My last two letters have been mainly occupied with appeals for help. Though still alone, and likely to be so, I am glad to say that we are preserved in our many duties, and prospered. Never, during almost ten years of missionary life in Turkey, have we had greater reason to thank God and take courage than now. The Lord seems to be blessing every department of our work. Whether we look at the public preaching of the word, or at the more private preaching, —in the shop, by the wayside, and from house to house; whether we consider the number of our schools, the number of pupils in each, the progress made, or the expense of the schools; whether we consider the growth of our communities, our congregations, or our churches; whether we look at the Protestants, the Armenians, the Greeks, or even the Turks, we see much cause for joy. The good work goes bravely on, though the laborers are very few and feeble. One of the first encouraging things that we saw after our return from our long absence, of more than four months, in 1861, was the interest with which the week of prayer, in January, was observed. So much were the people pleased, that they urged that the daily meeting should be continued; and it has been, for more than five months. The fruit already appears in more love among the brethren, more effort for the salvation of others, and additions to our community.

As another encouraging fact, Mr. Farnsworth mentions the determination of the church, if possible, to secure a pastor, for which purpose they have now made subscriptions, and pledge themselves to pay two hundred piasters (about $8.00) a month. The reluctance of the people to undertake the

support of their own institutions had long been a source of trial at Cesarea, and this new movement is therefore specially gratifying. The man selected as the pastor,—educated at Bebek, and considered as very promising,—was supposed to be on his way to Cesarea.

Visit to Yozgat.

I have just made a delightful tour to Yozgat and its out-stations. Sickness in my family prevented my going in the winter. I have visited the people there twice in the seven months that have elapsed since we left them, in September. The progress in that place, and, in the whole Yozgat district, has been much greater than we expected; indeed I think we have not seen such growth in our mission at any time. Within the last four months it has been at the rate of more than one hundred per cent. I visited quite a number of villages, going by one route and returning by another. In every one the evidence of increasing light was manifest. These villages are mostly small, the people very poor, very ignorant, and grossly wicked. But the tyranny of their professed spiritual guides is driving them to desperation; and in seeking some easier way, we hope they will find the good Lord Jesus, whose yoke is easy and whose burden is light.

Pleasant Change at Injirli.

There has been a wonderful change in the village of Injirli. About three months ago, a great desire to learn to read appeared among the young men. Unfortunately, we had very few spelling-books in the shop at Yozgat, but when those were exhausted our helper went round among the houses of the brethren and gathered up all the old spelling-books he could find, and carried them to the village. The readers are mainly men from twenty to thirty years old. Their zeal and their progress are admirable. Some of them can now read pretty well, and some have become Protestants, though the greater part are still Armenian. But whether Protestant or Armenian, the change in their whole life is very great. They carry their books wherever they go, and he who has none is put down as decidedly unfortunate in that he does not possess one, or as behind the times in that he does not want one. The priest complains, with tears, that nobody comes to confess, and says, "You are all learning to read; what shall I do?" &c. If this reading goes on, surely his business is ruined. Parents complain of their sons in some cases; not that they are now Protestants, but they fear they will become such. And what is the sign? This, they *have stopped swearing*. But the best of all is, there is evidence of the presence of the Spirit of God. The most marked case of conviction of sin that I have known in this country has just occurred there. Pray that the cases may be multiplied. Pray also for the humble laborer who is looking after, not this village only, but *nine others* also.

NICOMEDIA.

LETTER FROM MR. GREENE, JUNE 3, 1862.

Visit to Out-Stations—Kutaiyah.

MR. GREENE had recently visited nearly all the out-stations and other places of principal interest in the extensive field connected with his station. At Adabazar he found that the effort of the church to support their own religious institutions, though attended with difficulty and trials, had apparently worked well thus far. The members are united in the effort, and "their Christian love, fervor, and determination, overcome all obstacles." They have, as yet, paid their minister's small salary promptly, and even in advance. The number of Protestants is increasing in the place. At Tamluk, "the work of the Lord is in an encouraging state." The city of Kutaiyah was visited by the pastor of the Bilijik church while Mr. Greene was at the latter place, in April, and it is said:

He found that a new religious interest had been awakened there, chiefly through the labors of our faithful native brother Sdepan; who, though not one

of our paid helpers, has nevertheless, within a few years, sold nearly two thousand piasters' worth of Bibles and religious books. During this period, through the influence of this plain, uneducated brother, two young men have become both Protestants and preachers of the gospel. Recently, also, several families have been persuaded to take a firm and open stand on the side of Christ and a pure Christianity. The heads of these families were soon summoned before the rulers and ecclesiastics for examination. Nobly did they reply to those who examined them. "So long," said they, "as we passed our lives in thoughtlessness and sin, you had for us no reproof or correction; but so soon as we began to read the Word of God, and to strive to obey it, you call us up for examination and punishment." They were suffered, however, to go free. Our native preacher Hohannes held meetings for them for six successive nights, with an attendance of from twenty to thirty persons. They manifested great earnestness and joy in listening to the reading and explanation of the Word of God. Since the departure of Hohannes, we learn by letter, that they still continue to meet together to read the Bible and to pray. Yet they are a feeble flock, and to whom but to us shall they look for one to feed them with the sincere milk of the word. These are they for whom we have labored and prayed, and shall we neglect them now that God has given them to us? Shall we say to them that we can not find the scanty means necessary to provide them with a living preacher of God's word? This we feel that we can not do. If it be possible to avoid it, we will not do so.

There is also, Mr. Greene says, a new and urgent call for the preaching of the gospel in the city of Yenishir, situated about half-way between the cities of Broosa and Bilijik, encouragement among the few Protestants of the Greek village Demirdesh, and "a new and interesting evangelical work in a large Armenian town called Monhalitch, about half-way between Broosa and Bandurma."

Mission to Central Turkey.

Letter from Mr. Goodell, of Constantinople, May 30, 1862.

Mr. Goodell attended the recent annual meeting of the mission to Central Turkey, as a delegate from the Western Turkey mission. In this letter he gives some account of his journey (partly by water) and of the sad death of Mr. Coffing, and then says that in reporting his visit he wishes to speak of several things which may seem to have very little connection with one another. What he writes, especially respecting progress, in Central Turkey and in Syria, and the prospect that, at Aintab, Marash, and Oorfa, the appropriate work of the missionary may be approaching its completion, will be read with deep interest.

A Barren Land—The Scriptures.

1. Although the great plain of Antioch is exceedingly fertile, and there are other fertile and beautiful spots, which might be made still more so, yet not a little of the land near which we sailed, or through which we passed, seems to be made up of rocks, pointed and jagged to the highest degree; as though not only every bit of vegetation, but even the very soil itself, had been utterly burnt out by the lightnings of heaven. This was especially true of some of the islands. All was barrenness and death, a fit emblem of the moral character of the people, on whom the curse of God has rested in a more signal manner than it has upon the ground. When showers of grace shall descend upon the people, then shall the land no longer mourn for the wickedness of them that dwell therein, but the earth shall yield her increase, the little hills rejoice on every side, and journeys which now require three or four days, of great exposure and hardship, will be accomplished with all ease and comfort in as many hours.

2. In the field of this mission, I found myself at once among the people for whose benefit I had spent the strength of my life; and none will be surprised to hear, that I felt constrained to offer

special thanks to God for helping me translate those glorious truths which have there been preached with the Holy Ghost sent down from heaven, making the desert blossom as the rose.

Happy Mission Families.

3. The mission families seem to be very happy. Although some of them are alone in the wilderness, three days' journey from any other, yet they and their little ones seemed pictures of contentment and happiness. Instead of saying, with a repining spirit, 'How can we sing the Lord's song, all alone here, in this strange land,' the voice of joy and praise, of thanksgiving and making melody, was heard in their habitations; and I would ride far, even through storm and tempest, to hear again their sweet songs of Zion. Indeed, each one of all those little missionary spots, which now dot the whole country, seems like an oasis in the desert.

The Gospel Rooted—Missionaries should not Stay too Long.

4. At some of the missionary stations, the gospel has taken such root that it now seems to be growing in its own native soil; and it is already bringing forth its appropriate fruit. The work of the missionary, if it be not already accomplished, seems on the very point of being so; and there is evidently more danger that he will, in some instances, stay too long, than that he will go too soon. At Aintab, for example, the church supports its own pastor, its own common schools, (of which, with those abroad, there are nine,) and takes upon itself the supply of all the outstations except one. The missionaries of that place ask for no appropriation except for the theological class, the female boarding school, and for one outstation. For all the rest the church at Aintab provides. And for all these various objects, including provision for their own poor and their taxes to Government, the sum total raised by the Protestants last year was $2,556; averaging $1.25 for every man, woman and child in the community. The congregation is already much too large for one pastor, and the church has very wisely made recent arrangements to settle another, and thus have two churches instead of one. The theological school is to be removed to another place, and were it not for the female boarding school, which will probably be continued there for the present, it would be my decided opinion that each of the good missionaries at Aintab should be making arrangements to withdraw from the place and go to the regions beyond; or at any rate, should calculate to be much of the time absent from that place. Too sudden changes are of course to be avoided; and the withdrawal of all assistance in the management of civil and ecclesiastical matters should be gradual. But sooner or later the changes must come, and connection with such matters must cease; and unless the commencement be made soon, and made voluntarily on the part of the missionary, he may be forced to submit to what he finds himself powerless to prevent.

Up to this time, our good brethren at Aintab have, I am fully persuaded, pursued a wise policy, and God has wonderfully blessed their labors. And the great question which must now, or very soon, force itself upon them is this,—*How can we, in the most graceful manner, set up in life this first-born child of ours, now come of age, and ready to act independently of the parents?*

What I have said of Aintab, I might also say, either in whole or in part, of Marash and Oorfa. The missionaries in those places are, by the blessing of God, doing up their appropriate work, and may already begin to think of withdrawing, or, at least, of spending more of their time in the desolate regions beyond. The churches in those two places have nearly or quite grown up to the ordinary stature of perfect men in Christ Jesus; and like the church at Aintab, they are tak-

ing upon themselves the expense of the entire supply of their own field, unless it may be two or three out-stations.

Now the connection of the missionary with any of these churches is not a natural one, except for a limited period. As a general thing, it is only temporary. Just as soon, therefore, as a church seems capable of taking care of itself, and of looking after all its surroundings, the missionary should begin to exercise only a general superintendence, which might at last consist of only a pastoral visitation, made from time to time, to strengthen what may still be weak, and to advise in cases of doubt and difficulty.

Results already Reached.

This Central Mission was a daughter of our Northern one, but the daughter is already larger than the mother. God has indeed done marvelous things for that mission, whereof many hearts are glad, and for which all Christendom ought to render hearty thanks. The Bible is there, together with the Sabbath and the Sabbath school. The Holy Spirit is there, with all his life-giving powers, and a mighty influence from above attends the labors of God's servants. The empire of selfishness and sin has received a blow from which it will never recover, and the kingdom of Christ has come there with power. The darkness has fled away, the true light shines, and the dead hear the voice of the Son of God and live.

Visit to Syria.

On his return, Mr. Goodell visited Beirut, in the field of the Syria mission,—the field of his own first labors in the East, which he had not looked upon for thirty-four years. He found nearly half the first members of the little church gathered there about thirty-eight years ago still living, and "bringing forth fruit in old age," though others were fallen asleep. In the history of some of these first converts and their families, he was deeply interested, finding much in it to encourage. Of the Syria mission he writes:

Of this interesting mission I need not speak in detail. Suffice it to say, that I saw on Mount Lebanon a boarding school supported entirely by the Druzes themselves, for the education of their young men, having for their teacher one from our brother Calhoun's theological seminary; that at Beirut I was present at the monthly meeting of a Native Missionary Society, which supports a preacher at Hums; and that I met at different places some of those excellent women who were educated by the first Mrs. Smith, by Mrs. Whiting, Mrs. Keyes, Mrs. De Forest and others. Some of these Arab daughters have become ornaments to their sex, and blessings to their families, to the schools they teach, and to the communities in which they live.

The changes that have taken place at Beirut are great, and those on Mount Lebanon are still greater. The pride of Lebanon is broken. Those high looks are brought low, and that terrible power which trampled upon all that thirsted for God, or desired a knowledge of his ways, is itself cast down. When we first went to Beirut, all was dark as darkness itself, and not a ray of light was to be seen on the mountains or on the coast. All was dead and dry, like the bones in Ezekiel's vision, and there was not even a sign of life. Indeed, the crime of drawing a single breath had really the death penalty annexed to it, unless foreign protection could in some way be secured.

But now, how changed! By terrible things in righteousness has God answered the prayers of his people, and avenged the blood of his servants. Now there is light and life and liberty. One can breathe freely without borrowing special leave to do so; and the waking up of men's minds to eternal things no longer awakens fearful apprehension of suffering beyond endurance. Then, every thing seemed to belong to the kingdom of Satan, and he had every thing in his own way. Now, it is given

into the hands of Christ, and he has begun to take quiet possession of the whole. I was amazed at the amount of influence and confidence possessed by the missionaries. I well remember the time when they had less influence with the principalities and powers of Mount Lebanon, than the very humblest of the down-trodden poor. But in the wonderful overturnings of God's Providence, "they ascended up to heaven in a cloud, and their enemies beheld them;" and the influence they are now permitted to exert over Lebanon is an extraordinary one. Their characters are now known and respected, and their names, which were once odious, to a proverb, are now held in honor. Indeed, in their case that promise seems to be fulfilled, which was spoken of Zion, "*Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.*"

Mahratta Mission.—India.

KHOKAR.

Letter from Mr. Barker, May 20, 1862.

Plea for Another Laborer.

This letter is mainly a presentation of considerations which have led the writer to feel deeply the importance of having at least one more missionary from America in the large field which is committed to his supervision. He speaks of "great and gratifying changes" within a few years, and says:

In previous letters I have referred to the prospective necessity for aid. This necessity has been more and more apparent, month after month. The marked expansion of our work on the west, and the erection of a residence at Pimplus, twenty miles distant, have virtually made two parishes, or districts, out of this field. I will first speak of the field as a whole, and then of the two parts.

Geographical Expansion—Numerical Increase.

When the first church was formed here, in 1855, the Christians and inquirers occupied a few villages in the immediate vicinity of the station, the whole extending over an area scarcely fifty square miles in extent. Now, however, in order to reach these two classes, I must traverse, in my pastoral visits, a region thirty miles in length, and having an average breadth of twenty miles, or 600 square miles—a tract half as large as the State of Rhode Island, and exceeded in size by few counties in the Eastern or Middle States of the Union. Thus the area actually under cultivation has increased more than tenfold within seven years. In 1855, only seven villages were represented in the church then organized, but now that number has increased to thirty-two.

The increase in numbers, though not so marked, has yet been such as greatly to encourage our too often fainting hearts, and strengthen our weak faith. In 1855, there was one church, with 33 members; now there are five churches, with 125 members; and I have reason to believe that there has been a corresponding increase in the number of inquirers, though not having accurate statistics I cannot speak definitely.

Khokar District.

The Khokar District proper, lies between the Godavery and Pera rivers, and all the villages where there are Christians are within ten miles of the station. Beyond the Godavery, to the north, is an extensive region that has scarcely been visited by the messenger of peace. That region is not fully under the control of the English, but it can easily be reached. Home missionaries, sent thither by the churches, have brought back encouraging reports as to the manner of their reception, reports which show that there is a growing friendliness in that direction. We have requests from several villages there, that we will send them a catechist or teacher.

Unsatisfactory State of the Churches—Caste.

I am sorry to say that two of the four churches in this district are in an unsatisfactory state. The members of the church at Khokar are much scattered, and it is exceedingly difficult to secure regular attendance on our Sabbath services, and cases of violation of the fourth commandment are constantly occurring and calling for discipline. Difficulties on account of caste have arisen, and this is but the beginning of troubles from that fruitful source. A few days since, a man from the Mang caste was received to the church at Panchegaum, which has caused no small stir among the Mahars and feeble Christians. The church is suffering bitter persecution on that account, and for the present the work of preaching to the Mahars in that region is virtually at an end. I might, were it necessary, fill pages with accounts of the petty annoyances that the teacher and two catechists connected with that church have suffered, for the firm and noble stand they have taken in reference to caste.

I praise God that he has heard prayer in behalf of the despised Mangs, who will compare very favorably with the Mahars in point of sprightliness and intelligence. Several of that class are asking for baptism.

Mr. Barker urges the importance of having a missionary with such a people, to advise and aid them in the trials likely soon to come upon them yet more severely, from caste and other anti-Christian influences, and also to gain, for Christianity, access to the Cultivator and other high castes not yet reached to any considerable extent in the region spoken of. He then refers to the importance of church organizations where there are Christians, and says:

The experience of the past four years has convinced me that it is wise to organize a church whenever a few Christians (say from six to ten) can be brought together, provided they can have some one to give them regular instruction. I have found that the members of a small church are more careful to watch over each other than they are in a larger body. Judging from present indications, I think it will be desirable to organize two new churches in this district within a year, or eighteen months.

Pimplus District.

Pimplus is situated midway between the Pera and Godavery, which are here twenty-four miles apart. It is about fifty miles from Ahmednuggur, and is easily accessible, being on the great road from Ahmednuggur to Malligaum. The district is about thirty-five miles in length, from north to south, and some fifteen miles wide, from east to west. The boundaries are not yet accurately defined, for we do not yet know how near our brethren of the Nassick "Church Mission" will come to us. It is, for the most part, a densely populated region, and has, I think, as rich a soil as can be found in the valley of the Godavery.

The progress of our work there, since the organization of the church at Satral, at the end of 1860, has been very gratifying. That church now has nine villages represented in it, two of which are midway between Pimplus and the Godavery, and eighteen miles from Satral. There are inquirers at a village eight miles north of Hopergaum, who will probably be received to the church soon. I spent the months of January and February in tents, with my family, in that region, and visited a large number of villages, and in not one of them did we meet with a single word of disrespect. In many places we had a very cordial reception, and in several villages we found inquirers.

The labors of "Blind Mohana," it is said, have been much blessed in this region, and well seconded by those of a faithful catechist sent by the mission. Mr. Barker thinks another church should soon be organized in this district also, and remarks:

I think you will agree with me that this is one of the most promising dis-

tricts connected with our branch of the mission, and that the forwardness of the work calls upon us to cultivate it with efficiency and with the least possible delay. On a recent visit to the region, two men were received to the church at Satral, who reside in villages respectively one mile and four miles from Pimplus. Several places are calling loudly for a teacher or a catechist.

Some places are mentioned where helpers are needed, facts are spoken of to show the need of a missionary there, and then our brother adds:

In view of the above-mentioned facts, and of almost certainly impending necessity, I do most earnestly hope and pray that a man may be found soon to come and occupy a portion of this broad and inviting field. I say *soon*, for one and a half or two years must be spent in acquiring the language before he can enter upon his work. The probable contingency of our being obliged to visit America, within three or four years, should also be taken into the account.

Madura Mission.—India.

MANDAPASALIE.

LETTER FROM MR. TAYLOR, MARCH 24, 1862.

Interest in West Caresacoolum.

MR. TAYLOR writes from Pulney, where he had gone, by the advice of a physician, for the improvement of his health. He had been away from his station for a month, and could not speak as if present, but says that when he left, appearances were decidedly favorable in West Caresacoolum, the field of pastor Zilva. He writes:

Among Christians, conviction of sin, occasional weeping in view of it, the general absorption of the mind in the things of religion, and efforts to bring others to Christ, are the prominent marks of the work. The interest awakened is not on a large scale, for the congregation immediately at the place is small; but I have watched with much interest to understand its true character, and I do not any longer hesitate to call it a revival, and accept it as a token and pledge of God's care for us. A few backsliders have been reclaimed, and open opposers have submitted, and come into the congregation as partners. No outward commotion has appeared among the brethren, but numbers are awake to hear and observe. The most numerous and wealthy caste in that place are the Naicks, and the truth is working among them. A short time since, some of their boys told some of our people that they had been pounding the head of their idol with stones; and as they could not thus break it, they intended to do it with a sledge-hammer. They told of this to show on which side of the great question their judgments stood. Not long ago, and since this special interest commenced, four of their well-educated young men began to attend our meetings and openly advocate our cause. Mr. Zilva does not yet regard them as converted persons, but the step they have taken, marks a great advance in respect to the work in that caste; and while there is very little opposition to the young men, many of their people openly declare that they are right.

Encouragement in Another Section.

In the eastern part of my field is Samapatty, with its surrounding small congregations. Valthaniaham is the principal catechist. At our September meeting he passed a good examination before the mission as a candidate for the pastoral office, but whether he shall be ordained is yet to be decided. The work in the region under his general care grows more and more encouraging. The apparently sincere conversion of one high-caste person, and the open friendship of another, has given the cause there a name among the higher classes. The progress, however, is mainly with the low castes, among whom two new congregations have recently been organized. A visit to one of them, not long before I

left, gave me much pleasure. I had long had my eye on the place, but could get no hold there. Now, the Pullers, who are, for people of their caste, wealthy, invited me to visit them, and listened with a friendly spirit to all my remarks during the day I spent there. They showed me a piece of ground, and asked me to give them $1.50, that, in view of it, they might build in the name of the mission, and then they would put up there a church and a catechist's house. I sent them the money, and have since heard that they are building what is there called "a large church." I was also pleased to be specially invited by one of the head men among the heathen, and of high caste, to go to his house and preach, and to find, when I went, a good audience of all classes, and friendly attention to my message. I have since heard of movements in other villages in that vicinity, but am not prepared to speak definitely of them now. Often there is such a movement which proves, as I have learned, only like a ripple on the shore; it appears, and again it disappears. But I have learned, also, to look on even these evanescent movings of the heathen mind as the result of causes that are working more and more powerfully. They indicate that the tide-wave of salvation is coming on. As indications merely, they are of an aspect very different from neglect, contempt, or open opposition. In these cases, more and more correct ideas are gained, and valuable impressions are made, which will never be lost from the general mind. The weapons of our warfare are mighty through God in pulling down strong holds, and when we see the walls shake under their force we may take courage.

Ceylon Mission.

Semi-annual Reports.

Mr. Hastings, of this mission, in a letter dated April 22, acknowledges the receipt by the mission, from friends in Ceylon, of £98; and subscriptions yet unpaid amounting to £45. Letters in the form of semi-annual station reports, written in April, have been received from the several missionaries.

Batticotta.

Mr. Sanders, of Batticotta, first notices the marriage of a teacher in the Breckenridge school, a member of the church, in November last. Preparations for the wedding-feast had been made by the Christians, and the pastor had been invited to perform the ceremony; but shortly before the time appointed, the heathen took possession of the house, Christians were not allowed to enter, and it was made a heathen marriage. "The young man has become so entangled by the enemy that he has been suspended from the privileges of the church, and the probability of his rising above the temptations by which he is surrounded is extremely doubtful." He has commenced an opposition English school, under the influence of the heathen party. His wife was educated at Oodooville, but was not a member of the church.

Several meetings are mentioned, attended, in December, at central stations of the mission, with the leaders and such other members of the church as could be assembled, at which important subjects connected with practical piety and personal responsibility were discussed. At Batticotta there was a fair attendance and more than usual interest at the time, but no apparent special results.

A Day of Thanksgiving—Contributions.

Mr. Sanders writes:

On the 13th of March, a day of thanksgiving was observed by the church at Batticotta, and the church and congregation were fairly represented at the meeting. After a sermon by Mr. Bates, the thank-offerings were received. Besides cash, a calf, a lamb, between one and two bushels of paddy, and some fruit were given. Each one is permitted to designate the object upon which his or her offering shall be expended.

The amount raised, for various objects, was, £8 8*s.* 1½*d.*

After the *general* meeting, the baptized children met at the house of the pastor, and spent a short time in a variety of exercises. They also, of their own accord, brought their offerings, which amounted to 7*s.* 3*d.* Of the whole

amount presented in thank-offerings, more than three-fourths was by natives.

At the last communion of the year, five persons were admitted to the privileges of the church on profession.

Excitements and Fears—Reductions.

The past six months have not been free from anxieties respecting our mission work. We have heard the roar of the British Lion in the distance, and also in our quiet little island. Telegrams, editorials, correspondence, the poetry and prose of the English press, were exceedingly warlike; and the anticipation of the scenes through which we were to pass while the Washington Government and the American people were being destroyed, was really painful. But the war-cloud has now blown over, and we fondly believe that the stars and stripes are still the emblem of a great people, whose God is the Lord; and that the cause of missions will be spared the desolating influences of a war between Protestant England and Protestant America.

We have felt anxiety also respecting funds, in connection with the deficit at home. The cry from Boston, for two and a half or three years, has been, "Reduce—Reduce." As a result of this we have cut down the village schools of the mission, supported by the Board, from 47 to 31, and in other departments of labor we have diminished expenses as far as we could. In my own field, the reduction on schools alone, since January, 1861, (according to appropriations,) has been £23 8*s*.—in other words, it has been nearly one-third of the whole allowance for schools. If the amount cut off from mission funds can be raised on the ground, I will rejoice in all this, but if it is to be a reduction in the appliances used for the conversion of this people, I regret it; and I feel quite sure that such will be the practical result, in most cases. These churches and Christians should be constantly trained to self-supporting efforts, but in applying the knife we should be careful, and let Providence lead the way.

Increased Opposition.

Since October there has been more of a disposition on the part of the heathen to persecute Christians than I have before witnessed in Jaffna. The apparent success of the adversary in the case of Russell's marriage, has made him bold in other cases also. Especially are some of the low-caste community objects of hatred and oppression by those who were their former masters. A few of these have, for more than a year, seemed in earnest in seeking the great salvation, and one has united with the church, but they meet with a very strong opposition. Efforts at bribery, and threats of personal violence are freely used for the purpose of turning them again into the broad road to death. To some, these trials seem to bring a spiritual blessing, but the weak in faith find them hard to bear.

Review—Prospects.

Mr. Sanders has been ten years in Ceylon, and he says:

On reviewing the past, I feel encouraged in the belief that the Lord has a people in Jaffna, and that his church will be fully established in this land. Pecuniary and worldly inducements, calculated to attract this people to ourselves and the churches, have been greatly reduced. Considering the changes which have occurred, and the present state of our congregations, I see no grounds for despondency, if labor is faithfully performed in the spirit of our Master. There are opposing currents to meet, some of which are powerful, but He who has so wonderfully assisted us hitherto is our reliance for the future, and we will trust his promises.

Panditeripo.

The Weakness of Converts.

Mr. Quick, in his report of this station, touches upon a topic which will remind the reader of passages in Paul's epistles to those whom he recognized as brethren beloved,

and yet had occasion sharply to reprove for such things as would not be so much as named among Christians who have been for generations under the influence of clear religious light.

Four years ago to-day, I left Madras, with my wife, for Jaffna. Our journey was unusually long and trying. We arrived on the 28th of April, rejoiced to reach the place which was to be the scene of our future labors. Since that time, the goodness and mercy of our heavenly Father have been manifold to us. We have been engaged somewhat more than three years in active labor in connection with a station, the first eight months of our residence here having been spent in efforts to acquire the language of the people. The labors of these years have been performed in much weakness, yet we hope not without some success.

We love our work, and while thus engaged we find many opportunities for the exercise of patience and forbearance with the waywardness and follies of those who profess to love Christ, as well as compassion for the superstitions of the poor heathen. I have been led to think, of late, that we sometimes expect too much from these little ones of Christ's flock. We do not set the standard of the cross too high, but perhaps we think our church members stronger in the faith than they really are, and then, when their weakness is brought to light, by some dissension among themselves, we feel disappointed and perplexed, and are perhaps disposed to censure and discipline, when more forbearance on our part would be a gain. On the other hand, however, too much forbearance works much evil to the church.

I have been led to these remarks by my experience with this church during the past six months. A little before the close of the year, a difficulty sprung up between some of the members. It was not of such a nature as seemed to require attention, and I supposed it would be settled, and we should be prepared to enter upon the exercises of the "Week of Prayer" with profit. But other troubles appeared; those before existing increased; and almost the whole of that week was spent in efforts to settle difficulties and promote peace among brethren. As a consequence, the influences of the Holy Spirit have not been enjoyed, in any special degree.

There is a fair attendance upon the usual meetings of the church, and a weekly prayer-meeting is now held, alternating from house to house among the members. A Sabbath school has also been organized, composed mostly of the children and youth connected with the three schools of this station, and superintended by one who was formerly a catechist, but is not now connected with the mission. I have long thought of endeavoring to bring the youth in our schools under more profitable instruction on the Sabbath, and hope I have found out the right way to do this.

Tillipally.

Of Tillipally, which is also under his charge, Mr. Quick reports that the attendance on public worship is good. The children of the four mission day-schools come together in a Sabbath school, before the morning service. There is an English school, about a mile from the station, taught by a man who was a member of the Panditeripo church, but was excommunicated last year and has returned to the practice of heathen ceremonies. Two members of the church have been suspended, and must probably be excluded. "For the most part, there appears to be a good degree of harmony and peace among the members who are not under discipline, and there are signs of encouragement."

Oodooville.

Mr. Spalding reports the admission, within the six months, of nine persons to the church at Oodooville by profession, and one by letter. On the other hand, eight have been dismissed by recommendation, and it has been found necessary to excommunicate three. "The week of prayer, in January, was a pleasant and profitable season, but nothing was seen of the special influences of the Spirit, as in December, 1860, and January, 1861."

There are now at this station, "containing a population of more than 13,000," four free schools, containing 113 boys and 111 girls.

Female Boarding School.

A class of eight pupils was graduated from the boarding school in January, after a five years' course. They were all members of the church when they left, but about a month after, one had so fallen that it was considered necessary to exclude her. On the 15th of March a new class of twelve was received, making the present number of pupils 44. Mr. Spalding furnishes the following list of names in the several classes, for the information of patrons. All those in the first class and three in the second, (viz., Elizabeth H. Emerson, Amelia M. Little, and Mary H. Spencer,) are members of the church.

FIRST CLASS.			
Emily C. Asbury.		Harriet S. Gautier.	
Isabella McCairnes.		Mary A. Gilman.	
Frances A. Devereaux.		Eliza Hall.	
Eliza H. Lawrence.		Lucy M. John.	
Martha A. Mather.		Eliza J. Moody.	
Sarah C. Mather.		Susan P. Niles.	
Lydia S. Moses.		Anna W. Parker.	
Harriet W. Niles.		Catharine S. Scott.	
Catharine S. Payson.		Mary S. Strong.	
Joanna M. Ridgley.	10	Pariapully Joseph.	
		Elizabeth F. Taylor.	14
SECOND CLASS.		FOURTH CLASS.	
Lucy M. Dwight.		Tangam Aaron.	
Elizabeth H. Emerson.		Sarah C. Arnold.	
Martha S. Goodell.		Susan Breckinridge.	
Harriet W. Lawrence.		Eliza Cornelius.	
Amelia N. Little.		Eliza Dana.	
Lucy M. Smith.		Susan Dana.	
Mary H. Spencer.		Elizabeth John.	
Abby M. Whittemore.	8	Harriet S. Latimer.	
		Mary Lord.	
THIRD CLASS.		Nachipully.	
Susan T. Dwight.		Joanna Niles.	
Jane E. Emerson.		Tayvany.	12
Joanna B. Foster.		Sathamparam.	

The last name mentioned in this list is a pupil admitted not into the class, but only for a year's instruction.

The Church.

Some statistics of this church are given for the whole period of its existence, since 1820. The total number admitted by profession is 326. Of these, 128 have been dismissed to other churches, 74 have died, and 25 have been excommunicated, leaving 99 now connected with the church. There were also in the church, in December, 1861, 25 members received by letter, making a total membership of 124. Of the 326 received on profession, 242 were educated in the female boarding school at Oodooville, and 16 in the seminary at Batticotta, leaving but 68 not educated at either of these institutions. The admissions during successive periods, of five year each, were as follows:

1820 to 1825	18
1825 to 1830	9
1830 to 1835	49
1835 to 1840	43
1840 to 1845	39
1845 to 1850	44
1850 to 1855	36
1855 to 1860	69
1861 (one year)	19
	326

Manepy.

Mr. Hastings reports "the usual routine of labor, with little apparent result." Of the spiritual condition of the church, (numbering 31 members,) he does not give an encouraging account, a large portion of those who sustained a good Christian character having been dismissed when the Navaly church was organized, to engage in that enterprise. During the week of prayer, in January, meetings were well attended, but no special interest was awakened. One school has been dismissed to reduce expenses. There are now three schools sustained by the mission and one by local funds. A colporter, supported by the Jaffna Bible Society, had been laboring in that field since the first of January.

Oodoopitty.

Mr. Smith writes that the past six months have furnished few items of special interest at this station. He gives statistics of the labors of a Bible colporter and of some catechists, who have visited a large number of families;—one, 382; and another, 171. Two others, (apparently, though the report is not clear,) have "visited 960 houses, seen and conversed with 2,584 persons, given 676 tracts, sold 7 portions of Scripture and given 1." Mr. Smith meets the catechists frequently, to hear recitations, and reports of their labors; and once in two weeks "to hear from each a sermon prepared for the occasion," giving them instruction in connection with the exercise.

Chavagacherry.

Mr. Hunt, the native pastor at this station, reports the addition of four new members to the church in January; two males and two females. One of the latter was the wife of a man who was suspended from the church for marrying her when she was a heathen. She had been led by the husband to trust in Christ, and after consecrating herself to his service, she presented her two children for baptism.

PROCEEDINGS OF OTHER SOCIETIES.

Protestantism in South America.

The following valuable paper upon a subject in regard to which little is generally known—Protestant effort and institutions in South America—was prepared by Rev. W. E. MacLaren, a missionary of the Presbyterian Board at Bogota. It appeared in the *Foreign Missionary* for April last, and would have been sooner transferred to the pages of the Herald but for the want of room.

While it is too true that the Church has fallen lamentably short of her duty towards South America, I think it may safely be said that most persons will be surprised to learn the following facts, which are obtained mostly from Mr. Richard Corfield, a useful and persistent agent of the British and Foreign Bible Society, who has been engaged for some years past, in distributing the word in different countries of this continent.

Our survey will begin with the trio of Guianas, on the north-eastern coast. In British Guiana there are chaplains of the Church of England and missionaries of the London Society, as also of the Baptist and Wesleyan Societies, though I am unable to state their number; but Mr. Corfield informs me the churches are flourishing, and a very important work is being done among the Coolies and Caribs settled there. Of Dutch Guiana, also, details are lacking; but on the known fact that the Moravians are operating there, may be safely predicated the belief that God is being glorified, and souls brought to Christ. Over French Guiana spreads the dark pall of popery.

In Brazil there is much to encourage. Romanism is the established religion, but there exists a very commendable degree of toleration. In Maranham, an important commercial city, at the mouth of the river of the same name, a clergyman of the American Episcopal Church was expected to arrive during the autumn just past, and is I presume now on the ground, laboring as an itinerant among the natives along the Amazon. Going still further down the coast, we find British chapels and chaplains at Pernambuco and Bahia. Scattered along the whole coast of Brazil, there are settlements of Germans, to the number of more than 70,000. There are, laboring amongst the Protestant portion of these, a number of German Lutheran clergymen, and congregations are organized at Victoria, Nuevo Friburgo, Petropolis, Juez-defora, San Paulo, Dona Francisca, and San Leopoldo. At the latter place is a colony, originally composed of the "emptyings" of the German prisons, expatriated and colonized in 1815, now numbering some 35,000, and improved much every way, constituting an industrious, thrifty and moral population. They have two Protestant pastors and three Romish. At Morro Velho, a mining establishment, with some 300 workmen, there is a church and English clergyman. To this list should be added five or six other points, with pastors, of which I have received no particulars.

In Rio, as the reader knows, our Church is represented by two ordained clergymen, Messrs. Simonton and Blackford, and by this time, I presume, a third (Mr. Schneider) has been sent out to labor, at first among the Germans, but eventually and chiefly among the natives of the country. There is an English chapel and a German Lutheran church at Rio, both prospering. The Protestants have a fine cemetery, (as indeed they of necessity have at most of the large cities in these Romish countries,) and the British Bible Society has a depository. Through the efforts of three or four colporters, the British Bible Society has circulated in Brazil, 15,000 copies of the Scriptures during the last five years, and our American Bible Society, 5,000 copies. In addition to these facts I might, if it were prudent, give particulars calculated to show that the cause of Christ is prospering most remarkably among the native population. Let it suffice you to know that pure Christianity has more than a foothold in this immense empire, whose territorial area is nearly one-fifth greater than that of our Union. Let us thank God that there are already tangible fruits from effort on the native mind, and none the less that so much is being done to prevent the stranger in a strange land from becoming *heathenized*, as is so often the case with Protestants who emigrate to Romish countries.

In the narrow limits of Paraguay no Protestant agencies are found. Here, it will be remembered, the Jesuits held undisputed sway for a century and a half—fit preparation for the dictatorship of Francia, and his successor Lopez, the present dictator. The country, socially, politically, morally and spiritually, is Jesuitical—"the trail of the serpent is over it all." In the less populous but more liberal state of Uruguay, there is a very interesting colony of Vaudois, from the valleys where Protestantism had a being when Luther was singing Christmas carols in the old city of Eisenach, and long

before; and doubtless with their faithful Vaudois pastor, (Mr. Morel,) these colonists are as faithful witnesses of the truth as those they have left behind them in the midst of papal Europe. The city of Monte Video is the capital of Uruguay, and here are to be found a British chaplain and a German Lutheran clergyman. A station is springing up in the interior, and a pastor has arrived, or is soon to arrive, to take charge of it. An American Methodist is also expected to labor at this point among the natives. Of the Scriptures, some 4,000 copies have been circulated, and the depository of the British and Foreign Bible Society sold 158 copies last year.

Crossing the mouth of the Rio de la Plata, we arrive at Buenos Ayres, where we find a foreign population of 35,000. To supply the spiritual wants of these, there are a British chaplain, two Scotch Presbyterian clergymen, one American Methodist, and one German Lutheran, all having fine edifices and flourishing congregations. A church is being built for a third Scotch Presbyterian. Penetrating to the interior, we arrive at the German colony of San Carlos, with one clergyman.

The British Bible Society has a fine depository at Buenos Ayres, and a considerable circulation has been effected, 1,500 copies having been sold in the city alone by door distribution. The Methodist minister has circulated a good number of the American Society's issue.

Buenos Ayres is without doubt the least bigoted part of South America, and hence the most promising. An interesting fact—the best schools of the country are those of the Protestants, and hence they attract many native children and youth, even from neighboring countries. In all of these, *the Bible is a text-book.*

To the south lies bleak, barren, dreary Patagonia, "the caudal vertebra of the Andes," with its hordes of brutal savages, whose soil has been hallowed in the memory of the Church by the martyr-blood of such noble men as Richard Williams and Captain Gardiner, and more recently Captain Fell and his company. There is a mission at Sandy Point, with two catechists. Is it "a sort of pious Quixotism" to believe that that wilderness will yet blossom as the rose?

To the eastward of the Land of Fire (Tierra del Fuego) are the Falklands, "a few dim and oozy islets, away at the world's end," but not thereby shut out from the field of the Church's duty; for, does not her commission send her "to the uttermost parts of the earth?" At the port of Stanley there is an English chaplain, and on Kepel Island a mission, in the charge of an English Episcopalian, assisted by four or five catechists, and supported by the Patagonian Missionary Society of England.

"Rounding the Horn," and ascending the western coast, we arrive at long, narrow Chili, the most priest-ridden country of the continent. The nation worships not Christ but Mary. For the foreigners in Valparaiso, however, there are some agencies. In addition to a British chapel and chaplain, we find Rev. Mr. Trumbull, of the United States, at the head of a flourishing church, with about 40 communicants. Mr. T. is a respected, active and influential man, and his enterprise bears such tokens of the Divine blessing, that it may well be considered a light shining in a dark place.

At Lota, 400 miles south of Valparaiso, there is an extensive English mining establishment, and the Rev. Allen Gardiner, son of Captain Gardiner, the martyr, is acting as pastor to the operatives. This service, however, is temporary, Mr. G.'s great aim being to establish a mission among the Auracano Indians in the Rio Negro country. He is now acquiring their language.

In Peru there is a British chaplain at Lima, and at Callao, on the coast, two clergymen, sent out by the American Seaman's Friend Society. One of them, Mr. Swaney, has a small congregation.

Bolivia and Equador may be colored on the map with the darkest shade. Rome sits supreme there.

In New Grenada there is much ground for hope, though little apparent fruit may be expected until the fearful anarchy which has been so long desolating it comes to an end. The Grenadians have fought nobly against their ecclesiastical oppressors for thirty or forty years, and God will reward their sacrifices and labors in giving them a religion that is elevating and civilizing—a Christianity that is pure and holy.

At Bogota, the capital, we have had a mission for five years, but, owing mostly to the war, little has been accomplished. Its silent influence, however, has been great, and with the coming of peace will arrive its era of open and visible prosperity. The writer administers, statedly, to a small congregation of Protestant foreigners, and not without the blessing of God upon his labors. It remains with the Church at home to decide whether the project of building a church here shall succeed. Several thousand copies of the Scriptures have been circulated, and many other religious books. One book-store here is doing much better than one would have expected in time of war. At Carthagena, Rev. Mr. Montsalvatge, representing the American and Foreign Christian Union, has recently established himself, and in Panama a project is on foot to organize a Protestant

congregation, with every prospect of success.

Venezuela, like New Grenada, has for several years been the theatre of a bloody civil war, and the social fabric seems to be in a state of disintegration. Its fate will be a speedy, national extinction, unless God mercifully interposes. Some efforts, though very slight, have been made to introduce a pure Christianity, but they have been utterly defeated by the anarchical state of the country. If I mistake not, an English bishop from the West Indies occasionally officiates in Caraccas. When the angel of peace shall show her stranger-face in Venezuela and New Granada, the Church may look for great things. Perhaps that will be the era, long awaited, long prayed for, when "a nation shall be born in a day." Deplorable as these civil wars are, the underlying causes involve the question of freedom of conscience and of worship. It is a battle between middle-age Romanism and modern civilization; and while the contest has been a severe one, this quarter of a century past, the cause of liberty and progress has gained ground, and must ultimately triumph.

Scattered over the country, then, we find about sixty ordained Protestant ministers, and there ought to be ten times sixty, for the demands of the field would fully justify the number.

To conclude: 1. Let those who prate so much about the unity of Rome, see an exemplification of true unity—"the unity of Spirit"—in the Protestant churches of South America, laboring harmoniously, side by side, for the attainment of ONE great object—the glory of Jesus Christ in the conversion and sanctification of immortal souls—"distinct as the billows, yet one, as the sea." 2. Let the Church lift up her voice to God in behalf of South America, and let her send her men of wisdom, experience, prudence, and above all, piety; and as sure as the promises of God, she will add many a jewel to the diadem of the King of kings and Lord of lords.

MISCELLANIES.

INFLUENCE OF A MISSION SEMINARY.

A Committee of the Mission to Western Turkey, writing in favor of establishing a mission seminary in the Bulgarian portion of the field, mention the following incidents as illustrating the influence of such institutions. "A very intelligent Armenian gentleman, belonging to that great party in the Armenian community which has actually succeeded in separating church and state, and introducing a constitution to take the place of the Patriarch, recently called upon one of the principals of the Bebek seminary, to thank him for what that institution had done for the nation. 'It has given birth,' he remarked in substance, leaving off his oriental exaggerations, 'to those influences which have waked up our young men all over the land.' 'You are recognized as a public benefactor,' he said, 'although you can never be recognized as our religious guide. Still, in sentiment, you have not 8,000, but 800,000 followers. We shall never be called Protestants; it is not an Armenian term; but we hope to see the day when the Armenian church will be as evangelical as yours.' We have met with many similar estimates of the institution, during the past year, among entire strangers. In the cabin of a steamer, a Turk and two Armenians were engaged in earnest religious discussion, in which one of the Armenians attributed the present degree of religious freedom and enlightenment among the Mussulmans to the Bebek seminary. Our enemies themselves being judges, a seminary of this nature is a power which is known and felt. The money and labor bestowed upon it are not in vain."

DESIRE FOR EDUCATION.

Mr. Leonard, of Marash, reporting in regard to a school for girls at his station, mentions the following incidents as illustrating the influence of the institution. "Two interesting daughters of an Armenian teacher, respectively eighteen and fourteen years of age, were solicited to attend the school. The mother, a most bigoted Armenian woman, utterly refused her permission, but subsequently consented that the youngest might go. The elder

entreated, day and night, with tears. 'See how these strangers care for us,' said she, 'and yet you would shut up our souls in perpetual darkness.' The younger, however, as fast as she learned, secretly taught her sister at home. The mother discovered their books and locked them up. Argument and entreaty were unavailing, but the daughters were instructed to resort to prayer. They did so; and now both mother and daughters attend public worship, and the latter are among the foremost pupils of the Sabbath school. Another pupil, a girl seventeen years of age, who maintains herself by spinning cotton, places her Testament before her at the wheel, and is thus able to commit to memory from fifteen to twenty verses a week, in addition to her other lessons. She often rises before light, to finish her domestic duties in season to attend school."

The Boolanuk District in Turkey.

Mr. Goss, of Aintab, recently visited Boolanuk, a district in the Amanus range of mountains. He writes: "In this district the people are generally farmers, and most of them may be said to be in comfortable circumstances, yet their houses and barns are all one. In the same room are found sheep, goats, cows and horses, and men, women and children. The floor is the ground, and one part is not higher than another. The partition between the different apartments may be a hedge, or only a single bar. Here they cook, eat, sleep, receive company, and have their best clothes; with no closet or cupboard. And to complete the picture, it must be added, that in this room there is not a single window, and only one door. All the light they have is from the chimney, which is large, to correspond with the fireplace—this being about ten feet long and four wide. Think of the long, cold, dark winters! Dr. Kane's winter-quarters in the Arctic regions are hardly without a parallel, in some particulars at least.

"To conclude, I may say these mountains are the habitations of cruelty. Even the Protestants were once robbers, and some of them murderers. Their language is the language of cruel, wicked men; and their savageness is even plainly seen in their countenances. It is a dark region, and when, on my way home, I came out on the Marash plain, it was not unlike emerging from darkness into light. But the Christian laborer can be cheerful even in the midst of such regions as these, for he knows that the grace of the gospel is sufficient to fill these mountains with praise to that Savior who said to the dying thief, 'To-day thou shalt be with me in paradise.'"

Progress Among Turks.

In the report of the Marsovan station, lately received, it is said: "The Turks in Marsovan, as a general thing, are friendly to Protestant Christians, and do not disdain to discuss with them the doctrines of their faith, which is a great advance upon former years. They may be found at our meetings for public worship, either sitting side by side with us, or more often standing about the door. A Turkish lady once surprised us by repeating the substance of a sermon and prayer which she had heard months before. They may be found almost daily in the missionary's study, occupying more of his time than he can well spare under present circumstances, yet seldom allowed to go away without hearing some portion of the word of God. In turn, we have been repeatedly invited to the mosque. The Bible is respected. During Ramazan, the judge called and begged a Testament for the purpose of administering the oath to rayahs in court. We presented him with a large Turkish Bible. Three days after, on the festival of Bairam, we returned his call. The Bible lay open upon a cushion by his side, and he showed us, with apparent gratification, how he had dedicated it, with his own inscription, to the Judgment Hall *in perpetuo;* remarking with a smile, Now you must give me one for myself. The mufti, in like manner, received a Testament, and carried it home in his bosom. A carpenter received a Testament, and six months after, being asked what he had done with his book, pleasantly answered, I am reading it, sir. A sheik, who is known to be a reader of

the Bible, and who even introduces its parables into his sermons, is not only tolerated but esteemed first among preachers! Now, after all due caution in our inferences from facts like these, it cannot be denied that a change of some kind is gradually going on in the Turkish mind."

Deaths.

At Ahmednuggur, India, on her birthday, Bessie, daughter of Rev. W. P. and Mrs. L. T. Barker, aged one year.

At Honolulu, Sandwich Islands, May 30, an infant child of Rev. E. T. Doane, of the Micronesia mission.

DONATIONS.

RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
- Auburn, High st. ch. 36 00
- Mechanic Falls, Cong. ch. m. c. 2 00
- West Auburn, Cong. ch. and so. 40 00
- Yarmouth, 1st do. (of wh to cons. A. H. Burbank an H. M. 100;) 123 12—201 12

Franklin co. Aux. So. Rev. I. Rogers, Tr.
- Farmington, Cong. ch. m c. 5 00
- Wilton, do. 6 66—11 66

Kennebec co. Conf. of chs.
- Hallowell, A friend, 3 00

Penobscot co. Aux. So. E. F. Duren, Tr.
- Garland, Cong. ch. 18 00

York Conf. of Chs. Rev. G. W. Cressey, Tr.
- Biddeford, 2d cong. ch. m. c. 20 00

253 78

- Calais, 1st cong. ch. 62 90
- Norway, Ch. and so. 6 00
- South Paris, Cong. ch. and so. 32 33—101 23

355 01

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.
- Gilsum, Ch. and so. 24 30
- Stoddard, do. 13 38
- Walpole, do. 40 00—77 68

Grafton co. Aux. So.
- Bethlehem, Cong. ch. 6 00
- Bristol, Cong. ch. and so. m. c. 13 00
- Wentworth, A friend, 2 00
- West Lebanon, Cong. ch. m. c. 55 00—76 00

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Goffstown, Cong. ch. 24 60
- Greenfield, Evan. do. 10; cong. ch. 4; 14 00
- Lyndeboro', Cong. ch. 50 00
- Mason, do. 3 40
- Merrimack, Miss Mary Ann Merriam, dec'd, wh. cons. Ephraim Merriam an H. M. 100; a friend, 1; 101 00—193 00

Merrimack co. Aux. So. G. Hutchins, Tr.
- Concord, South cong. ch. and so. to cons. Hazen Pickering an H. M. 100 00
- Pembroke, Cong. ch. and so. m. c. 18 52—118 52

Rockingham co. Conf. of chs. F. Grant, Tr.
- Exeter, 1st and 2d chs. m. c. 12 70
- Portsmouth, North ch. and so. 260 55
- Stratham, Cong. par. m. c. 3 43—276 68

Strafford Conf. of chs. E. J. Lane, Tr.
- Laconia, Cong. ch. and so. 47 05

Sullivan co. Aux. So. N. W. Goddard, Tr.
- Acworth, Cong. ch. and so. 17 54
- Plainfield, Cong. ch. by Rev. J. Scales, 10; ack. in Jan. Her. as fr. Plainfield, Ct. 806 47

Legacies.—Hancock, Timothy Moor, by Joseph Davis, Ex'r, 148,50; less expenses, 12; 136 50
- Swanzey, Joseph Dickinson, by Mary Dickinson, 100 00—236 50

1,042 97

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
- Hardwick, A mother, 4 00
- Lower Waterford, A friend, 10 00
- Peacham, Mrs. L. C. Shedd, to cons. Miss Abbie Chamberlin an H. M. 100 00
- St. Johnsbury, Friends, 300; 2d cong. ch. and so. m. c. 60,95; 360 95—474 95

Chittenden co. Aux. So. E. A. Fuller, Tr.
- Burlington, Mrs. R. W. Francis, 50 00
- Milton, E. Herrick, 10 00—60 00
- N. Underhill, Cong. ch. and so. 15; ack. in Aug. Her. as fr. H. Eaton.

Franklin co. Aux. So. C. B. Swift, Tr.
- Montgomery, A dying mother in Israel, 5 00
- Sheldon, W. M. 2 00
- St. Albans, G. Merrill and wife to cons. Moses P. Merrill an H. M. 100 00—107 00

Orange co. Aux. So. Rev. J. C. Houghton, Tr.
- Chelsea, Cong. ch. and so. 35,46; m. c. 8; 43 46
- Newbury, Cong. ch. and so. 80 00—123 46

Orleans co. Aux. So. Rev. A. R. Gray, Tr.
- Coventry, m. c. 12 00
- Holland, Mrs. Montgomery, 12 00
- West Charleston, 1 00—25 00

Rutland co. Aux. So. J. Barrett, Tr.
- Pittsford, S. H. P. for China m. 2 00
- Poultney, m. c. 15 98
- Rutland, Cong. so. 50; m. c. 16,79; 66 79—84 77

Windsor co. Aux. So. J. Steele, Tr.
- Hartford, Cong. ch. and so. 40; m c. 35; wh. with prev. dona. cons. Norman Newton an H. M. 75 00
- Springfield, A. Woolson, 20 00
- Windsor, Gent. 24; la. 36,43; m. c. 22,84; W. C. Tracy, 10; 93 27—193 27

1,068 45

Bennington, 1st cong. ch. and so. m. c. 32 98

1,101 43

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
- Truro, 1st cong. ch. and so. 23 00

Berkshire co. Aux. So. H. G. Davis, Tr.
- Berkshire, 25 00
- Hinsdale, "A thank-offering," 100 00
- North Becket, Cong. ch. and so. wh. cons. Jarvis Norcutt an H. M. 100 00
- Pittsfield, South cong. ch. 14 66
- Stockbridge, Cong. ch. and so. 47 85
- Williamstown, College ch. m. c. 25 00
- Windsor, Cong. so. 40 56—353 07

Boston, (of wh. fr. a friend, 370; do. 300; do. 50; John Jeffries, 30; an aged lady, 10; unknown, 10;) 1,204 73

Brookfield Asso. W. Hyde, Tr.
- Ware, Orrin Sage, which cons. Lucy E. Tuttle and Clarissa I. Sage, of Guilford, Ct., Bathsheba Sage, of Cromwell, Ct., and Mrs. Maria D. Willard, of Newington, Ct., H. M. 400 00

Essex co. North Aux. So. J. Caldwell, Tr.
- Ipswich, 1st ch. and so. m. c. 51 29

Essex co. South Aux. So. C. M. Richardson, Tr.
Gloucester, Evan. cong. ch. wh. cons. MISS EMMA R. BABSON and MISS MARY OLIVE GILES H. M. 224 00
Salem, A friend, 50 00—274 00
Essex co.
Andover, A friend, 2; Chapel ch. and cong. wh. and prev. dona. cons. WILLIAM W. CHAPIN, of Somers, Ct., HORACE E. BOARDMAN, West Rutland, Vt., DANIEL H. EVANS, Ripley, Ohio, HENRY S. HUNTINGTON, Norwich, Ct., and JAMES A. LAURIE, Jacksonville, Ill., H. M. 67; teachers and pupils of Abbott acad 83,65; Phillips acad. So. of Inq. 15; 167 65
Boxford, 1st par. 60 65
Lynn, 1st cong. ch. and so. m. c. 6,84; Central do. 24,86; 31 70
Lynnfield, 2d cong. ch. m. c. 6 00
Methuen, 1st do. and so. coll. and m. c. wh. cons. Mrs. JOSEPHINE D. EMERSON an H. M. 100 00
Salem, Tab. ch. and so. 345 60—711 60
Franklin co. Aux. So. L. Merriam, Tr.
Bernardston, Miss Martha L. Newcomb, wh. cons. WILLIE CAMPBELL, of Mendon, Ill., an H. M. 100 00
East Hawley, Cong. ch. and so. 14 00
Heath, 1st do. 18 00—132 00
Hampden co. Aux. So. J. C. Bridgman, Tr.
Indian Orchard, Cong. so. 18 00
Longmeadow, m. c. 20 00
Monson, Cong. ch. 85 00
North Wilbraham, A friend, 10 00
South Wilbraham, Cong. ch. 8 65
Springfield, Mrs. Mary C. Bemis, 50; 1st ch. 70,70; m. c. 70,50; Olivet ch. m. c. wh. with prev. dona. cons. Rev. GEORGE H. GOULD and J. M. SPOONER H. M. 34,25; 225 45
Westfield, 1st ch. 143; m. c. 57; 2d ch. 42; 242 00
West Springfield, m. c. 32 05—641 15
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, Prof. Aaron Walker, 50; L. H. 1; 51 00
Granby, A friend, 75
Goshen, Cong. ch. m. c. 15 00
East Hampton, Williston sem. miss. so. 3 00
Northampton, A. L. Williston, 30 00
South Hadley, 1st ch. Rev. R. Knight, 15; Mt. Holyoke fem. sem. teachers, 181,27; pupils, 153,07; (of wh. for Mrs. Ballantine's sch. India, 46,75; Miss Rice's do. Oroomiah, 46,25; Miss Ashley's do. Madura, 20,60; Miss Proctor's do. Aintab, 16; Rev. J. Clark's do. Bulgaria, 31; Zulu m. 18; Fuh-chau m. 18;) 334,34; 349 34
South Hadley Falls, 1st cong. ch. and so. 17 24—466 33
Middlesex co.
Charlestown, 1st cong. ch. and par. 14 17
Concord, Cong. ch. and so. 100 00
East Cambridge, Evan. do. m. c. 10 00
Fitchburg, T. Eaton, 5 00
Lowell, Kirk st. ch. (of wh. to constitute BENJAMIN F. SOUTHWORTH, of Benson, Vt., an H. M. by his brother, 100; S. L. Ward, wh. cons. Mrs. MARY F. WARD an H. M. 100;) 825; 1st cong. ch. and so. 170,85; 995 85
Needham, Cong. ch. and so. 7 00
Newton, Unknown, 2 00
Natick, Rev. D. Wight, 10 00
North Chelmsford, A friend, 5 00
Tewksbury, Cong. so. 91 00—1,243 02
Norfolk co.
Dedham, 1st ch. and so. coll. and m. c. 75 35
Dorchester, 2d cong. ch. gent. (of wh. fr. J. Tucker, Jr., to cons. STEPHEN TOLMAN, Jr., an H. M. 100; Lemuel Gulliver, wh. cons. Rev. EDWIN LEONARD, of Rochester, an H. M. 100;) 710; la. 448; m. c. 64; a friend, 1; 1,223 00
Foxboro', Cong. ch. and so. 36 55
Medway, Village ch. and so. wh. cons. AARON L. WHITE an H. M. 100 60
Roxbury, Eliot ch. and so. gent. (of wh. fr. Rev. A. C. Thompson, wh. cons. Miss SARAH E. THOMPSON, of East Windsor Hill, Ct. an H. M. 100;) 303,65; la. 68,35; m. c. 7,53; Vine st. ch. m. c. 31,65; 411 18
W. Roxbury, South evan. ch. and so. m. c. 43,54; A. E. 5; 48 54—1,895 22
Old Colony Aux. So.
Middleboro', Central cong. ch. 63,04; m. c. 28,70; 1st cong. ch. and so. 70,15; 161 89
Palestine Miss. So. E. Alden, Tr.
Weymouth, East, Cong. ch. 20; North par. Pilgrim ch. 24; 44 00
Plymouth co.
Kingston, A friend, 10 00
Worcester co. Central Asso. W. R. Hooper, Tr.
Globe Village, Rev. S. M. Plimpton, 25 00
Northboro', A friend, 10 00—35 00
Worcester co. South, W. C. Capron, Tr.
Sutton, Cong. ch. and so. 45,23; m. c. 24,77; 70 00
7,716 30
Edgartown, C. Coffin, 5 00
North Haverhill, Ms., and Plaistow, N. H., Cong. so. 10 00—15 00
7,731 30
Legacies.—Boston, Phœbe Winslow, by J. Huntington Wolcott and W. T. Eustis, Ex'rs, (prev. received, 1,000;) 2,475 00
Longmeadow, Louis C. White, by J. C. Bridgman, Tr. 200 00—2,675 00
10,406 30

RHODE ISLAND.

Kingston, Cong. ch. 2 13
Newport, A friend, 15 00
Providence, Richmond st. cong. ch. 319 98—337 11

CONNECTICUT.

Fairfield co. East, Aux. So.
Brookfield, Cong. ch. m. c. 21 00
Fairfield co. West, Aux. So. C. Marvin, Tr.
Fairfield, A. H. Kellogg, 10 00
Hartford co. Aux. So. A. G. Hammond, Agent.
East Hartford, A friend, 25 00
Farmington, A. Thomson, 30 00
Granby, Cong. ch. and so. 9 14
Hartford, Centre ch. m. c. 8 77
West Avon, Cong. ch. 6 31
Pequonnock, do. 2 00
81 22
Ded. paid for printing, 1 88—79 34
Hartford co. South, Aux. So. H. S. Ward, Tr.
Middletown, 1st cong. ch. and so. 59 66
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Colebrook, Cong. ch. and so. 26 00
Terryville, do. m. c. 5 00—31 00
Middlesex Asso. J. Marvin, Tr.
East Haddam, Rev. I. Parsons, 5 00
Middle Haddam, 1st cong. ch. and so. 5 00—10 00
New Haven City, Aux. So. F. T. Jarman, Agent.
New Haven, Yale college ch. 823; m. c. 5,55; Davenport ch. m. c. 4,13; united m. c. 13,47; Centre ch. a mem. 5; 851 15
New Haven co. West Conso. W. Atwater, Tr.
Waterbury, Mrs. R. W. Carter, which cons. CALVIN H. CARTER an H. M. 100; Union m. c. 36,38; 136 38

New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
East Lyme, Cong. ch. and so. 20 00
Groton Bank, do. 44 00—64 00
Tolland co. Aux. So. E. B. Preston, Tr.
Stafford Springs, G. M. Ives, 50 00
Windham co. Aux. So. G. Danielson, Tr.
Putnam, Mrs. W. 5 00
Scotland, Cong. ch. and so. 47,70; m. c. 24,51; 72 21
Willimantic, m. c. 35; la. benev. so. 5; 40 00—117 21
1,432 74

Legacies.—Hartford, Thomas S. Williams, by John C. Parsons, Ex'r, 1,000 00
2,432 74

NEW YORK.

New York City and Brooklyn, A. Merwin, Tr. (Of wh. fr. W. E. Dodge, Jr. 150: A. R. Wetmore, 100; A. O. Van Lennep, 35; J. E. Van Valkenburgh, 25; W. B. Yale, 50; S. Isham, 50; W. L. King, 250; S. 100; miss. ch. 40th st. 15; Harlem, pres. ch. wh. with prev. dona. cons. Rev. EZRA H. GILLETT an H. M. 13,39;) 873 26
Monroe co. and vic. E. Ely, Agent.
Barre Centre, Pres. ch. 9 00
Clarkson, Cong. ch. 7 12
Rochester, 1st pres. ch. 54 80—70 92
Oneida co. Aux. So. J. E. Warner, Tr.
Augusta, Cong. ch. 22 00
Camden, A lady, 5 00
Norwich, 1st cong. ch. wh. cons. WILLIAM R. CURTIS an H. M. 100 00
Utica, 1st pres. ch. 10 31
Westernville, Pres. ch. wh. cons. Miss CHARLOTTE S. WAGER an H. M. 100 00—237 31
1,181 49

Albany, 2d pres. ch. 720,50; 4th do. miss. so. 100; 820 50
Albion, Pres. ch. miss. so. 50 00
Amsterdam, Rev. A. L. Chapin and wife, 10 00
Binghamton, Rev. P. Lockwood and wife, 25 00
Burdette, Pres. ch. 33 00
Candor, Cong. ch. 25 00
Coventry, Rev. J. B. Hoyt, wh. cons. JOHN C. BLAKESLEE an H. M. 100 00
Florida, Pres. ch. 32 00
Geneseo, 1st do. 37 45
Governor's Island, Fort Columbus, G. Loomis, U. S. A. 8 00
Greene, Cong. ch. 15; Mrs. K. F. FARR, wh. with prev. dona. cons. her an H. M. 50; 65 00
Greenville, Pres. ch. m. c. 5 00
Havana, Pres. ch. 29 20
Haverstraw, Central pres. ch. 30 00
Kinderhook, Two ladies, 25 00
Lenox, Mrs. Lydia Hall, 10 00
Lewiston, Pres. ch. 10 00
Leyden, M. A. Lord, 2 00
Lumberland, 1st cong. ch. 1 05
Malden, Pres. ch. m. c. 22 00
Oakfield, Mrs. E. H. 2; Miss M. Holbrook, 10; 12 00
Pembroke, Pres. ch. 15 00
Perry, do. 33 39
Perry Centre, Cong. ch. and so. 27 04
Sherburne, Z. W. Elmore, wh. cons. Rev. CHARLES BARSTOW, of Smyrna, an H. M. 50 00
Troy, Nail factory, 15 00
Wading River, Cong. ch. 10 00
Watertown, W. Sage, 1 00
Windham Centre, Pres. ch. m. c. 3 85
Whitehall, 1st pres. ch. (of wh. fr. I. H. H. Parke, wh. with prev. dona. cons. I. HENRY PARKE an H. M. 30; M. J. Myers, wh. with prev. dona. cons CATHARINE W. MYERS an H. M. 25;) 108 78-1,616 26
2,797 75

Legacies.—Portville, Henry Dusenbury, by J. E. Dusenbury, Ex'r, 100 00
Springfield, B. Rathbun, div. 58 19—158 19
2,955 94

NEW JERSEY.

Beverly, Pres. ch. 15 95
Elizabeth, 2d do. 67 00
Mount Retirement, E. A. Stiles, wh. cons. JOHN STILES an H. M. 100 00
Newark, Central pres. ch. wh. cons. JONATHAN PIERSON an H. M. 100 00
Paterson, 2d pres. ch. a few friends, 15 00
Perth Amboy, Pres. ch. 40,55; unknown, 3; 43 55
Plainfield, 2d pres. ch. 66 00
West Milford, Pres. ch. 17 00—424 50

PENNSYLVANIA.

By Samuel Work, Agent.
East Hawley, Rev. H. Van H. 5 00
Germantown, Market square pres. ch. wh. with dona. fr. s. s. cons. Rev. ALFRED S. SNYDER an H. M. 45 00
Neshaminy, Pres. ch. 50 00
Philadelphia, Fem. so. for ed. of hea. youth, 100; an unworthy disciple, 10; J. D L. (of wh. for student in Bebek sem. 6;) 16; T. B. 10; Kenderton church, 5; Walnut st. ch. Rev. J. G. B. 5; Pine st. ch. m. c. 15,90; 161 90
Pittsfield, Beaverdam pres. ch. 4 00
Reading, Pres. ch. 51 37—317 27
Honesdale, Pres. ch. 184 25
Lewiston, F. I. Hoffman, 20 00
Philadelphia, M. K. Wetherill, 50 00
Ulysses, 1st pres. ch. 2 66
Wattsburg, do. 9 55—266 46
583 73

DELAWARE.

Wilmington, Hanover st. ch. 58 40

MARYLAND.

Board of For. Miss. in Ger. Ref. ch. Rev. Elias Heiner, D. D. Tr. 1,000 00

OHIO.

By G. L. Weed, Tr.
Ashley, Pres. ch. 3 00
College Hill, do. m. c. 12 00
Columbus, 2d do. m. c. 3 76
Jersey, m. c. 11 00
Lockwood, Pres. ch. 4 00
Marietta, H. B. S. 5 00
New Philadelphia, Pres. ch. 2 00
Newark, Benjamin Ells, by Rev. A. Duncan, avails of land, 50 00
Oxford, Teachers and pupils of Western Fem. sem. 78,11; bal. 5; 83 11
Paddy's Run, Cong. ch. a bal. 8 90
Walnut Hills, Lane sem. ch m. c. 3 00—185 77
Claridon, Indiv. and s. s. for sup. of a native pastor at Mandapasalie, India, 6 00
Columbus, 2d pres. ch. m. c. 4; Rev. B. Talbot, 10; 14 00
Defiance, W. A. Colby, 5 00
Greenwich Station, L. Mead, 5; A. M. M. 3; 8 00
Hartford, 1st cong. ch. 10 00
Medina, Mrs. D. King, 5 00
Richfield, Rev. H. Smith, 1 00
Rootstown, Gad Case, 100 00
Springfield, Cong. ch. 11 80
Willoughby, do. 15 00
Windham, m. c. 7; A. Jagger, 5; 12 00—187 80
373 67

Legacies.—Walnut Hills, Gabriel Tichenor, by Rev. D. H. Allen, Ex'r, (prev. rec'd, 600;) 400 00
773 57

INDIANA.

By G. L. Weed, Tr.

Clinton,	2 76	
Crawfordsville, Centre ch. m. c.	59 00	
Huntsville, Troy pres. ch.	3 75	
New Washington, Pisgah ch.	9 00	
Rockville, Pres. ch.	10 00	
Tiffany,	2 80	
Williamsport, Pres. ch.	6 75	—94 06
Indianapolis, 2d pres. ch. (of wh. fr. William S. Hubbard, wh. cons. WILLIAM H. HUBBARD an H. M. 100; E. J. Peck, 50; William N. Jackson, 50; wh. cons. THOMAS K. WILSON an H. M.)	327 00	
Plymouth, Pres. ch.	14 45	—341 45
		435 51

ILLINOIS.

By Rev. C. Clark.

Chicago, Olivet pres. ch. Rev. C. Clark and wife,	50 00	
Crystal Lake, Cong. ch.	11 33	
Knoxville, Pres. ch.	14 38	
Plymouth, Cong. ch.	10 00	
Ridgefield, Pres. ch. 7,03; JOSEPH C. BUTTON, prev. ack. wh. cons. him an H. M. 100;	7 03	—92 74
Batavia, Cong. ch.	32 00	
Bunker Hill, do.	20 00	
Chicago, 2d pres. ch.	289 29	
Elmwood, Cong. ch.	5 00	
Griggsville, do.	50 00	
Mendon, do.	15 00	
Monticello, Pres. ch.	88 00	
Princeton, A friend,	3 00	
Princeville, Young people's miss. so.	7 00	
Quincy, 1st cong. ch.	11 75	
Rockford, Teachers and pupils of Fem. sem. 180; 2d cong. ch. 95,61;	276 61	
Sandwich, Rev. HENRY BERGEN, wh. cons. him an H. M.	50 00	
Springfield, 2d pres. ch. 10; Mrs. E. B. for Zulu m. 1;	11 00	—858 65
		951 39

MICHIGAN.

Coldwater, Pres. ch.	3 12	
Detroit, Fort street pres. ch. to cons. Mrs. ANGUS MCKAY an H. M.	100 00	
Grand Rapids, Miss E. H. R.	2 00	
Grass Lake, Rev. M. G. and daughter,	2 00	
Raisin, 1st cong. ch.	10 00	
Sturgis, Pres. ch.	5 00	—122 12

WISCONSIN.

Beloit, 1st pres. ch.	47 45	
Berlin, do.	18 72	
Geneva, Pres. ch. W. M. 10; m. c. 4,25;	14 25	
Janesville, S. M. Brace,	4 00	
Milton, Cong. ch.	12 00	
Oconomowoc, do.	13 00	
Platteville, do. 15; Dr. Wood, 1,50;	16 50	
Summit, Pres. ch.	7 00	—132 92

IOWA.

Cedar Rapids, 1st pres. ch. m. c.	6 00	
Delphi, Rev. A. Jones and wife,	10 00	
Dubuque, Cong. ch.	22 67	
Kossuth, 1st pres. ch. m. c.	2 08	
Wayne, Rev. E. P. Smith, 1; D. C. Smith, 1;	2 00	—42 75

MINNESOTA.

Traverse de Sioux, Pres. ch.	4 00

OREGON.

Oregon City, 1st cong. ch. la. 5,35; Mrs. N. B. A. 3;	8 35

CALIFORNIA.

San Francisco, 1st cong. ch. m. c.	73 77

GULF SQUADRON.

An officer of the Bark Arthur,	3 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Amahlongwa, Zulu m. m. c.	12 50
Amanzimtote, Zulu m. m. c. 32,50; bal. of Jubilee contrib. 1;	33 50
Hamilton, C. W., N. D. Fisher,	50 00
Hazlewood, Dakota, m. c.	2 30
Montreal, Can. H. A. Nelson, 20; prem. 2,58; Geo. Childs, 10; prem. 1,29; J. Holliday, 5; prem. 64c.;	39 51
Shanghai, China, D. O. Vail, 200; A. L. Freeman, 100: J. H. Nichols, 25;	325 00
	462 81

MISSION SCHOOL ENTERPRISE.

RECEIVED IN JULY.

MAINE.—Bangor, Central ch. s. s. 30; New Gloucester, cong. ch. s. s. for school in Madura, 20: Yarmouth, cong. ch. s. s. 67,25;	117 25
NEW HAMPSHIRE.—New Castle, Cong. ch. s. s. 5; Pembroke, cong. ch. s. s. 18; Stoddard, 4,05; Walpole, cong. ch. s. s. 23,50;	50 55
VERMONT.—Franklin, Cong. ch. s. s. 5; Pomfret, s. s. dist. 3; East St. Johnsbury, 10;	18 00
MASSACHUSETTS.—Andover, West par. juv. miss. so. 30; Boston, Mt. Vernon s. s. for sup. of a girl in Miss Fisk's sch. Oroomiah, 18; Medford, little girls in s. s. by Dr. Perkins, 3,50; Newburyport, North ch. Children's So. of Cheerful Givers, 25; Salem, Crombie st. ch. s. s. for sch. in Madura, 25; Tabernacle ch. and so. 25; Springfield, South ch. infant class, for sup. of a boy in Mrs. Ballantine's school, 10,75; West Roxbury, South ch. and so. H. K.'s class, 1;	138 25
CONNECTICUT.—Cromwell, South ch. s. s. 17,34; West Meriden, 1st cong. ch. s. s. 1;	18 34
NEW YORK.—Brooklyn, Armstrong juv. miss. soc. 15; Burdette, pres. ch. s. s. for sch. under charge of Rev. O. Crane, 10,50; Franklin, cong. ch. inf. and s. s. 4,83; Haverstraw, pres. ch. s. s. 21,10; Lakeville, 1st pres. ch. 5; West Utica, mission sch. for Rev. H. Jessup's s. s. 25;	81 43
NEW JERSEY.—Newark, The Alabaster box, (s. s. collection,)	6 37
PENNSYLVANIA.—Germantown, Market eq. pres. ch. s. s. 10; Reading, pres. ch. s. s. 60; West Chester, pres. ch. s. s. 30;	100 00
OHIO.—Athens, s. s. for Rev. J. K. Greene, 10; Columbus, 2d pres. ch. s. s. for school at Palu, 6; Kinsman, pres. ch. s. s. for schs in Madura, 5; members of the s. s. and ch. for sch. in Adabazar, 10; Ruggles, juv. miss. so. for schs. in Madura, 11; Springfield, cong. ch. s. s. for catechist in India, 18;	60 00
ILLINOIS.—Crystal Lake, Cong. ch. s. s. 62c.; Jacksonville, Westminster ch. s. s. 15; Peoria, H. M. S. Walker, 50c.; E. S. Walker, 50c.;	16 62
MISSOURI.—St. Louis, Geo. West Warne,	6 85
OREGON.—Oregon city, 1st cong. ch.	2 80
CALIFORNIA.—Grass Valley, Cong. ch. s. s. for schs. in India,	25 00
	641 46

Donations received in July,	19,880 09
Legacies,	4,469 69
	$24,349 78

☞ TOTAL from September 1st, 1861, to July 31st, 1862, $256,788 02

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

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THE DAKOTA MISSION.

MERCIFUL PRESERVATION.

For several weeks past, the public papers have contained accounts of the uprising of the Dakota Indians against the whites, for reasons perhaps not yet fully understood, and the fearful scenes of massacre which have occurred. It has been announced that the missionaries of the Board, and their families, had been murdered, with others, and for a time there seemed every reason to suppose that at least a part of them had met a violent death. But after days of painful suspense, the unexpected and very gratifying intelligence is received that all are safe. The Lord has preserved them in the midst of fearful dangers, and there is much occasion for gratitude. For the present the mission is broken up, and the mission families have been stripped of everything which they possessed, but their lives are spared. It is very gratifying also to learn, contrary to reports which at one time were gaining currency, that the Christian Indians did not willingly participate in this uprising, but exerted themselves for the safety of the missionaries.

The following letter from Mr. Riggs, written with pencil, and dated "Sabbath evening, August 24, twelve miles back of Henderson, Minnesota," gives some account of their escape:

"I write this under very peculiar and unexpected circumstances. Doubtless, before it reaches you, the telegraph will have borne to you the sad intelligence of the uprising of the Dakotas, and you will be anxious to know of our safety. We have to bless God for our deliverance. Dr. Williamson's family, Mr. Cunningham's, and my own, are all safe, and have reached this point, where we have spent part of the Sabbath, together with some others,—in all, upwards of forty persons.

"We knew nothing of this intended rising certainly, until Monday evening last, when it was upon us. At first, when some of our people came in and reported its

commencement at the Lower Agency, I could not believe it. But within an hour or two we began to have unmistakable signs that the work of pillaging and stealing had commenced. Our people said they would stand by and protect our persons and property, but it was not long before it was manifest that they could not protect themselves, except by falling back into the current. Just at dusk my horses and little wagon were taken away from Mr. Pettijohn, who had them on the way down to our house. Other horses were stolen out of our stable and yard. The work of pillaging and breaking open the traders' stores commenced about dark, and all through the first part of the night, reports came to us that they were breaking into the stores and shooting the owners. About two o'clock in the morning of Tuesday, our people came in and said that they could not protect us; that the effort to do so would more endanger their own lives. All this time Indians were pouring down from the villages above us. Finally, about three o'clock, they persuaded us to flee, and helped us to get to a place of safety, as they said, on an island in the Minnesota. Some of our men remained to guard the mission houses, but were driven off in a few hours, and our homes were plundered. What was not taken, as they told us, was destroyed, so that we were left more destitute than after the fire of 1854. My wife put up and brought away a few things, but the clothes we had on are much worn by the travels of the week. We are all footsore and weary, and for myself, I have not been so nearly shoeless since I can remember. But we are glad to get away with our lives.

"While on the island, we were deprived of two horses, and had but one left, with a buggy. Fortunately for us, however, Mr. Hunter, with a part of Dr. Williamson's family, had escaped with a horse team, an ox-team, and some cattle, across the river. About noon, Tuesday, I was satisfied that every moment there was making our escape more doubtful. Accordingly we took our women and children, waded over from the island, and carried what few things we had up over the hill, where Mr. Hunter met us with a team. If we had not joined him we could not have been saved.

"We struck out into the prairie in a rain storm, and traveled about ten miles. The next day we still kept on and got entangled in swamps. Our provisions failed, and we stopped near a little wood and killed a young cow. That night the weather was fine, though the one before was rainy throughout. By Friday noon we had worked our way back to the old Lac-qui parle road, and found ourselves about sixteen miles above Fort Ridgely. Here Dr. Williamson, with his wife and sister, joined us. They had been driven off the day after we left.

Now was our real danger. Our company numbered forty-four persons—about a dozen men, one of whom had been shot and stabbed. We saw Indians pillaging houses, and heard that the settlers had all gone to Fort Ridgely. We concluded to drive in that night, and Mr. Hunter went forward, made his way in to the guard, and learned that they were in distress. The Indians had been fighting them for five days, and had burned many of their stables and out-buildings. They had five hundred women and children there, and the something over one hundred soldiers were worn out. The officer of the day advised that we should go out again on the prairie.

"Before Mr. Hunter returned to us we had come within a mile and a half of the fort, had seen a dead man by the wayside, and of course our company had become somewhat excited. We plunged out, as advised, and worked our way on until about three o'clock in the morning, when we stopped and rested the teams for an hour. At break of day we started again, and by the time we took our breakfast had reached the Henderson road, at a point about twelve miles from the

scene of war. So God delivered us. Saturday night we traveled on until ten o'clock, and stopped at a house from which the people had fled. Sabbath morning we came on four miles, when we met men on horse-back, who told us that six hundred soldiers had gone up by St. Peter. This gave us a feeling of security, and we stopped to rest and worship.

"P. S.—Monday noon. The families have all gone from this part of the country except some Germans. This is said to be the case from St. Peter, Mankato, Henderson, and all along the river. We are discussing what we shall do. I think I shall take my family to St. Anthony, and go myself with troops that are yet to be sent up. We seem to be in for an Indian war, and the Dakota mission is broken up for the present. We are desirous of freeing our Christian Indians if it can be done. Many of them wished to come away with us, but were not permitted to do so."

Another brief letter from Mr. Riggs announces his arrival at St. Paul, Minnesota, August 28. His family had stopped for a few days at Shakopee, "to recruit, wash and mend up." As he was himself anxious to return with the military expedition, as he says, "to deliver, if possible, our people," Gov. Ramsay had given him the chaplaincy, and he proposed starting on Monday, September 1.

NOBLE CONDUCT OF A CHRISTIAN INDIAN.

Besides these thus saved with the missionaries, another company of 62 persons,—20 men and 42 women and children,—who were supposed to have been killed, safely escaped from the scene of massacre, through the timely warning and under the advice and conduct of a member of the mission church, An-pe-tu-to-ke-co, or Other-day. Some account of this man was published in that portion of the Annual Report of the Board for 1859, relating to the Dakota mission, from which it appears that before his conversion he was a peculiarly abandoned and fierce savage, a terror to many.

On Monday, (August 18?) Mr. Goodell, superintendent of farms at Yellow Medicine, was informed by Other-day that the people were likely to be attacked. They soon had other evidence of danger, and learned that the soldiers at Red Wood had all been killed. "There was, for them, only one chance of escape, and that was as one to a thousand against them." They forded the river, and when, on the other side, Mr. Goodell proposed to go to the fort below, Other-day objected, and said if Mr. G. insisted, he must part with them. They must cross the country to Kandiyohi Lakes and Glencoe. This they did and escaped. Other-day arrived at St. Paul, August 26, after Mr. Goodell had been there and told the story. He received, as a St. Paul paper says, the congratulations of many citizens, and in the evening was introduced to a large audience assembled for the organization of a home guard. He stated that he was a Dakota Indian, born and reared in the midst of evil, without the knowledge of any good thing; but he had been instructed by Americans, had become acquainted with the Sacred Writings, and there learned his vileness. He had been a member of the church for several years, and his religion taught him what to do. When he heard of the trouble at the Lower Agency, knowing

that it was not in his power to prevent it, he thought the best thing he could do was to save the people of the Upper Agency. "With 54 men, women and children," he said, "without moccasins, without food, and without a blanket, I have arrived in the midst of a great people, and now my heart is glad. I attribute it to the mercy of the great Spirit." Rev. Mr. Mattocks, of St. Paul, writes: "Other-day says it was the gospel of Jesus that made him protect these settlers. He wrote his address in my study, and Rev. Mr. Pond translated it. It was a noble testimony to the gospel, and a large audience of citizens appreciated it. It has done more for missions than any event during the whole history of the Sioux mission. And Other-day is not alone; there are others of like noble spirit with himself."

THE PERA CHURCH.

Allusions have been made at different times during the past two years, in the publications of the Board, to difficulties existing between the Pera church and the missionaries at Constantinople, and it has long been a question whether a full statement of the case should be given in these publications. The opinion has prevailed, however, both at the Missionary House and with some, certainly, of the most judicious of the missionaries, that the time for making such a statement had not come. This was Dr. Dwight's opinion, as expressed a short time before his death. The strong hope has been, that the evil, which might be greatly aggravated by any such public notice, would soon cure itself; that mistaken and excited but beloved brethren of the church would see their error, regain right feeling and return to a right course of conduct. But so much of publicity has been given to the matter by them and their friends, both in Europe and the United States, and such entirely wrong motives for their reticence have been attributed to the officers of the Board, that it seems now necessary to present a concise statement.

The following passage occurs in the report of the Constantinople station, presented at the late annual meeting of the Mission to Western Turkey:

"The Pera church has indeed cut itself entirely loose from us, and in parting uttered words of reproach, hard to be heard from those for whose temporal and eternal good we have so long labored. Our hope is that, now they are gone, time may soften the bitterness of their feelings towards us, and bring them to a more just appreciation of their own course and ours, and that ere long the Spirit of God may revive true piety among them, and make them a people for his praise. We ask the brethren of the mission to unite their prayers with ours for them."

The church thus referred to was formed, by a harmonious separation from the original "First Church of Constantinople," in November, 1851, under very pleasing and encouraging circumstances. Small at the beginning, it has increased until now it numbers somewhat over one hundred members, under the pastoral care of Rev. Simon Eutujian, a graduate of

the mission seminary in Bebek. This organization was, for several years, a source of joy to the missionaries; who, interchanging services with the pastor, or assisting him at his request, frequently preached in his pulpit, and cultivated a fraternal Christian intercourse, without interfering in the discipline and government; in respect to which the full ecclesiastical rights of the pastor, "the Council of the Care-takers" (Standing Committee, or Session), and the church, were scrupulously regarded. The support of the pastor was, in part, from his people, and in part, from the treasury of the Board, until the beginning of 1860, when the people undertook to provide wholly for themselves. The letter in which they announced this purpose (Missionary Herald, April, 1860), breathed a delightful Christian spirit, and gave hope that an object sought by some had been given up, and that some personal alienations and difficulties had passed away. It is pleasant to recall such expressions as the following, which we may hope will again be heard from them, instead of the bitter complaints in which they have since indulged, without cause.

"Wherefore, reverend brethren, being assured that it has also been your most earnest desire, from the beginning, to see these young churches in a state of maturity—self-governed and self-supporting—we hasten to communicate to you the decision of our yearly meeting in reference to this matter.

"We wish also, on this occasion, to communicate to you, and through you to your Society, the assurance of our heartfelt gratitude and lasting appreciation of the kind aid which you have to this time rendered us, and which has made it easy for us to attain to our present happy position.

"We already taste the sweet and precious influences of the holy pastoral relation. The pastor is ours—we are his. He labors and plans for us, and we care and provide for him. Blessed relation!

"Finally, dear brethren, be assured that the cessation, in this respect, of our relations with you, does not look at all towards any separation in our holy bond of union; but the rather do we hope that, through the blessing of the Father of mercies, it will be the occasion of strengthening and increasing, more than ever, the strong bond of Christian love and brotherly affection between us.

"Receive this as the assurance of the lasting gratitude of [our] hearts."

A general reference to subsequent difficulties, and the chief subject of controversy, was made in the Herald for September, 1861, and in the last Annual Report of the Board. After the latter was issued, information was received of an appeal by the Pera church for foreign sympathy and aid, in a document which the missionaries declare to abound in erroneous representations of facts, but which itself furnishes sufficient evidence that the "yoke of bondage" and the denial of the "ecclesiastical rights" of the native brethren, of which it complains, consisted wholly in the "mission-policy" which they had failed to get the missionaries to depart from. Dr. Dwight, a few months before his death, thus presented the case in the English *News of the Churches:* "What is that mission-policy from which we have so per-

sistently declined to move 'even so much as a hair's breadth?' I answer in one word, that it is the principle of keeping under our own control missionary funds contributed in America, and put into our hands, as the responsible agents of the American churches, for prosecuting the missionary work in Turkey. The pastor of the Pera church has persisted in claiming that the native churches have a right to a voice in the disposal of these funds. We have conceded, even beyond our own views of propriety, for the sake of peace, that they should take part with us in our deliberations on the various means and agencies we use for the evangelization of Turkey; but most obviously we could not concede to them the right of voting in the disposal of our funds. This is the whole upshot of the matter."

Our missionaries in Turkey cannot expect to remain entirely free from such experience as the Apostles themselves met with in the churches which they gathered in the same lands, and which has ever attended the propagation of the gospel. The tendencies of depraved, and imperfectly sanctified human nature, are always and everywhere the same. False views of liberty also lead to inadmissible claims, where the different spheres of responsibility, and the diverse relations of the foreign missionary and the native minister and church, are not clearly seen. A special cause of the controversy which arose in Constantinople, is thus stated by Dr. Hamlin: "There has been a feeling of disappointment at the slow results of Protestantism. 'It should have lifted this little community right up to the level of Protestant England and America, as to wealth, enterprise, colleges, literature, etc. etc.' Instead of this, they see that any thing like this must be reached by a very long, painful, and slow process. 'The missionaries are to blame for all this. They have so managed as to keep us from direct access to the great fountains of progress, and we have had no proper share in the work. We can use the same money so as to produce some great and satisfactory result.'" Dr. Hamlin refers to some mistakes, which he thinks the missionaries made in conducting their intercourse with the native brethren, in which they "unwittingly gave just cause of offense." "This," he says, "we have freely acknowledged; but, I know not why, the brethren seem inexorable. Indeed, some go so far as to say that nothing short of entire equality in the control of employés and funds will ever satisfy them."

The missionaries have claimed no control over funds raised by the native churches. Since the Pera church assumed the support of its pastor, the mission has sought to exercise no authority over its operations; and, indeed, before that time, it had no power except only to determine whether, and how far, and on what basis, it should give pecuniary aid to the church. The claim of the pastor and other native brethren to share with the missionaries —the only authorized agents recognized by the Board in this office—in the disposal of the funds remitted by the Board, can never be conceded.

Whether the schism declared by the Pera church shall be perpetuated, depends, doubtless, first, on the degree in which divine grace is operative in the hearts of its pastor and members; and secondly, on the encouragement which may be given to them by Christian bodies, or individuals, in Europe

and America. If they are what in the past we have regarded them as being, and if they are not tempted to persevere in their mistaken course by the unwise countenance and money contributions of those who do not wish evil to the work of our missions in Turkey, we may hope that, in time, they will see their error and retrace their steps. The other three churches in Constantinople are in sympathy with the mission, and no other one of the more than fifty churches in Turkey seems inclined to follow the example of the Pera church.

THE MISSIONARY PRAYER.

THERE are many prayers in the Bible that breathe the true spirit of missions. Every prayer for "the peace of Jerusalem," for "the outpouring of the Holy Spirit," or to "the Lord of the harvest, that he would send forth laborers into his harvest," is, in a most important sense, a missionary prayer. It pleads for the upbuilding of God's kingdom, and for the ingathering of souls to Christ.

But especially is this true of our Lord's prayer—the prayer that he taught his disciples—the prayer of his composing and his appointing—the outline and germ of all prayer. This is not only *a* missionary prayer, but peculiarly and pre-eminently *the* missionary prayer of the Bible. More than any other, it breathes the true spirit of missions. More than any other, it pleads for the spread of the gospel, the diffusion of holiness, the glory of God in the salvation of men.

Not only does the entire spirit of this prayer aim at the advancement of Christ's kingdom, but three times, in three distinct petitions, it directs us to pray for the coming of that kingdom, *before we ask even for our daily bread.* Not that the latter is unimportant, or to be overlooked. It is not. We are expressly taught to pray for it; and as the special benediction of Christ to his people, it is promised, that "bread shall be given them, and their waters shall be sure;" and as he remembers the sparrows, and feeds the ravens when they cry, much more does he care for *our* need. But even before we may ask, "Give us this day our daily bread," we are taught, as a matter of far higher moment, to pray, "Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven!" And each of these forms is but a different expression of the same missionary desire—a different outpouring of the true missionary spirit.

Hallowed be thy name.—Where sin abounds God's name is not hallowed, but profaned; his attributes are despised, his worship neglected, and his altars overthrown to make way for idolatry and superstition. Now "the *name*" of God, is *God himself*, as revealed in his works and word, and especially in his character as "*our Father;*" so that the prayer is, that God, as a Father, may not only be every where known, but feared, and reverenced, and loved; that he may be sanctified in every heart, and honored and obeyed in every life; and that all may seek and find their happiness in him as their Father and portion. Never, till his name is thus

hallowed, can his kingdom come and his will be done, and the wide world be redeemed. Never, till then, will atheism, and infidelity, and error, and wickedness, come to an end, and superstition and idolatry be banished from the earth, and the only living and true God be acknowledged, and worshiped, and obeyed, by every one of our race.

Thy kingdom come.—Not the kingdom of God's *power;* that is already everywhere established and supreme;—but the kingdom of his *grace*, which is "righteousness, and peace, and joy in the Holy Ghost;"—the kingdom, whose head is Christ; its laws, his commandments; its spirit, benevolence; its progress, increasing holiness and happiness; its end, everlasting glory;—the kingdom, in which every subject is enlightened by the truth, penitent for sin, justified by faith, renewed and sanctified by the Spirit, adopted into God's family, made an heir of eternal life. For the coming of this kingdom we are to pray, till everywhere its doctrines are taught, its ordinances observed, its laws obeyed, and its spirit diffused, to the glory of God and the salvation of men.

Thy will be done on earth as it is in heaven.—Self-will, as opposed to God's will, was the first great cause of evil, and is now one of the chief forms of sinfulness in the world. It reigns in every unrenewed heart, and breaks out in every form of disobedience; in sins of omission and commission, of thought, and word, and deed; in whatever is offensive to God, or injurious to man. As opposed to all this, we are to pray that God's will may everywhere be recognized as supreme; that every human will may be brought into voluntary and perfect accordance with it; that all may know, and do, and submit, to whatever he wills and directs; believing what he reveals, because he reveals it; doing what he commands, because he commands it; and submitting to what he appoints, because he appoints it; and that this may be done on earth as it is in heaven,—cheerfully, universally, continually,—till the whole world shall become "perfect and complete in all the will of God."

Such are the three great petitions of the missionary prayer; all closely connected and mutually dependent, and each pleading for the conversion of the world to Christ. The great object of *desire*, is the glory of God—that his "name may be hallowed;" the great *means* to this end, the "coming of his kingdom;" and the full *evidence* and blessed *result* of its coming, that "his will be done on earth as it is in heaven!"

Is this prayer our prayer? In the sincerity and fullness of our hearts, *can* we and *do* we offer it? Looking up to God as a Father, reconciled through Christ, and so embracing in love all mankind as our brethren, that with them in view we can say, "*Our Father*," can we, and do we, even before asking for daily bread, send up habitually, in all the fullness of its meaning, the prayer, "*Hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven*"? If so, then, we shall

Feel the importance of missions. Wherever the gospel is not preached, we shall feel that it should be. Wherever it has not its intended and full power, we shall pray that it may have. Its success, as identified with God's

glory and man's welfare, will be the first and great thing in our thoughts, affections, plans and efforts. Far above all personal aims, far before any worldly object, we shall prize and seek first the kingdom of God and his righteousness. We shall, also,

Pray for the prosperity of missions. The coming of Christ's kingdom in its purity and power, will be the burden of our desires and supplications. In the closet, the family, the monthly concert, the public devotions of the sanctuary, our earnest prayer will be, that the Holy Spirit may be poured out continually—that Christ's kingdom may come, and his will be done on earth as it is in heaven. We shall, also,

Give for the extension of missions. "Will you lead us in prayer?" said the chairman of a missionary meeting to a venerable minister who was present. The latter, as he rose, began feeling in his pocket, as if for something to give, when the former, supposing he had been misunderstood, said, "I did not ask you to *contribute*, but to *pray*." "Yes, yes," was the reply, "I know it; but I cannot pray without *giving* too." And when a collector said to a poor widow, who had five children, "I will not ask anything from you; you are too poor to give:" "Poor as I am," she replied, "I wish to give a penny every week to the cause of that Savior, who has given me the hope of heaven." In the same spirit, we should *give* as well as pray for the establishment of Christ's kingdom, as but stewards of the manifold gifts of God, with his glory and our final account in view. We shall, also,

Do all in our power for the success of missions. First giving ourselves to the Lord, without which all our missionary gifts will fall short, we shall do what we can that others may be led to him. Acting on the great principle of the Bible, *that every Christian is a missionary in the sphere where God has placed him*, we shall live for the upbuilding of his kingdom as he gives opportunity. By heartfelt sympathy with the cause of Christ; by the light of a holy example; by personal effort and earnest prayer; in our own hearts, in the family, in the neighborhood, in the Sabbath school, in the church, throughout the land, to the ends of the earth; we shall do all in our power, that the wide world may be redeemed, and its kingdoms become the kingdoms of our Lord and his Christ, that he may reign forever and ever!

Let us ask for grace, that we may ever *pray* this missionary prayer, and ever *live* in accordance with its spirit. T. E.

ITEMS OF INTELLIGENCE.

Eastern Turkey.—In the Herald for December, 1861, a letter was published from Mr. Barnum, of Kharpoot, mentioning some of the measures of retrenchment adopted by the brethren of that station, and, among others, the dismissing from mission service of an old and highly valued helper, Haji Hagop. This helper, though poor, acquiesced cheerfully in the measure, and sought to support himself and his family in some other way. "His business has been almost wholly unproductive, yet he has manifested no anxiety, seemingly casting all his care upon the Lord, and making himself as useful as he could in spiritual things." Mr. Barnum

now writes, that he has received a letter from Utrecht, Holland, from an entire stranger, "interesting as illustrating the ways in which God, in his providence, cares for those who trust in him, and as a fine example of that Christian brotherhood, which is not shut up to friends, or sect, or country." The writer speaks of having read the account of such retrenchments, and especially of the dismission of Hagop, with deep grief. He had spoken with a few friends who were glad to help him, and he now proposed to send at once the amount of his salary for one year, that he might be again employed, expressing the "hope to continue this next year, if the Lord will." Mr. Barnum says (June 18): "I informed Haji Hagop yesterday of the provision which this kind brother had made for his return to our service, and translated the letter to him. His eyes filled with tears as I read, and he said, 'I believe this is from God. I have had no care or anxiety about myself, although in poverty, for I have cast all upon him.' To-day he has commenced active labor again, having started on a tour to look after some important matters in the eastern part of our field."

Mr. Pollard has been transferred from Arabkir to Erzroom, to which place he went with his family from Bitlis, after attending the annual meeting of the mission there. On his way he passed a Sabbath at Chevermeh, one of the out-stations of Erzroom, where he had an audience of about 80, morning and afternoon, crowding the little chapel. The Lord's supper was administered, five children were baptized, and Mr. P. was much gratified and encouraged by what he saw there and at another village near, (Heramik,) where there are about 60 Protestants, counting old and young. At Chevermeh there are 110, making at the two places 170, who are as sheep without a shepherd, and earnestly desire a preacher. The only native preacher at Erzroom was to be sent to spend some weeks with them. Mr. Pollard reached the latter place, June 13.

Central Turkey.—A letter from Mr. Morgan, dated July 5, announces the conviction, by the Adana Mejlis, of one of Mr. Coffing's murderers. The sentence of death must be issued from Constantinople. The other murderer, who escaped after being arrested, had not been again taken. Ahmet Pasha, the Governor of the Province, had been removed from office, and a new Governor sent, which would interfere with arrangements which had been made for his re-arrest, and occasion delay at least. The convicted assassin at last strenuously denied the truth of his own previous statements, respecting the Armenians who were at first accused by him and arrested, and there being no evidence against them they were released. The obvious efforts of Mr. Johnson, the United States consul at Beirut, and of Mr. Morgan, to secure not only the conviction of the guilty but the speedy acquittal and discharge of the innocent, had had a very happy effect on the minds of Armenians in the region, who had assured Mr. Morgan, that whenever he chose to send a preacher among them he would be received and listened to.

Syria.—A line from Mr. Jessup announces the safe arrival of Mr. and Mrs. Bird, on the 17th of July. They are at Abeih. Mr. Calhoun and some others of the mission are in feeble health, and Mr. Jessup refers feelingly to the reduced strength of the mission and asks, "Are there actually *no* young men preparing to come to Syria?"

Mahrattas.—Mr. Fairbank, of Wadale, reporting his field, July 1, for the previous quarter, states that there had been much sickness. Cholera of a malignant type had prevailed, and two members of the churches had died. In June, he held meetings and a communion season with each of the five churches under his care. Seven persons were received to church fellowship. The village schools are spoken

of as small but prosperous. It has been 'a hard year for Christians, the prices of grain being double what they were two years ago;' but Mr. Fairbank is carrying out a plan for securing regular contributions for three objects—Home Missions, the poor of the church, and sustaining the ordinances of the gospel among themselves. Collectors go every month to each member of the church, though only a part of them give.

MADURA.—Mr. Scudder, who now has charge of the Periaculum station, writes that the congregation had been sadly divided by a protracted case of litigation between the two deacons, one of whom had been excluded from the church. The case had been decided in court, but the ill feeling still continued, not confined to the individuals immediately interested. It was, however, subsiding. At Andipatti, eleven miles south of Periaculum, there is a small congregation, and a neat church has been erected, paid for in part by the contributions of Christians from Tinnevelly. At another village near this, Maniakarampatti, Mr. S. has his largest congregation, among a class of very poor people. He had recently administered the Lord's supper there, and expresses the wish, "that some American Christians could have sat down in that narrow, mud-walled house, with those poor Pariah worshipers, at the table of our common Lord."

MICRONESIA.—Rev. L. H. Gulick, now in California, writes that another Hawaiian missionary, Rev. Davida Kapali, is to be sent to Micronesia by the Hawaiian Missionary Society, to be supported by the Sabbath school of Rev. Mr. Lacy's church, San Francisco. The *Honolulu Friend*, of July 1, announces the sailing of the Morning Star, Capt. Gelett, from that port for Micronesia, June 19, taking Mrs. Sturges, of the Micronesia mission, and two Hawaiian laborers, Rev. D. Kapali and D. P. Aumai, with their wives.

LETTERS FROM THE MISSIONS.

Sandwich Islands.

GENERAL LETTER.

THE annual meeting of the Hawaiian Evangelical Association was held at Honolulu, commencing on the 21st of May. The General Letter speaks of deaths among the missionaries during the year, which have been already noticed in the Herald, and makes very grateful mention of the kind attentions of Mr. and Mrs. Bean, "Friends," from Iowa, to Mrs. Andrews during her sickness, and of other manifestations, by these "friends indeed," of cordial sympathy in the labors, joys and sorrows of the missionaries. The increase of necessary expenses in living at the Islands, in various respects, is spoken of, not as an evil, but as one of the evidences of advancing civilization.

The Churches.

Respecting the condition of the churches it is said:

The gospel continues to make steady progress; at one time like a swollen river, overflowing its banks; at another, like the same river in a season of drought, with reduced volume, flowing silently along. Last year we were rejoicing in extensive revivals of religion; now, from every quarter, we hear that the fervor of zeal has abated, the love of many has waxed cold, and many who seemed to be anxious inquirers appear to have abandoned their purpose to seek the Lord, and are absorbed in worldly pursuits. We have reason to believe, however, that much of the fruit we have gathered is good, such as will at last be received into the garner of our Lord.

The lines separating between those who love God and those who love him not are becoming more distinct, the battle between light and darkness more fierce; and the issue of the contest is not doubtful. As the forest tree, when buffeted by the storm, sends its roots

deeper, and becomes more securely fixed, so the opposition with which the church now contends is strengthening the cause of righteousness. We can remember when scarcely a native could be found who would refuse to admit the claims of the gospel; now, many advocate the doctrines of infidelity, and boldly reject the truth. In the legislative councils, they seek to overthrow the laws favoring temperance and moral purity, and in private, they scoff at all religion. This leads the godly to examine well their foundations, that they may be ever ready to give a reason for the hope that is in them. The Christian soldier finds he must 'keep his armor bright.

There is an increasing feeling of responsibility in our churches, not only to support the gospel at home, but also to send it abroad. Some of the churches have undertaken to sustain one or more missionaries in a foreign field. It is true that contributions, the past year, have not been as large as during the year previous; but this has arisen from the straitened condition of our commerce, and we expect an improvement in this respect with improvement in the pecuniary interests of the people. During the year, two new churches have been organized, one at Kaupo and the other in Koolau, both outposts of the Hana church, on Maui; and each is supplied with a native minister supported by the people. The gospel has free course throughout the Islands, and its purifying influences are gradually pervading the whole population.

Statistics.

The following table presents the more important statistics of the churches for the year, so far as reported.

	Stations.	Received on profession.	Received on certificate.	Total.	Dismissed.	Deceased.	Excluded.	Now in regular standing.	Children baptized.	Marriages.	Cash contributions.
Hawaii.	Hilo,	72	22	94	24	188	18	4,528	98	34	$3,600 00
	Waimea,	43	19	62	21	65	92	2,095	39	41	1,792 00
	Kohala,	81	17	98	32	30	11	969	35	42	1,193 71
	Kailua,	117	8	125	6	38	25	1,265	43	13	650 00
	Kealakekua,	45	14	59	15	50	16	1,161	35	20	1,181 00
	Kau,	.	.	.	.	.	.	.	.	.	.
Maui.	Hana,	.	.	.	.	.	.	.	.	.	.
	Kaupo,	.	.	.	.	.	.	.	.	.	.
	Koolau,	.	.	.	.	.	.	.	.	.	.
	Wailuku,	54	8	62	.	19	8	568	17	20	744 00
	Honuaula,	8	.	.	.	9	2	279	3	20	462 62
	Kaanapali,	.	.	.	.	.	.	.	.	.	.
	Lahainaluna,	.	.	.	.	.	.	.	.	.	.
	Lahaina,	.	.	.	.	.	.	.	.	.	.
Molokai,		8	3	11	5	23	10	995	11	15	657 37
Oahu.	Honolulu, 1st,	90	17	107	26	67	48	2,617	31	77	2,265 50
	Honolulu, 2d,	41	47	88	15	43	20	1,196	9	42	1,380 50
	Ewa,	11	4	15	2	9	1	317	12	21	225 00
	Waianae,	.	.	.	.	5	7	216	1	.	.
	Hauula,	.	1	1	13	4	19	262	3	13	745 80
	Waialua,	8	7	15	.	8	8	408	1	14	330 00
	Kaneohe,	18	2	20	4	16	15	420	5	14	500 00
Kauai.	Waimea,	22	6	28	2	15	22	430	6	15	110 00
	Koloa,	45	8	53	1	23	.	561	24	.	537 00
	Waioli,	32	5	37	3	19	6	450	24	.	448 73

Schools.

Since the death of the late President of the Board of Education, Mr. Armstrong, the want of an efficient head in this department, it is said, has resulted in diminished vigor among the common schools in some sections,

but in other places these schools are advancing. There is opposition to the school system. As the people are so generally able to read, and do read the Word of God, and to some extent other books and newspapers, "inquiry is awakened and thought stimulated; and it is not strange that Papists, infidels, and enemies of all righteousness, make common cause in the endeavor to overthrow the system." The number of schools in which English is taught is increasing, and there is much desire to acquire this language. The boarding school at Hilo, and the select school at Waioli, are mentioned as still important, and proper objects of Government patronage; and the hope is expressed that the Government will soon assume the responsibility of their support. "The seminary at Lahainaluna was never more prosperous, and never more highly valued," and the Oahu College "possesses the full confidence and high esteem of all classes." It is spoken of as "the brightest spot in the Islands, and the cheering hope of good things for the Pacific." The want of good family schools for girls is regretted.

Temporal Prospects—Mormonism—Romanism.

The sudden decline in the number of whale-ships visiting the Islands has in great measure deprived the people of a market for such articles as they had been accustomed to raise, and imposes on them the necessity of resorting to the cultivation of other things. Measures are in progress which it is expected will greatly increase the culture of sugar, rice, wheat, and other articles suitable for export.

The excitement occasioned by the recent visit of Mr. Gibson, a Mormon emissary from Utah, has now died away, and it is believed the influence of Mormonism is declining. But the vigor of the Papacy is unabated, its agents are wily and untiring, and "the result of the late election, for members of the national legislature, indicates progress of the system in obtaining political power."

Native Ministry.

The importance of raising up a native ministry is said to be deeply felt. The obstacles are still many, but progress has been made, and the ecclesiastical bodies are doing much to look up, encourage and train suitable men for the pastoral office. There are three candidates under the care of the Hawaiian Evangelical Association, and eight under that of the Presbytery of Maui and Molokai. One promising young man has recently been ordained as an evangelist, and is soon to sail for Micronesia, where he is to be supported by the Sabbath school of the First Congregational church at San Francisco. The Oahu Conference of Native Churches is found to be of value also, in its influence upon native pastors. "All the Associations or Presbyteries, by whichever name they may be called, are formed much on one basis, and have the same one object in view—the forming of what may be called nurseries for the infant Hawaiian churches. Although some take the name of Presbytery, and others that of Association, none of them are either strictly Presbyterian or strictly Congregational. Rigid denominational lines, as yet, find no place in the work here.

In concluding the General Letter it is said:

> The contest between righteousness and iniquity is growing closer and hotter. The lights and shadows, the trials and encouragements of missionary labor at these Islands, though of a different hue and form from those of former days, are none the less numerous and varied. The early heat of the work is past, and now the full summer heat is trying every nerve, and calling forth every energy, in order that the fruits of the past forty-two years may not be lost to this nation and to Christianity. Many dark spots might be mentioned, and many withering discouragements dwelt upon, but, blessed be our covenant-keeping God, there are also many things to call for our warmest gratitude and praise.

Shanghai Mission.—China.

TIENTSIN.

Letter from Mr. Blodget, March 31, 1862.

Mr. Blodget, when he wrote, had recently made a journey to the province of Shansi, for missionary exploration, to preach the gospel, and distribute scriptures and tracts, and with a view also, to the improvement of his health. He visited Tai-Yuen-foo, near the centre of the province, fifteen days' journey from Tientsin, and about the same distance from Si-ngan-foo, where he preached

openly to a crowd, sometimes troublesome in their eagerness for books. At Fun-cheu-foo, he says, the site of a Christian church is still pointed out, which belonged, it may be, to the converts of the Nestorian missionaries. Roman Catholics were found, native priests and others, but the number of these "is not as great here as in the region about Shanghai." Some extracts from the letter will interest the readers of the Herald.

Mongolians.

In the north of the province, near Tatung-foo, we overtook a company of Mongolians, who had come a journey of three months, on camels and horses, to pay their devotions on Woo-t'ai-san. Upon this mountain are some of the most celebrated Budhist monasteries in China. The party consisted of priests, men in private life, women and children. Probably one or more families were embraced in it. Six months are required for the journey and return. Few Chinese, I fancy, go so far to worship upon their own mountains as these strangers from "beyond the great wall."

Chinese is the universal language of the East. We must converse in this, not with Chinese only, but with Mongolians and Manchurians, with Russians also, and when we can do no better, with French and Italians. We saw several other companies of Mongolians, some going to this mountain, others going to Peking. At Chang-chia-ken they are quite numerous. There, however, they are obliged to reside without the great wall, in their own domain. They are a free, untamed people, having much less of pride and suspicion in their intercourse with foreigners than the Chinese. They have a strong antipathy, it is said, to the Chinese, and an equally strong friendly feeling toward the Russians. They are passionately fond of the horse, ride also upon camels, and rear sheep, cattle, horses and camels in great abundance. The Chinese are encroaching upon their territory, building towns and cities outside the great wall, and trafficking among them in furs, skins of sheep and cattle, silks, satins and tea. Bales of American drilling and of Manchester goods are carried upon the backs of camels from Peking, over the mountain passes into Mongolia.

There is a translation of the New Testament into Mongolian, made many years ago, by a missionary of the London Missionary Society, who was residing within the Russian Empire. He was expelled by the Emperor. At present the volume is distributed to the Mongolians by missionaries from this place, and there is no apparent obstacle to the sending of missionaries to them through this part of China.

Importance of Peking.

One of the results of my journey was to convince me of the great importance of Peking as a centre of influence in all this region. A wall of mountains compasses it on the north and north-west. Through these mountains are several passes, all centering in Peking, and leading out into the regions of Manchuria and Mongolia, as far as to the Russian possessions. This territory is indeed barren and uninteresting, as compared with that which lies between the same parallels of latitude in the United States. A journey from Philadelphia to Canada takes one through some of the most important parts of our country. A journey from Peking to the Russian frontier in the north-west, leads through pasture grounds and the Desert of Gobi. The route north-east, to the Sagalieu, is not so well explored. However, both of these regions, in their turn, have conquered China, and established a dynasty. The great roads of the western and southern provinces, which also centre in Peking, are more important. A great number of officials, of different grades, are constantly passing to and fro upon them, and what transpires in the capital is speedily communicated to distant parts.

As a mission station, Peking will also have the advantage of Tientsin in point

of climate. There is a very manifest rise in the land, as one recedes from the seaboard. The soil about Peking is dry and sandy; the mountains are near, and easy of access. I may mention here, that Dr. Lockhart will probably succeed in retaining, for the London mission, the premises he now occupies, and Mr. Edkins will seek to join him as soon as Mr. Lear can be left in charge of the place he now occupies at Tientsin.

Moral Death.

It is but little that I can write of such a journey as that from which I have just returned. The whole country is a moral wilderness. All is death. The stillness of the grave reigns everywhere. There is no fear of God, no love to him, no prayer or praise. There are seas of people, but in respect of fruit borne to God, they are also barren like the sea. Our brethren journeying in Western Asia, write of a few Protestants here, of Scripture reading there, of a church formed in this city, and another soon to be formed in that. Here, all is heathenism. Excepting the few Roman Catholics, there are none who bow at the name of Jesus. Those beacon lights of a pure faith which are discernible in Western Asia have not yet been kindled on these eastern shores. We wait for the torch-bearers of the gospel. Who will let his light shine in dark China?

Nestorian Mission.—Persia.

LETTER FROM MR. COAN, MAY 2, 1862.

The Russian Movement.

REFERENCE has been made in previous letters from Persia—specially in one from Mr. Labaree, published in the Herald for June, and one from Mr. Cochran, published in August—to the uneasiness of the Nestorians in their civil relations, and the movements of priests of the Greek church from Russia. The same matters are referred to in letters now received, written at different times and different places. Mr. Coan, whose letter is the earliest in date, writes from Oroomiah:

You have been informed in reference to the Russian movement here. As you may suppose, the excitement among this excitable people has been intense. Every eye has been, for many weeks, on the look-out for help from the north,—for the coming of their deliverers. Their hopes seem to be deferred; still they confidently expect the Russian Bishop and priests soon. Mar Shimon has been plied in vain for his sanction of the movement. Deacon Isaac stands firm to the faith of the gospel we preach; yet he, and all, would hail deliverance from oppressions so rank, even from Russia, could they obtain it without compromising their faith. As you will perceive, it has been a very delicate matter for us to do or say any thing in connection with this movement; and should it fall through, we shall doubtless be accused as the cause of the failure, and be studiously represented, by the enemies of the truth, as haters of the people, and desirous of keeping them down. In years past, the sainted dead have, as well as ourselves, in public ministrations, sometimes said that God was doubtless suffering them to be oppressed, in order to humble them and bring them to repentance; and we have often endeavored to point them to a pure faith in Christ, as the only panacea for all their woes, temporal and spiritual, urging them to seek first the kingdom of God and his righteousness. All these words, which at the time seemed to pass unheeded by the mass, are now brought forward to prove that we have no sympathy with them in their oppressions, but rather desire to see them suffer. Our helpers are, in many instances, sorely persecuted, simply for counseling moderation in their expectations; and the first lisp of discredit on their part is construed into treachery to the interests of the people, and they are frowned down. Some of our communicants have been driven from their villages, and efforts are made, in some places, to drive out our helpers. It is in vain to

reason with the people, for they are so possessed with this one idea, that they will listen to nothing except the hopes held out of freedom from oppression.

But Her Britannic Majesty's Consul General at Tabreez seems to have taken the alarm, lest the Christians of this province should throw themselves into the arms of Russia, and thus compromise English interests in the East. Accordingly, representations have been made to the authorities, showing that Russia has designs of an ulterior nature in reference to this province, and they also have taken the alarm, and are said to be sending that same detested Askar Ali Khan to look after the oppressions of the ryats. It is reported that very stringent orders have been given him not to allow the least oppression. He has orders, also, to punish severely all who have given their seals to the Russian paper, and will doubtless execute the latter order *con amore*. He is expected here hourly, and we shall see what we shall see.

You will readily perceive how distracting are all these influences, and how diverting from the great interests of the work here. In fact, ever since the return of Priest Sego, from Russia, last fall, (he has been a great agent in this business,) the people have been in a perfect ferment of excitement. Our congregations, it is true, have been generally full, but the word of God has seemed like the idle wind to the great mass. Yet there have been several additions to the company of believers, and Christians have grown in grace. As is natural—for such times try men's faith—there have been several cases of defection.

Letter from Mr. Shedd, May 7, 1862.

Mr. Shedd writes from Tabreez, where he was 'on mission business,' speaking of various matters 'as viewed from that standpoint.' His letter is long, and little more can be done here than to indicate the points upon which he touches, bearing upon the interests and prospects of missionary operations and of true Christianity in that portion of the world. It will be seen that there are signs of promise, sufficient, certainly, to encourage faith, and stimulate to prayer and effort.

Respecting the Russian movement, he says it is certain that a bishop and two or three priests are at Erivan, studying the Syriac language with a view of going to Oroomiah, and it is believed that the Grand Duke Constantine is a patron of the movement; but the jealous fears of the Persian Government have been awakened, as they see that 'having Russian priests at Oroomiah will be a very different thing from having French or American missionaries,' and they will prevent Russian influence and Russian religion from entering if they can. Indeed, "they would drive us all out if they could." According to present treaties, foreigners have nothing to do with the internal affairs of Persia; Russian priests can do nothing directly to relieve the oppressions of the Nestorians, but their influence may be powerful, acting upon the fears of Persia.

Through the representations of the English consul, and through fear of Russian influence, the Persian authorities now promise the fullest redress of abuses, and for a time, there may be reason to hope that the yoke upon the Nestorians will be somewhat lightened, but permanent redress is very improbable.

The political condition of Persia is such that no calculations can safely be based upon it. All is demoralization; the army is a rabble, and the national feeling apparently extinct. As to religious liberty, the nominally Christian sects recognized are the Armenian, Nestorian and Papal, and for Protestants to proselyte is illegal; but the fact that French Lazarists have the right to labor among Armenians opens the way for a Protestant claim of like privileges; and if Russian priests come, proselyting also, the way will be still more open. Persia must treat all Christian sects alike; and as Papists and Russians lead the way, Protestants may simply follow, claiming equality in the matter of toleration.

Not only Christian subjects, but the Mussulman peasantry, are grievously disaffected towards the Government. "Thousands of Mussulmans also are far more true to their faith in public than in private;" and many young men, especially, as they are falling more and more under European influence, express their disbelief in Mohammed as a prophet. Thus the way seems to be preparing for their reception of Christianity.

The number of Armenians at Tabreez is rapidly increasing, from year to year; because of facilities for trade, and because citizens of Tabreez pay no taxes. They have now two schools; one in the church-yard, under the eye of the Bishop, in which a department for girls has recently been opened. While "ten years ago there were not ten readers, now a quarter of the people can read." The other school has been started by a few of the more liberal and progressive men, aided by Dr. Cormick, a member of the Church of England. The principal teacher is a young man educated, after first visiting England, in the Malta College. He is not a religious man; is hostile to missionaries; "enough of a Protestant to discard many of the forms of his church, and enough of an infidel to lead those whose faith is loosened into worldliness and unbelief;" but his "school is far in advance of any other Armenian school in the region, and is well nigh Protestant," and "he may be used by the Lord in breaking up the soil in Persia." During the last Lent, the pupils all disregarded their fasts, and "the Armenians at Tabreez have become very lax in their religious observances." Many openly discard their church forms, and say the New Testament is enough; which, in most cases, is only an excuse for the neglect of all religion; but "opposition to Protestantism is unknown." There is, however, hardly anything of Protestant Christianity there,—"no Protestant worship except the official reading of prayers on the Sabbath, at the English consulate." Dr. Cormick is "an old friend of the missionaries." There are a few German and Swiss merchants, nominally Protestant, and a few persons, Armenians and Nestorians, who have had intercourse with American missionaries, and would be friendly. One man, a Jew by birth, but converted to Christianity, a former servant of Mr. Stoddard, now a merchant at Tabreez and an avowed Protestant, though having an Armenian wife and reckoned in their community, proposes to become the bookseller for the mission there; "for which business he seems very competent."

Mr. Shedd also learns, from various sources, that among Armenians in Russia, "the advance in liberal views and towards enlightenment, for the past few years, has been very encouraging," and says, "from all I can learn, the influence of the (Armenian) Catholicos, of bishops and of vartabeds, is greatly declining," both in Russia and Persia. He thinks the Armenian field at Tabreez, and in Persia generally, has now strong claims.

Letter from Mr. Rhea, June 12, 1862.

The Russians.

Writing something more than a month later, Mr. Rhea says:

Of the Russian movement we hear nothing. I think but little hope is now entertained, that either Russian priests or Russian officers will make their appearance soon, in Oroomiah. Those who deluded the people by specious promises, and thus initiated the movement, are now crest-fallen. The evangelical party, with two or three exceptions, have kept themselves entirely aloof from the affair. The only visible effect of the movement has been to stir up the authorities at Tabreez to *pretend* to redress the wrongs of the Christian subjects, knowing that their gross oppressions, and not any desire to worship the images of the Greek church, was the impelling motive in the minds of the Nestorians to give their seals, making themselves over to Russia.

Askar Khan, the chief of the Nestorian and Armenian subjects, has come on with orders for their relief, and stringent orders have been sent to the Governor and all the khans; yet these orders are as worthless as blank paper. There is no hearty desire for their execution, on the part either of those issuing or those receiving them. The fountain-head of Government, and all its branches, are corrupt. The King fleeces his high officers of state, and they, in turn, fleece the people, in order, by heavy bribes, to retain their places. These orders issued for the relief of the people, and the Bill of Rights granted them, are given, apparently, with no sincerity, but only to delude. Russian influence is dreaded, and the Government, by specious promises, wishes to get a paper signed and sealed by the leading men among the Nestorians, to the effect that their wrongs have all been redressed, and that they seek no foreign aid. With this paper the Government could silence Russia,

should she interfere in behalf of the Christian population. There is no hope from the Persian Government, as at present administered; but there is every reason to believe that if England would in earnest take up the matter, as she has done in Turkey, the most beneficent effects would be the result.

Meeting of Mountain Helpers.

Turning to the missionary work, Mr. Rhea makes some very interesting statements respecting a meeting of the helpers laboring in the 'mountain districts,' mostly outside of Persia, and within the bounds of the Turkish empire.

At Mr. Cobb's request, he being ill at the time, Mr. Labaree and myself attended the annual meeting of the mountain helpers, held in Gawar, and extending through parts of four days, from May 30 to June 2. There were helpers present from Gawar, Jeloo, Tekhoma, and Amadia. The exercises were opened each day with devotional services, for half an hour, and then the discussion of the subjects previously assigned was entered upon.

Carefully prepared papers were read on the various subjects, and then each was thoroughly discussed. The first subject considered was, "Hinderances to the work of evangelization in the mountains;" such as the wild and rugged nature of the field, deep snows and avalanches, superstition, opposition, and persecutions. Deacon Tamo, in speaking on the subject, admitted all the obstacles, but said: "I will bring them all to nought. For rough roads, we have legs and goats'-hair sandals; for deep snows, we have snow-shoes; for the darkness and the superstition of the people, we have the light of truth and the sword of the Spirit; and for persecution, we have God's promise of protection, and the firman of the Sultan in behalf of Protestants."

"The faithful pastor's duty to his flock," and "The means of securing helpers for the mountain districts," were also among the subjects fully discussed. Respecting another topic Mr. Rhea writes:

On the subject of Benevolence, the conclusions reached by the helpers were the following. 1. We regard the duty of giving to support the gospel just as binding as any other Christian duty. 2. We will hold regular monthly concerts for prayer and communicating missionary intelligence, and at such times the contribution box shall be circulated. 3. We will take up an annual collection in our congregations. 4. The proceeds of our contributions we will apply to the support of a mountain helper.

On Sabbath night we had an interesting concert. Stirring and eloquent addresses were made by some of the helpers, and, at the close, contributions were taken up to the amount of about $52.00, which, for those contributing, was a large sum. Among the offerings were a mare, an ox, a sheep, a goat, grain, jewelry, head-dresses, &c.

Forming a Protestant Community.

The question of the formation of a Protestant community in Gawar held an important place in the discussions. It was the unanimous opinion of the meeting, that in view of the unceasing opposition and hatred of the ecclesiastics, manifested toward the evangelical party, the persecutions they were called to endure, the vile treatment of their preachers, instigated by the Bishop, and the constant effort to drive them from the villages where they were located; and also in view of the constant temptation to a compromise of truth, and the exposure to the snare of pleasing men and not God, the time had come for the evangelical portion to avail themselves of the protection granted them by the Sultan, and declare themselves a body distinct and separate from that old man of corruption with which they have long kept up a nominal alliance. The seals of all the communicants in Gawar, with those of a few other firm friends, were given, and an application is soon to be made for their acknowledgment by the Porte.

The Meeting—The Mountain Work.

From this brief account it will be seen that the subjects discussed were of

the first importance, and the manner in which they were discussed fully evinced the decided talent of a number of the helpers, their eloquence and power as speakers, their independence of thought, and their deep interest in their work. With all the exercises—the devotional meetings and the Sabbath communion—it was in fact a rich spiritual festival, enjoyed with zest by all present; and I doubt not the brethren returned to their work more deeply impressed than ever with the range and solemnity of their duties as ministers, and their individual responsibility in regard to the great work of mountain evangelization.

Strong bonds of sympathy seemed to bind them together—there was no root of bitterness springing up to trouble them—and while they will doubtless suffer in some respects from their remoteness from their brethren in Oroomiah, and their isolation and solitariness during the winter, and from the lack of the superintending and sympathizing presence of a resident missionary among them, in other respects they will gain, particularly in the development of their own capabilities, and a sense of individual responsibility to the Lord of the harvest. We may hope they will rapidly become strong in the Lord and in the power of his might. Should the helpers now located in the mountains be able to retain their places, and weary not in well-doing, important results must follow, even an ingathering of precious souls before many years.

The Work on the Plain.

With reference to the work on the plain, I cannot but believe, notwithstanding hinderances and discouragements of various kinds, that there is real and steady progress towards the final consummation. Two or three years ago, all the converts met at the city for communion; now, only those residing in the city meet here, while the communion service has been transferred to a number of points all over the plain. In this step there has been an immense gain. With one or two exceptions, these services have been conducted with the utmost quietness and solemnity, and they are making a deep impression on the minds of the people. It remains that we make these occasions more and more seasons of special effort and prayer for the conversion of sinners and the awakening of the church. At almost every communion some are added to the church. Among them are found, sometimes, old, grey-headed men, once noted for their bigotry and the bitterness of their opposition to the truth; poor women, who, a few years ago, were in the deepest spiritual degradation; middle-aged men, who spent their youth in revelry and singing vile songs, but now sing the new song of redeeming love; and young persons, who received their first impressions in the Sabbath school.

Mission to Western Turkey.

PHILIPPOPOLIS.

LETTER FROM MR. CLARKE, AUGUST 6, 1862.

The Murder of Mr. Meriam.

THE account given in the last number of the Herald, of the circumstances attending the lamented death of Mr. Meriam, was furnished, mainly, by Mr. Crane, of Adrianople. Mr. Clarke, who was associated with Mr. Meriam at Philippopolis, has now forwarded a fuller statement of the facts, which should also be given to the public, as the case is one of much painful interest to all the friends of missions, and may perhaps afford hints of some importance to missionary travelers.

After speaking briefly of Mr. Meriam's journey, on his return from Constantinople, as far as Hermanli, which place he reached about noon on Thursday, July 3, Mr. Clarke writes:

Here they found a company hesitating whether to leave the village, on account of a band of robbers. This company consisted of a Turkish Cadi, with two talaccas, containing his harem and

attendants; Hadji Georgee, a merchant of this place, and a servant riding his horse; a Bulgarian student in one of the schools of Constantinople, dressed in uniform; Yanni, a Greek baker of Philippopolis, who was with Hadji Georgee, and their drivers. The robbers had followed them from Adrianople, and had said to individuals in the village, that they should rob the company whether they went on or remained.

The robbers, it seems, had a grudge against Hadji Georgee, who had a valuable horse, but especially against Gumish Gerdan, a wealthy Greek merchant of this city, living in Constantinople, who also was sending a valuable horse to this place. This company had asked the head-man of the village for guards, and had obtained one who was waiting for the post, and another who had come from Hasskeuy with a traveler. They wished, also, that men from the village should be armed and sent on at their expense; but the head-man said he had no authority to do this. He is an old man, but seemed ready to do all in his power for their safety. He advised them to wait until he could send to Hasskeuy and call for guards. Following his advice, they had decided to do so, and he was writing a letter to the Moodir of Hasskeuy, when Mr. Meriam came up. Hadji Georgee told him that they were delaying on account of robbers on the road and that the two guards were unwilling to accompany them, and therefore demanded a large present. Mr. Meriam's driver, who had proved himself a faithful man, thought the guards had exaggerated the danger in order to exact money, and Mr. Meriam, not hesitating to go on, said to them, "There are fifteen of us, armed. I have a revolver—the robbers will not dare to touch us." "Shall we take the guards," asked Hadji Georgee—"Yes," said Mr. Meriam, "all we can get." They started out, Mr. M's talacca being first, and followed in order by that of Hadji Georgee, those of the Cadi, and that of Alexander, the medical student. After starting, Mr. M. said to his wife that he regretted having fallen in with the company, thinking he would have been safer alone. They had passed the more dangerous part of the road, and were on the open plain, about two hours from Uzenjaova, when, about three o'clock, they saw an armed company of five men, riding at some distance before them, who they supposed were armed travelers. Just before this the guards went to Hadji Georgee and requested to be released; but he refused to release them until they should reach Uzenjaova. Some things appear as if these guards were in collusion with the robbers. At the time the robbers turned about, the guard were riding a little before the first talacca. They separated as the robbers came up, allowed them to pass between them, and immediately fled to Uzenjaova. At first the robbers passed two talaccas, took the two horses, and commanded the Cadi and Alexander to remain where they were. The drivers of the first two talaccas whipped up their horses as the robbers passed, and gained considerable ground while they were taking possession of the horses. The latter then gave chase, saying: "Let's shoot the Giaours," and firing from a distance into both talaccas. By these shots, Yanni, the baker, was killed, Hadji Georgee wounded in the back of the neck, and their driver in the back. The latter died a few days after reaching Philippopolis. A trunk and box, at the back of Mr. Meriam's talacca, protected them from shots from the rear, but the covering of the wagon was pierced by many bullets.

After they had continued firing for a short time, Mr. Meriam, who was sitting by the side of the driver, wishing to intimidate the robbers, fired four shots towards them without taking aim, stretching out his arm at the side of the talacca. (Mrs. M. however, said she was sure he did not fire at all.) The robbers finding that they were approach-

ing Uzenjaova, shot the left horse, who fell, and suddenly stopped the talacca, which was turned around at right angles to the road, and thus brought the riders facing the robbers. Mr. Meriam, that he might not endanger his wife, sprang from the carriage, saying, 'What are you doing?' but almost immediately, throwing up his arms, he fell, pierced in the right side by two balls. The driver thinks these wounds were received while he was yet in the talacca. The assassin immediately seized him by the hair, and raising the head from the ground, violently threw it down again, and then stamped upon the face.

Mrs. Meriam, who had been unable to see what was taking place, on learning that her husband had fallen, immediately got out and went to him. He raised his eyes to her and gasped. She went to the talacca for water, but on returning again, his spirit had departed. She found a robber in the talacca, searching their things, and as she asked for water he said, "Money, money we want." The trunk and other things were emptied on the ground, the contents searched, and Mrs. Meriam's gold watch taken. Mr. Meriam's watch and pistol were also taken from his body, but his purses, containing a few dollars of money, were not touched. As the robbers left, Mrs. M. said to one of them, "See what you have done. He loved the Osmanlees, and wished to do them good." "Why did you run away then?" he replied, and left, saying that they should again return to search for money.

Not finding so much money as they expected, they threatened Hadji Georgee, holding the sword to his throat. He begged for his life, kissing their hands. Nothing was taken from the Cadi, to whom the robbers only said, "We want nothing of you, you may go on;—we only rob the Giaours." They then asked him whether the medical student, who wore a soldier's dress, was a Turk or a Giaour, and on learning that he was a Christian, they robbed him of the small amount of money he had with him.

Mrs. Meriam's Journey with the Body.

The fearful tragedy by which Mrs. Meriam was deprived of her husband and protector, did not take away her presence of mind. Placing her child on the ground, (where she quietly amused herself amid the fearful realities around,) with the assistance of her Bulgarian girl she carefully collected and packed all the scattered papers and other articles, and then sat down to watch the dead body. The rest of the company had gone on to Uzenjaova, and she was left alone, with a few Turkish guards who had come from the village. They told her to leave the body, which they would take care of, and go on to Uzenjaova. She refused, and assured them that if the body were left there she should spend the night with it. After a time the Moodir of Hasskeuy, who had arrived at the village, sent out a conveyance by which she was taken to the khan, with her lifeless treasure.

That night she remained, with her child, in the same little room with her husband's remains. The Moodir came in to see her, and was much overcome at the sight of the widowed mother and her child watching by the beloved corpse. He procured what was necessary for their comfort, and took a deposition of the wounds, circumstances, &c. She requested him to telegraph to me. He telegraphed to the Governor, supposing that the information would reach me. The next morning, July 4th, the Moodir procured a talacca for her and another for the dead body; but she, seeing that the wounded driver of Philippopolis must be left uncared for at Uzenjaova if she had two talaccas, gave up her own, and placed the child in charge of her girl in another, while she rode by the side of the body. At the close of the first day the driver promised to start at midnight, and Mrs. Meriam

remained with her child near the talacca of her husband, in the open air, anxiously waiting for the company to start, and constantly listening for the footsteps of coming friends, who she had no doubt would hasten to her on the receipt of the telegram. Daylight came before the slow moving drivers could be induced to start, and no friends came.

From the fearful time when her husband had fallen, through all that day, she shed no tears. Special strength seemed to have been given to sustain her under the blow. But a little circumstance occurred on the second night, which brought to her afresh the fact that she was alone among selfish strangers, and she found relief in weeping.

During the second day she wept much. The extreme heat had caused the commencement of decomposition in the body, but still she clung to the remains, with a woman's devotion. Two hours from Philippopolis she prevailed on a Bulgarian boy to ride forward and inform us. He came a little before eleven o'clock, bringing me the first news of the murder, and I had only time to meet her just outside of the city. Her anxious face showed the suffering through which she had passed, but her first thoughts were for her husband, and her first request, that immediate preparation might be made for the burial. When the dead body had been brought into the yard and the door closed, she seemed to feel a relief from the terrible pressure which had been weighing upon her, in the thought that she was now among friends who would care for it.

Immediate preparations were made, and the body was buried on that, Saturday, evening. Much sympathy seems to have been manifested by the people; the Austrian, Greek and French Consuls tendered any assistance they could afford, the first, especially, giving efficient aid; and the Bulgarian churches were kindly offered for the services, though, under the circumstances, the offer could not be accepted.

Mrs. Meriam, so graciously supported through these trying scenes, survived her husband but a short time. Notice of her death will be found on another page.

Inferences from the Facts of this Case.

Mr. Clarke says:

From facts brought to light on the examination of those who were in company with our murdered brother, and of the officials of the neighboring villages, it seems evident with reference to him,

1. That the robbers had no knowledge that he was in the company, and had planned the robbery only of the others, viz. rayahs (Christian subjects of the Porte).

2. Had he been alone, they probably would not have made any attack upon him.

3. Had he immediately given himself up to them, or had he not fired upon them, he would probably not have been murdered.

4. The *having* of pistols, oftener perhaps than their use, may be a protection against one or two robbers, by intimidating them, but not against a large company armed with guns.

5. This fearful occurrence does not necessarily imply that missionaries are in great danger while traveling.

Mr. Meriam as a Missionary.

Respecting the missionary life of the brother thus suddenly removed from his work, Mr. Clarke writes:

From the time of his decision to become a foreign missionary he never wavered. It was the plan of his life, to the carrying out of which he devoted all his energies. Commencing the language with a will, he was soon able to communicate in it readily, and with a degree of accuracy which surprised those who had been accustomed to use it from childhood. He was judicious and decided in forming, and energetic and persevering in carrying out his plans. Through the many discouragements and trials incident to the formation of a new station, he was at times oppressed, but his

heart never wavered. Even his discouragements were seldom mentioned except at the throne of grace. His dignified, earnest character; his courtesy and readiness to aid, by every means in his power, even the humblest; combined with a cultivated, discriminating mind, won him many friends. He gratuitously supplied hundreds with medicine during the first three months of the year,—of which he kept a record,—and many now speak of him with affection and gratitude. He had also won the esteem of the highest even among the Turkish teachers, priests and officials, who often called to converse with him. On every opportunity when he could introduce it, the gospel was his theme. He gloried in the cross of Christ. As a brother missionary he was courteous, kind and yielding; ever ready to give advice and sympathy when sought, but never obtrusive. We all looked to him as a friend and counselor, and regarded him as one who would long be an efficient and useful laborer among the different nationalities of Turkey. And though God has called him to a higher sphere, he is still allowing him, by his death and the manner of it, to preach far more widely than he could have done by his life.

Thousands, by this event, are being led to inquire as to the object of missionary labor in Turkey. The day after his burial, six of the leading Bulgarians of the city, including their chief teacher, called to express their sympathy, and spoke of him as a sacrifice for the good of others. This is widely felt. The sympathy shown through the sickness and death of Mrs. Meriam, and the interest manifested in the little orphan Mary, who remains with us, prove that there is meaning in their words.

God's plan was not ours. To us this event has brought overwhelming sorrow, but we know that he has done it for his own glory, and we would trust in Him. We lean much on the sympathy of the many Christian friends, who deeply share with us this grief, but we would rest our hope on and seek strength from Him who is able to save unto the uttermost—the All Wise and Ever Present.

Statements are made by Mr. Clarke in regard to the inefficiency and apparent indifference of Turkish officers, as to any effort for the arrest and punishment of the murderers, which are by no means to their credit. Mr. Blunt, the English Vice Consul at Adrianople, was most kindly doing all in his power. His exertions, with those of other officials, English and American, and of the missionaries, were stimulating the authorities to some effort, and it was hoped would ultimately secure the administration of justice. In this way,—through the agency of foreign Governments,—many were hoping that the death of our brother would be for the good —the safety—of others.

MISCELLANIES.

Christian Hawaiians in California and the Digger Indians.

Sandwich Islands papers contain the following very interesting extract from a recent letter from Mr. Gulick, a son of Rev. Peter J. Gulick, of the Sandwich Islands mission. The editor of the *Pacific Commercial Advertiser* well says, in introducing the extract: "We frequently hear the taunt from foreigners, that these islanders have no religion but sensuality; that they are a race of hypocrites, &c. Let such as are unwilling to credit them with honest intentions in their Christian profession, read the following testimony respecting Hawaiians in a foreign country, and in localities where religion and morals are at a discount. Though abiding in a community where the Sabbath is almost unknown, these redeemed savages let their light shine, and show to their more civilized and refined (?) neighbors that the teachings which they have received from their missionary pastors have not been lost to them." Mr. Gulick writes:

"I found here twenty-four Kanakas,

principally Hawaiians, and two from the South Seas, two Hawaiian women, three Indian women, of the 'Digger' race, and four half Indian children. At this I was not surprised. But I was not prepared to find two of the Indian women speaking Hawaiian very correctly, all of them dressing neatly, cutting, washing and ironing their own and their husbands' and children's clothes; to find one of them reading the Hawaiian Bible very intelligently, as does also the oldest child, a girl of eight or ten years; to find two of these 'Digger' women taking part in prayer meetings, expressing regrets at their former ignorance, and pity for their ignorant relatives; and to find them all desirous to learn more. I was not prepared to find one of the best of their dwelling houses set apart exclusively for religious worship — floored, seated with backless benches, with a table at one end for the speaker; to find the natives holding early morning and evening meetings every week day, besides seven district meetings on Sunday, and one Thursday afternoon meeting; and to find that, for a few weeks past, they have kept up an afternoon singing school. Most of their dwelling houses are quite rough, but Kenao, perhaps the most substantial Hawaiian Christian in California, I found living in a neat little clapboard house, put up by himself, painted outside and in, and two of the rooms neatly papered. I have not found a more interesting community since coming to California. Two of the Indian women speak Hawaiian altogether. One of them reads it with considerable ease and correctness, joins in the singing, takes part in the prayer meetings, and prays in secret. She has just been taken down with the small pox. I shall earnestly plead that she may not be taken away now. She is the mother of three bright children, one now at Hilo, Sandwich Islands. The eldest child, a girl of eight or ten years, is also a good reader. She is fast recovering from the small pox, and acts like a well behaved and thoughtful girl. My heart has been touched by her patience under suffering. They have put a stop to drunkenness among themselves, sending off those who would drink and steal. They tell me that after due deliberation they voted to raise $500 for a new church, and that it is to be accomplished within this year. After some hesitation as to whether to contribute any thing for missionary purposes till they had raised the $500 for their church, they finally voted, before I arrived, to take up a contribution every monthly concert."

Madagascar.

In the *News of the Churches*, for August, it is stated: "There is the most cheering intelligence from Mr. Ellis and the missionaries of the London Society, who have arrived in Madagascar. They are everywhere received with joy by groups of native Christians, and are also shown high respect by the King and government. The King has set apart eleven houses in the capital for Christian worship. The Romanist missionaries receive little welcome. Many new and touching facts are brought to light of the sufferings and perseverance of the converts in past years."

The Evening Star.

A few years since, the children of the East, in the United States, built their mission ship, "The Morning Star." That vessel goes every year, with supplies, &c., from the Sandwich Islands to the Micronesia mission stations. But now the missionaries want a smaller vessel to take them about among the different islands, of the Gilbert group especially, where Mr. Bingham is, and the children of the West, in California, are going to build it, and call it "The Evening Star." At least, such a project is on foot, and it is presumed it will be carried out. A circular has been prepared at San Francisco, and sent to the Sabbath schools in California, with proposals for a children's joint stock company to build such a vessel. The "Board of Directors" consists of pastors and others connected with churches of several denominations—Methodist, Baptist, Presbyterian, Congregationalist, and Episcopal—and the circular contains a recommendation from pastors, which "heartily commends" the object to all, "without distinction of denomination." Dr. J. T. McLean, of the Methodist Episcopal Church, is President of the Board,

and Dr. Gulick, of the Micronesia mission, now in California, seeking a recovery of health, is Secretary. A sample of a neat certificate to be given to all stockholders accompanies the circular. The vessel is to be of from fifteen to twenty tons burden, and is expected to cost about $2,500, which is divided into 10,000 shares, of twenty-five cents each. All success to the enterprise, and many happy results, to the young builders as well as the mission!

Diligent in Business.

Mr. Coan, of Hilo, Sandwich Islands, in his last station report, presented at the recent meeting of the Hawaiian Evangelical Association, says: "Two days previous to leaving Hilo for the present meeting, the pastor lectured on the last chapter of the Revelation. This was the close of a series of lectures embracing every chapter and verse in the Bible, and extending through several years. To the pastor, the exercise has been a delightful and profitable one, and we hope, through grace, it has blessed others also.

"During our ministrations at Hilo, we have also delivered a series of lectures on the Pilgrim's Progress, another on Papacy, a third on Church History, and a fourth on Moral Philosophy, besides the 'Ai oka la,' and 10,000 other lectures and sermons, on almost every doctrinal and practical theme. Very many hours and days are also spent in visiting the sick, and in preaching the gospel from house to house, in prisons, and by the wayside. No reasonable efforts are spared in looking after schools, in endeavoring to guide children and youth in paths of peace, and in distributing books, tracts and papers among the people."

Deaths.

Mrs. Meriam. — The murder of Mr. Meriam, has been the apparent cause of the death also of his estimable wife. She was remarkably sustained through all the excitement of the scene, and the anxiety, care, watching and weariness of the two following days, when she was left to make her way, with the body of her husband and without suitable assistance, to her home. But it was too severe a tax upon mind and body, and was followed by premature confinement, by fever, and death. Her husband was killed on Thursday, July 3; she reached Philippopolis with the body on Saturday, the 5th, and died on Friday, the 25th of the same month.

Mrs. Meriam, (Susan Dimond,) was born at Boston, Mass., August 10, 1830. She was early left an orphan, but found a home with friends at Cambridgeport, where she united with the Congregational church, Rev. W. A. Stearns, pastor, in 1846, and where she was greatly beloved for her many excellencies as a woman and a Christian. In recommending her for appointment to the missionary work, Dr. Stearns spoke of her as "the person whom, of all the women he knew, he should select as the most promising for that work." She was married to Mr. Meriam, September 1, 1858, went with him to his field abroad, and has thus early followed him, we doubt not, to the rewards and blessedness of heaven. Mr. Clarke, who was associated with them at Philippopolis, writes of her: "She was a tender and affectionate wife and mother. She leaned upon her husband with more than usual affection and confidence. In everything she sought his advice, and lived in and for him; but she had first given herself to the Savior, and she wished to labor for his sake. Her home duties, and the difficulty of finding access to females speaking the Turkish language, prevented her from accomplishing all she would have been glad to do. But her heart was in the work, and even after her husband's murder she expressed her desire to do all in her power for it. Upon her sick bed she was unable to communicate much respecting her feelings, but she spoke of Christ as her only hope—her all. She, too, has gone to her reward, leaving her little daughter to the prayers of the church and the care of the Savior, to whom she had, in our little chapel, heartily consecrated her."

Rev. G. W. Dunmore.—Major Pomeroy, of the regiment with which Mr. Dunmore was connected, has furnished for the *Independent* the following notice. "Rev. George W. Dunmore, late missionary to Turkey, was elected chaplain of the 1st

regiment of Wisconsin cavalry, at Kenosha, Wisconsin, early in March last, and joined the regiment immediately. He remained constantly with us in barracks at St. Louis, and in all our severe campaigning in South-east Missouri and North-east Arkansas, until killed in battle at St. Anguille Ferry, 33 miles north of Helena, Arkansas, on Sunday, August 3, at sunrise. A detachment of 132 men, with a large train, was surprised by 600 Texans. The chaplain had not yet risen. At the rush of the horsemen into camp he jumped up and began firing, but had not discharged more than two or three shots from his revolver, when he received a bullet in the forehead, and fell dead where he stood. Probably no regiment in the service had a chaplain who worked harder or more faithfully for the well-being of the soldier; and certainly no chaplain could be more respected and esteemed by all, from private to field-officer. Whenever present with my battalion, he rode with me on the march, and slept and ate with me in camp; and it is saying little to say that he was a genial companion, a warm friend, and a noble man."

Mr. Dunmore was born at Rush, Susquehanna Co., Pennsylvania, on the 5th of October, 1820. He was hopefully converted at Elmira, New York, where he then resided, in 1839, and united with the First Presbyterian church of that place, in the spring of 1840. From a desire to preach the gospel, he commenced a course of study; graduated from the New York University in 1846; spent two years in the Union Theological Seminary and then one year at Bangor, where he graduated in 1849, having had the missionary work in view during nearly his whole course of study. He was ordained at Bangor, in February, 1850, was married to Miss Susan Wheeler, of Brewer, Maine, Nov. 28, of the same year, and sailed from Boston two weeks later, Dec. 12, for Western Asia, to commence a station at Diarbekir, in what was then called the Assyria field. In 1854, he was transferred to Arabkir, and subsequently labored at Kharpoot and Erzroom. In 1856, ill health constrained his wife to return to her native land, and as she was still unable to resume her missionary work, in 1861 he was, at his own request, released from his connection with the Board, and came, also, to the United States.

Mrs. Willey. — Intelligence has been received, indirectly, of the death of Mrs. Annie S. Willey, wife of Rev. Worcester Willey, of the former Cherokee mission. She died, it is stated, after a lingering and painful illness, on the 27th of January last. Mr. and Mrs. Willey were still among the Cherokees, but intercourse has long been so interrupted that no direct communications have been received.

Katy Burnell.—Mr. and Mrs. Burnell, of the Madura mission, have been deeply afflicted by the death of their only daughter, Katy, aged seven years. She died after a brief illness, on the 13th of June.

Embarkation.

Rev. Justin Perkins, D. D., of the Nestorian mission, sailed from Boston, August 20, for Liverpool, returning to his field.

DONATIONS.

RECEIVED IN AUGUST.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Brunswick, Rev. Dr. Adams,	50 00	
Cumberland,	25 50	
Gorham, Ch.	112 92	
Lewiston, A. D. Lockwood, which cons. Wells W. Ayer an H. M. 100; Pine st. cong. ch. 25;	125 00	
New Gloucester,	1 00	
Portland, High street ch. and so. 501,63; 3d cong. church and so. 280,50; m. c. 32,50; State st. ch. m. c. 73,89; a friend, 5; 2d par. miss. cir. 20;	913 52	
Saccarappa, J. Haskins,	5 00	
Waterford,	73 79	
West Gorham,	50 00	1,356 73
Franklin co. Aux. So. Rev. I. Rogers, Tr.		
Farmington, m. c. 4,71; a lady, 5;		9 71
Lincoln co. Aux. So.		
Bath, Winter st. cong. so. m. c.	50 00	
Boothbay Harbor,	10 00	
New Castle, 2d cong. ch.	30 39	
Topsham, Cong. ch.	20 00	
Rockland, do.	40 00	
Washington, C. Starett,	10 00	160 39
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, Central ch. 24; Hanover st. ch. 25;		49 00
York Conf. of Chs. Rev. G. W. Cressey, Tr.		
Biddeford, 2d cong. ch. 13; 1st ch. 10,10;	23 10	
Buxton, North cong.	14 50	
Limington, A friend,	10 00	
Sanford, South cong. ch.	3 00	
Wells, 1st cong. so. 24,05; 2d do. 36;	60 05	

York, 1st cong. so. 48,83; m. c. 28,57; prem. on demand note, 70c.; 78 10—188 75

1,764 58

Andover, 10 00
Ashland, D. N. Rogers, 5 00
Gilead, W. W. Chapman, 5 00
Pembroke, 10 00
Rockport, Ch. 10 00
Skowhegan, Rev. T. S. Goodwin, 5 00
St. Stephens, N. B., Cong. ch. and so. m. c. 180 54
Stockton, 1st cong. ch. and so. which cons. Rev. HIRAM HOUSTON an H. M. 60; S. A. Stowers, 25; 85 00
J. L. of P. 15 00—325 54

2,090 12

Legacies.—Bucksport, Miss Lydia Buck, by Henry Darling, Ex'r, 200 00

2,290 12

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.
Alstead, Cong. ch. and so. 6 84
Hinsdale, do. 101 00
Keene, do. S. W. Hale, 20; Miss S. A. H. 13; D. A. 12; D. S. B. 10; S. D. O. 10; E. L. 10; indiv. 40,50: m. c. 5; unknown, 3,50; 124 00
New Alstead, Ch. and cong. m. c. 12 00
Troy, do. 15 00
Westmoreland, Cong. ch. and so. 30 00—288 84
Grafton co. Aux. So.
Alton, Cong. ch. pastor and fam. 2 00
Campton, J. Pulsifer, 10 00
Hanover, Dartmouth College ch. and so. 40 00
Littleton, Ch. 52 60
Lyme, Cong. ch. and so. 166 00
Wentworth, Cong. ch. 2 50
West Orford, do. 26 37—299 47
Hillsboro' co. Aux. So. E. S. Russell, Tr.
Nashua, A friend, wh. cons. ELLEN H. DAY an H. M. 100; Rev. J. H. CONANT, wh. with prev. dona. cons. him an H. M. 25; Pearl st. so. m. c. 34,57; 159 57
Pelham, La. miss. asso. 2 75—162 32
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, 1st cong. ch. 26 33
Epsom, Cong. ch. m. c. 5 00—31 33
Rockingham co. Conf. of chs. F. Grant, Tr.
Auburn, Cong. ch. and so. 10 00
Derry, 1st do. a bal. 9,75; m. c. 10; Rev. E. G. Parsons, 25; 44 75
Epping, Cong. ch. and so. 25 00
Northwood, C. B. Perkins, dec'd, 2 00
Raymond, Cong. ch. 20 00
Salem, A lady, for China m. 1 00—102 75
Strafford Conf. of chs. E. J. Lane, Tr.
Barrington, Cong. ch. and so. 45 18
Dover, 1st ch. 50: Belknap ch. 5; 55 00
Farmington, Cong. ch. and so. m. c. 12 08
Laconia, Cong. ch. and so. 19 00
Tamworth, do. 44,28; prem. 65c.; 44 93—176 19
Sullivan co. Aux. So. N. W. Goddard, Tr.
Claremont, Cong. ch. gent. and la. 82,32; m. c. 13; E. L. G. 10; T. N. M. 1,25; a friend, av. of gold beads, 3,20; 109 77
Cornish, Cong. ch. and so. 11 60
Goshen, do. 2 25
Meriden, do. coll. and m. c. 97 83
Newport, Lucy Reed, 15 00
Plainfield, Chris. Frater. Kimball union acad. 20 25—256 70

1,317 60

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Cornwall, Cong. ch. and so. 31 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
Barnet, Cong. ch. m. c. 22 46
Hardwick, H. Blake, Jr. 2 00
McIndoes, Cong. ch. 38; Rev. M. B. Bradford and fam. 5; 43 00
Peacham, Cong. ch. and so. m. c. 27 00
St. Johnsbury, Friends, 100; 1st cong. 7,18; 2d do. 41,97; South cong. ch. and so. 63,27; 212 42—306 88
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, A friend, 10: Miss H. C. 10; M. P. P. 10; S. P. 2; 32 00
Hinesburgh, Cong. ch. and so. 26 00
Underhill, L. M. Stevens and fam. 4 00
Williston, Cong. ch. and so. 13 16—75 16
Franklin co. Aux. So. C. B. Swift, Tr.
Fairfax, Miss E. S. 1 00
Fairfield, T. M. 2 00
Georgia, Cong. ch. and so. m. c. 7 00
St. Alban's Bay, Two friends, 5 00
Sheldon, Cong. ch. 15 58—30 58
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Newbury, A few friends, by A. H. 22 00
Strafford, Cong. ch. and cong. 12 00
Thetford, Mrs. ABIGAIL BARTHOLOMEW, wh. cons. her an H. M. 100; 1st cong. ch. a fem. mem. 22; m. c. 23; 145 00
Wells River, Cong. ch. m. c. 15 00
West Randolph, Cong. ch. and so. 32; Mrs. N. K. Stone 10; 42 00
Williamstown, Cong. ch. and so. which cons. Rev. PERRIN B. FISKE an H. M. 44 22—280 22
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Brownington, Cong. ch. 18 00
Craftsbury, Cong ch. m. c. 12 00
Derby Centre, do. 7; J. T. 2; 9 00
Glover, Cong. so. 10 00
Irasburgh, do. 32 00
Westfield, do. 8 27—89 27
Rutland co. Aux. So. J. Barrett, Tr.
Benson, Coll. 20 74
Clarendon, Cong. ch. and so. 60; F. Button, 40; wh. cons. Mrs. LAURA C. HERRICK an H. M.; m. c. 7,81; 107 81
Fairhaven, Coll. 21 00
Pittsford, m. c. 11 25
Poultney, Cong. ch. and so. 24; m. c. 13,20; 37 20
Pittsfield, Cong. ch. and so. 7 24
Rutland, m. c. 4,19; S. P. G. 3; 7 19
West Rutland, Coll. 43 14—255 57
Washington co. Aux. So. G. W. Scott, Tr.
Barre, Cong. ch. and so. 46 41
Montpelier, do. 94,40; m. c. 4,19; 98 59
Waitsfield, Cong. ch. and so. 27 00—172 00
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', W. H. Rockwell, 15; Central ch. m. c. 38,63; 53 63
Dummerston, Ch. and so. 17 50
Peru, do. 27 00
Townshend, do. 20 00
Wardsboro', do. 3 00
West Townshend, do. 4,09; Rev. S. S. A. 5; 9 09
West Brattleboro', Ch. and so. 60 00—190 22
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Chester, Cong. ch. and so. 18 00
Hartland, do. 18 29
Norwich, do. 40 00
Royalton, do. gent. 21; la. 8,92; m. c. 14,33; 44 25
Weathersfield, Rev. J. D. T. Richards and Mrs. H. B. J. Richards, 200 00
Windsor, Cong. ch. and so. 10 14
Woodstock, do. m. c. 11 00—341 68

1,772 58

B. 100 00
Bennington, 1st cong. ch. and so. 111; m. c. 4,37; 2d cong. ch. and so. 37,47; 152 84
Island Pond, Cong. ch. and so. 4; C. W. C. 1; 5 00
Lunenburg, Cong. ch. 29 12
Stowe, do. 37 28—324 24

2,096 82

Legacies.—Barton, Aaron Pierce, by A. R. Gray, Tr. 12 00

2,108 82

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Chatham, Cong. ch. and so. 20 00

Berkshire co. Aux. So. H. G. Davis, Tr.
Great Barrington, 1st cong. ch. and so. 66 26
Lanesboro', Cong. ch. and so. 25 00
Lenox, do. 56 00
Lee, Cong. ch. and so gent. 173,07; la. 93,24; m. c. 64,69; 331 00
New Marlboro', 1st cong. ch. 6 00
Pittsfield, 1st cong. ch. and so. gent. 348; la. 142; m. c. 60,89; E. A. Newton, 100; Yo. la. inst. m. c. 27,88; 678 77
South Egremont, Cong. ch. and so. 23 00
South Adams, do. 65 00
Stockbridge, do. 2 00
W. Stockbridge Centre, do. 15 00
West Stockbridge, do. 6 00
Williamstown, 1st cong. ch. 158,72; m. c. 31,14; College ch. 245,50; 435 36—1,709 39
Boston, (of which from Seymour Lyman, to cons. Joseph W. Turner, of Cambridge, Vt., an H. M. 100; H. B. H. 50; a friend, 16; do. 1; a lady friend, 10;) 1,984 80
Essex co. North Aux. So. J. Caldwell, Tr.
Bradford, Cong. ch. and so. 123,33; Mr. and Mrs. Warren Ordway, which cons. George Warren Ordway an H. M. 100; 223 33
Georgetown, Cong. ch. and so. 24 80
Groveland, Cong. ch. 13 18
Haverhill, North do. which cons. Miss Jennie D. Seeley an H. M. 150; West ch. 61; 211 00
Newburyport, A friend, 10; Whitefield cong. ch. and so. 70; 80 00
West Newbury, 1st par. m. c. 18,61; C. D. H. 5; 23 61—575 92
Essex co. South Aux. So. C. M. Richardson, Tr.
Gloucester, Lanesville, Cong. ch. 13 28
Manchester, Rev. Mr. Tenney's so. m. c. 15 00
Middleton, Ch. and so. 20 00
Salem, South so. 314 75—364 03
Essex co.
Andover, Theol. sem. m. c. 128,64; South ch. m. c. 42; Chapel st. cong. 2; 172 64
Ballardvale, Union ch. and so. 5 00
No. Beverly, Cong. ch. m. c. 7,64; Rev. E. M. Harrington, 12,36; 20 00
Saugus Centre, Cong. ch. and so. 38 21
Wenham, do. m. c. 1 60—237 45
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, 2d cong. so. 40 00
Buckland, C. Lord, 10 00
Deerfield, Ortho. cong. ch. and so. 27; South par. 1st ch. 52,30; 79 30
Conway, 1st cong. ch. and so. m. c. 50 94—180 24
Hampden co. Aux. So. J. C. Bridgman, Tr.
Agawam, Cong. ch. 43 57
Chester, do. m. c. 22 00
Chicopee, 3d do. 83,88; m. c. 116,12; wh. cons. Emerson Gaylord and Jane B. Gaylord H. M. 200 00
Chicopee Falls, 2d ch. m. c. which cons. Alpheus Nettleton and George S. Taylor H. M. 200 00
East Longmeadow, Ch. and so. wh. cons. Frederick Mills an H. M. 92 00
Feeding Hills, Ch. and so. 15 28
Holyoke, 1st church, 11,82; 2d do. 65,55; 77 37
Longmeadow, Gent. asso. 193,85; la. asso. 72,93; 266 78
Monson, D. L. Coburne, 10 00
Mittineague, Ch. 23,24; m. c. 7,80; 31 04
No. Wilbraham, Ch, 21,17; South do. ch. 42,08; 63 25
Palmer, 2d ch. m. c. 52,20; officers of State almshouse, 11,66; 63 86
Southwick, Cong. ch. m. c. 3 44
Springfield, South ch. 200; young people's miss. asso. 50; North ch. m. c. 113,25; a friend, to cons. Mrs. Royal Cornwall an H. M. 100; 1st ch. m. c. 20; 483 25
Westfield, Mrs. E. Talmadge, 10 00
West Springfield, 1st ch. m. c. 27,66; a friend, a thank-offering, 5; 32 66-1,614 50
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Hampshire County, An old friend, 606 00
Amherst, College ch. 148,25; m. c. 28,12; L. Sweetser, which with other dona. cons. Howard Peck Sweetser, of New York, an H. M. 50; L. H. 6; 232 37
Easthampton, 1st ch. 10,78; m. c. 33,11; 43 89
Granby, A friend, 5; la. miss. so. wh. with prev. dona. cons Mrs. H. B. Dickinson an H. M. 51,42; 56 42
Hadley, Russel benev. so. 60,27; 1st cong. ch. m. c. 30; 90 27
Haydenville, A. D. Sanders, wh. cons. Thomas H. Ives and Mrs. Relief S. Ives, H. M. 300 00
Northampton, W. 20; 1st cong. ch. 351,01; m. c. 301,11; Edwards ch. m. c. 45,29; 717 41
North Hadley, Ch. and so. 17 00
Plainfield, do. 63 00
Southampton, 1st do. 20 00
South Hadley Falls, 1st ch. and so. (Rev. Mr. Knight,) 23 00
Westhampton, Cong. ch. and so. 25,05; m. c. 39,04; a poor man, 11,41; 75 50
Williamsburg, Cong. ch. and so. 157,09; N. Sears, 25; 182 09-2,426 95
Middlesex co.
Bedford, Trin. cong. ch. and so. 40; m. c. 11,57; 51 57
Cambridge, Shepard cong. ch. and so. 25; m. c. 88,20; 113 20
Dracut, 1st evan. cong. ch. and so. 2 00
East Cambridge, Evan. cong. ch. and so. m. c. 6 67
Littleton, A friend, 17 00
Lowell, A mem. of 1st ch. 5 00
Melrose, Ortho. cong. ch. and so. 171,72; m. c. 51,28; 223 00
Newton, A friend, 1; Newton Corner, Eliot ch. and so. 30; 31 00
Saxonville, Edwards ch. 180 00
Somerville, Dr. J. E. Tyler, 39 50
South Reading, Cong. ch. and so. 129,01; m. c. 33,88; (of wh. to cons. Rev. Charles R. Bliss and George R. Morrison, H. M. 150) 162 89
Townsend, Cong. ch. and so. 81 56
Watertown, A friend, 3 00
Winchester, J. T. M. 20; P. D. S. 10; 30 00—946 39
Norfolk co.
Brookline, E. I. Thomas, 5 00
Dedham, E. Paul, 10 00
Foxboro', Unknown, 1 00
Quincy, A friend, 5 00
Roxbury, 2; Eliot ch. and so. gent. 70; la. 1; m. c. 6,18; Vine st. ch. m. c. 29,60; 108 78
Sharon, Cong. ch. and so. 30 00
W. Roxbury, South evan. do. m. c. 38,22; a friend, 15; A. S. B. 20; H. K. 2; 75 22—235 00
Old Colony Aux. So.
Middleboro', 1st cong. so. 31; No. par. cong. ch. and so. 23,73; 54 73
New Bedford, Trin. cong. ch. and so. wh. with prev. dona. cons. I. H. Bartlett, Jr. an H. M. 92 50
Rochester, 1st ch. m. c. 23,87; la. miss. so. 16,13; 40 00—187 23
Palestine Miss. So. E. Alden, Tr.
Weymouth Landing, Cong. ch. and so. 85 00
Plymouth co.
Kingston, Evan. ch. and so. 28 00

Taunton and vic.
Raynham, 1st cong. ch. Thomas Dean, dec'd, 25 00
Worcester co. Central Asso. W. R. Hooper, Tr.
(Of wh. fr. an indiv. 40;) 70 00
A friend, 1,000 00
Berlin, Cong. ch. m. c. 16 28
Worcester, Central ch. 500; David Whitcomb, wh. cons. G. HENRY WHITCOMB, ELLEN M. WHITCOMB, Mrs. ABBY B. SMITH, Templeton, Mrs. RUTH PECKHAM, Worcester, and Mrs. CHARLOTTE TUTTLE, Hancock, N. H., H. M. 500; 1,000 00-2,086 28
Worcester co. South, W. C. Capron, Tr.
Grafton, Evan. cong. ch. 100 000
Uxbridge, W. C. Capron, wh. cons. Mrs. EUNICE M. CAPRON, of Hartford, Ct. an H. M. 100 00
Whitinsville, Cong. ch. 273,93; m. c. 510,47; wh. cons. Hon. PAUL WHITIN, Mrs. SARAH R. WHITIN, Mrs. CATHARINE H. WHITIN, and Mrs. SARAH J. WHITIN H. M. 784 40—984 40
13,690 58
A friend, 700 00
Chelsea, Broadway ch. and so. m. c. 26,16; Winnisimmet ch. and so. m. c. 16,57; 42 73
Globe Village, Evan. Free ch. m. c. 7 00
Nantucket, 1st cong. ch. 10 00—759 73
14,450 31
Legacies.—Boston, Phœbe Winslow, by J. Huntington Wolcott and Wm. T. Eustis, Ex'rs, 500; ded. legal expenses, 5; 495 00
Cambridge, Jacob H. Bates, by S. T. Farwell and William Bates, Ex'rs, 500; ded. disc. for int. 10; 490 00
Grafton, Oliver M. Brigham, by William F. Slocum, Ex'r, 1,000 00
Longmeadow, Moses Field, 100 00
Shelburne Falls, Ira Arms, by L. Merriam, Tr. 500 00
Southampton, Warham Searl, by T. P. Bates, Ex'r, 10 00
South Hadley, Augustus White, by E. S. Brayton and Alonzo Bardwell, Ex'rs, 2,500 00-5,095 00
19,545 31

CONNECTICUT.

Fairfield co. East, Aux. So.
Danbury, A lady 10 00
Fairfield co. West, Aux. So. C. Marvin, Tr.
Darien, Cong. ch. 40 00
South Norwalk, Rev. D. Platt, 10 00
Stamford, R. E. Rice, wh. cons. Rev. DAVID M. BEAN, of Dracut, Ms. an H. M. 50; 1st pres. ch. 230,15; 280 15—330 15
Hartford co. Aux. So. A. G. Hammond, Agent.
Avon, West cong. ch. 11 00
Berlin, Friend 20 00
Collinsville, Cong. ch. and so. 94 00
East Windsor, 1st do. 30 12
Hartford, E. Sage, 10; X. 1; Centre ch. Calvin Day, wh. cons. Rev. WOLCOTT CALKINS an H. M. 100; 111 00
Marlboro, Cong. ch. 30 00
Simsbury, Friend, 5 00
South Windsor, Cong. ch. and so. 53 30
Suffield, Anon. 50 00—404 42
Hartford co. South, Aux. So. H. S. Ward, Tr.
East Glastenbury, m. c. 20 00
Middletown, 1st ch. a friend, by C. Boardman, 100; South ch. gent. and la. 25; 125 00—145 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Bridgewater, Cong. ch. 25 13
New Hartford, North cong. ch. and so. (of wh. for ed. in Ceylon, 12;) 43 80
South Canaan, Cong. ch. m. c. 12 00—80 93
Middlesex Asso. J. Marvin, Tr.
East Hampton, 1st Cong. ch. and so. wh. cons. ABNER G. BEVIN an H. M. 110 06
Saybrook, Mrs. Phebe Lord, 10 00—120 06
New Haven City, Aux. So. F. T. Jarman, Agent.
New Haven, A friend 50; J. M. B. Dwight, 15; Mrs. A. N. Skinner, 5; an aged friend, 5; Rev. W. H. W. 10; North ch. m. c. 13,96; Davenport ch. m. c. 3,27; united m. c. 25,64; Centre ch. a friend, 20; Yale College ch. a bal. 12; 159 87
New Haven co. East, F. T. Jarman, Agent.
Fair Haven, 2d cong. ch. m. c. 19,57; Centre ch. m. c. 28; 47 57
Madison, Cong. ch. 83 40
North Branford, A friend, 20 00
An aged pastor, 25 00—175 97
New Haven co. West Conso. W. Atwater, Tr.
Bethany, Rev. E. W. Robinson, 5 00
New Haven, 3d cong. ch. 95 00
Waterbury, F. Carter, 50; M. 3; 53 00—153 00
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
Franklin, wh. with prev. dona. cons. Rev. FRANKLIN C. JONES an H. M. 37 75
Griswold, Jewett city, coll. 29,25; m. c. 17; a well-wisher, 1; 47 25
Greenville, Cong. ch. 50 00
Groton, Rev. T. Tallman, 5 00
Mohegan, Coll. 21 23
Mystic Bridge, Cong. ch. (of wh. to cons. FRANKLIN O. MALLORY an H. M. 100;) 155 84
New London, Thos. W. Williams, wh. cons. Mrs. CHARLES P. WILLIAMS, of Stonington, an H. M. 100; Henry P. Haven, 100; Robert Coit, 200; 1st cong. ch. wh. cons. CHARLES H. SMITH. Beirut, Syria, an H. M. 100; m. c. 72,83; a mem. of 1st cong. ch. 50; 622 83
Norwich, A friend, wh. cons. SILAS E. BURROWS, of Mystic, an H. M. 100; do. prev. rec'd, which cons. Prof. CHARLES NORTHEND, of New Britain, an H. M. 100; 1st so. m. c. 17,48; 2d do. do. 12,92; Broadway m. c. 39,14; gent. 10; 179 54
Preston, Cong. ch. 35 00
Stonington, 1st do. 38; 2d do. 69; 107 00
1,261 44
Ded. c. note, 1 00-1,260 44
Tolland co. Aux. So. E. B. Preston, Tr.
No. Coventry, Cong. ch. 10 00
Rockville, 1st do. 50c.; 2d do. 181,31; 181 81—191 81
Windham co. Aux. So. G. Danielson, Tr.
Putnam, Ch. and so. 38; m. c. 10; 48 00
Thompson, M. Ripley, 5; Unknown, 1; 6 00
Westford, Cong. ch. m. c. 4 28—58 28
3,089 93
A friend, wh. cons. WINTHROP H. PERRY, of Southport, an H. M. 100; do. 5; 105 00
3,194 93
Legacies.-Durham, Rev. David Smith, D. D., by E. G. Smith, Ex'r, 10 00
Vernon, N. O Kellogg, by Geo. Kellogg and Allen Kellogg, Ex'rs, 2,500 00-2,510 00
5,704 93

RHODE ISLAND.

Bristol, Coll. 72,50; la. miss. so. 45; m. c. 2,50; 120 00
Little Compton, A few friends, 20 00
Pawtucket, A friend, 20 00
Providence, Central ch. G. H. Curtiss, 1,000 00-1,160 00

NEW YORK.

Auburn and vic. I. F. Terrill, Agent.
Auburn, Rev. S. S. Goss, 5; 2d pres. ch. 32,10; 37 10

Buffalo and vic. H. Stillman, Agent.
Buffalo, A friend, 205; do. 10; 1st pres. ch. m. c. 81,50; 296 50
Chatauque co. Aux. So. S. H. Hungerford, Tr.
Sinclearville, Cong. ch. 7 34
Westfield, Rev. J. P. Fisher, 25 00—32 34
Geneva and vic. Aux. So. W. H. Smith, Agent.
Addison, 30 93
Burdette, a bal. 3 00
Eddytown, Pres. ch. 8; Mrs. H. Ayres, 8; 16 00
Geneva, Fem. miss. so. 52; pres. ch. m. c. 84,29; W. H. S. 3; 139 29
Livonia, m. c. 21 00
Penn Yan, C. C. Sheppard, which cons. Rev. FREDERICK STARR, Jr. an H. M. 50; less ex. 25c.; 49 75
Rock Stream, Pres. ch. 11 00
Youngstown, 10 00
280 97
Ded. ex. 1 18—279 79
Monroe co. and vic. W. Alling, Agent.
Fairport, Cong. ch. 30 00
Rochester, Central pres. ch. m. c. 76,74; Mrs. S. B. Stocking, by Rev. D. Lindley, 3; 79 74—109 74
New York City and Brooklyn, A. Merwin, Tr.
(Of wh. from W. N. Blakeman, 25; a young gent. 30; Z. S. Ely, 500; J. C. Baldwin, 250; Miss Jane Ward, 50; Mrs. H. J. 25; W. Ransom, 25; A. D. S. 20; W. E. Dodge, 5,000; Mrs. Melissa P. Dodge, 250; Abner L. Ely, 250; John Slade, 100; G. 50; J. W. Hayes and wife, 10; G. W. Snow wh. cons. Rev. HORACE D. DOOLITTLE of Wappenger Falls, an H. M. 50; David Hoadley, 100; A. A. Lewis, 50; G. G. Williams, 50; mission box, 25;) 7,246 18
Oneida co. Aux. So. J. E. Warner, Tr.
W. dividends, 16 80
Clinton, Pres. ch. of Hamilton College, 6 84
Madison, La. cent so. 16 00
Sauquoit, Pres. ch. 33 22
Utica, 1st do. bal. which with prev. dona. cons. JAS. CRAIG an H. M. 11 03—83 89
Otsego co. Aux. So. D. H. Little, Tr.
Cherry Valley, pres. ch. 16,10; m. c. 38,98; D. H. Little, 50; Rev. C. Wardsworth, 25; Mrs. Ruth Roseboom, 25; 155 08
Oswego, A friend, 100; cong. ch. 83,89; 183 89
Springfield, Rev. S. J. Tracy, 100; 1st pres. ch. 110; 210 00—548 97
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Ogdensburg, Mrs. E. H. Smith, 5 00
Stockholm, H. H. 20 00—25 00
8,659 51

Albany, Rev. D. Dyer, 20; 1st cong. ch. a lady, 5; 25 00
Amsterdam, Pres. ch. for sup. of Rev. D. Chapin, China, 70 00
Baldwinsville, 1st pres. ch. 40 00
Batavia, Pres. ch. 45 05
Berkshire, 1st cong. ch. and so. 27 50
Binghamton, Pres. ch. 175 38
Brewster Station, T. B. Foster, 4 00
Buskirk's Bridge, P. V. N. Morris, 50 00
Canaan Centre, Pres. ch. m. c. 35 50
Cazenovia, 1st pres. ch. benev. asso. (of wh. fr. an indiv. to cons. Rev. WILLIAM CLARK an H. M. 50;) 140 00
Circleville, Pres. ch. 5 00
Cohoes, do. wh. cons. Rev. H. G. BLINN an H. M. 50 00
Colchester, Pres. ch. 5 00
Corning, do. 76 06
Cortland, do. 57 22
Delhi, Misses Dennis, 10 00
Denton, Pres. ch. 51 00
Durham, do. m. c. 32 00
East Bloomfield, Josiah Potter, 51,70; cong. ch. and so. m. c. 16; 67 70
East Nassau, and Brainard, Pres. chs. 25 00
East Whitehall, Cong. ch. 4 33
Elmira, Mrs. S. W. Bement, 10 00
Fayetteville, Pres. ch. 55; m. c. 9; 64 00
Franklin, 1st cong. ch. 32 00
Franklinville, Pres. ch. 13 00
Fulton, 1st pres. ch. 200 00
Galway, "A poor man," 2 40
Gloversville, Cong. ch. and so. 128,93; Mr. and Mrs. U. M. Place, wh. with prev. donation cons. H. S. SMITH and Mrs. MARY ANN SMITH H. M. 100; Charles Mills, 50; D. C. Mills, 50; Alanson Judson, 50; Mrs. Mary A. Hosmer, 50; 428 93
Guilford, 1st cong. ch. and so. 31 00
Holley, Pres. ch. by Rev. D. Lindley, 22 78
Homer, J. M. Schermerhorn, 100; cong. ch. 150; 250 00
Hornellsville, Pres. ch. m. c. 5 00
Irvington, Pres. ch. 250,39; John T. Terry, 250; 500 39
Ithaca, 1st pres. ch. 102 20
Keeseville, Cong. ch. and so. 42 00
Lima, Pres. ch. and cong. m. c. 22 21
Liverpool, Pres. ch. 11 15
Madison, 1st cong. ch. 5 00
Masonville, Pres. ch. 4 00
Mattetuck, do. 10 00
Malone, do. m. c. 59; A. S. White, 10; 69 00
Meredith, Cong. ch. 5 00
Middletown, Pres. ch. 61,60; m. c. 15,88; cong. ch. 30; 107 48
Middle Granville, Pres. ch. 44 38
Mortonville, Mrs. Dean, 10 00
Morrisville, Rev. W. B. H. 10 00
Mount Morris, Pres. ch. a widow's mite, 1 00
Newark Valley, Cong. ch. 66 51
New Berlin, Pres. ch. 5 00
New Haven, Cong. ch. 16 70
Nineveh, Pres. ch. 20 00
North Granville, Pres. ch. and so. 50 50
Northville, Cong. ch. young people's m. c. 18 00
Pekin, Abigail Peck, 5 00
Poughkeepsie, Rev. T. S. Wickes, 50 00
Ridgebury, Pres. ch. 60; a friend, 10; 70 00
Ripley, 1st do. m. c. 5,26; 2d do. 4,88; 10 14
Salem, Pres. ch. 82,15; Miss A. H. 5; 87 15
Schaghticoke, Pres. ch. and cong. 120 00
Schenectady, Rev. Dr. Hickok, 20 00
Sherman, Cong. ch. and so. coll. and m. c. 33 00
Sidney Plains, Cong. ch. 15 27
Southampton, Mrs. S. H. B. 1 00
Unionville, Pres. ch. 25 00
Troy, 1st do. 31,14; 2d do. 12; 43 14
Whitney's Point, Cong ch. 13,50; fem. miss. so. 4,50; 18 00
Wilson, Union miss. so. 3 00—3,676 07
12,335 58

Legacies.—Buffalo, Jabez Goodell, by H. Shumway, Ex'r, 1,500 00
Middletown, Mrs. Sanford, by A. Merwin, 50 00
New York city, Anson G. Phelps, by William E. Dodge, Ex'r, 10,000 00
Perrington, Julia A. Benedict, by Lewis Benedict, Ex'r, 307 73—11,857 73
24,193 31

NEW JERSEY.

Berkshire, Pres. ch. 7 08
Bloomfield, Pres. ch. 217,01; Z. B. Dodd, 60; 277 01
Dover, J. T. Allen, 200; pres. ch. 100; 300 00
Hanover, 1st pres. ch. 50 00
Mendham, 2d do. 71 00
Morristown, South st. pres. ch. 345 75
Newark, A mem. of South Park pres. ch. 20; young people's miss. asso. of do. 65; 85 00
Orange, 1st pres. ch. coll. and m. c. 95 60—1,231 44

PENNSYLVANIA.

By Samuel Work, Agent.

East Mill Creek, Pres. ch.	5 00	
Erie, 1st do.	100 00	
Harrisburg, 1st ch.	268 00	
New Milford, Cong. ch.	5 00	
Reading, 1st pres. ch.	7 00	
Philadelphia, J. D. L. 10; do. for students at Bebek sem. 6; Pine st. ch. Mrs. V. B. 2,50; Miss E. B. 2,50; unknown, 2;	23 00	
West Nantmeal, Ch.	8 00	416 00
East Springfield, 1st pres. ch.	12 00	
Franklin, Pres. ch.	30 00	
Harbor Creek, do.	17 00	
Harford, do.	15 00	
Lock Haven, G. B. P.	3 00	
Philadelphia, H. B. for sup. of native teachers,	2 00	
Pittsburgh, Cong. Welsh ch. 30,05; less express charge, 75c.;	29 30	
Pleasant Mount, Rev. A. G. Beebee, 3,60; one of the "little rills," 3;	6 60	
Springville, Pres. ch.	1 39	116 29
		532 29

DELAWARE.

Glasgow, Pres. ch. 8,61; the sacred deposit of a young man, dec'd, 30; prem. 3,20; by Rev. G. Foot,	41 81	
Middletown, Forest ch.	8 34	
Wilmington, Central ch.	49 42	99 57

DISTRICT OF COLUMBIA.

Washington, A friend,	150 00

VIRGINIA.

Army of the Potomac, S. B. Vrooman,	25 00

OHIO.

By G. L. Weed, Tr.

Berlin, Pres. ch.	10 00	
Canal Dover, 1st do. m. c.	1 75	
Cincinnati, 2d pres. ch. bal. 40; 3d do. m. c. 6,24;	46 24	
College Hill, G. Y. Roots,	50 00	
Dayton, 3d st. pres. ch.	142 74	
Monroeville, Pres. and cong. ch.	17 55	
Mount Gilead, 1st pres. ch. m. c.	3 33	
New Philadelphia, Pres. ch. m. c.	2 00	
New Plymouth, Pres. ch.	2 00	
New Richmond, do.	3 00	
Pataskala, P. Atkinson,	10 00	
Pomeroy, Welsh cong. ch.	4 06	
Portsmouth, 1st pres. ch.	217 06	
Sharon, Pres. ch. m. c.	1 00	510 73

By T. P. Handy, Agent.

Brighton, Cong. ch.	7 00	
Cleveland, 2d pres. ch. T. P. Handy, to cons. HIRAM GRISWOLD an H. M. 100; Mrs. A. G. Smith and daughter, 25; G. A. Stanley, 10; A. Stevens, 10; O. M. Oviatt, 10; E. I. Baldwin, 10; Rev. T. H. Banks and fam. 20; H. B. H. 10; W. A. Otis, 15; Dr. and Mrs. Brooks, 20; Mrs. O. M. O. 10; Dr. Seelye, 10; Mrs. Washington, 10; W. Hart, 10; D. A. Shepard, 10; S. H. Mather, 10; H. C. Crowell, 10; L. Alcott, 10; other dona. 310,50;	620 50	
Dover, Cong. ch.	3 10	
Freemont, Pres. ch.	65 00	
Huntington, Rev. A. R. Clark and wife,	40 00	
Oberlin, Prof. H. E. Peck,	5 00	
Randolph, Cong. ch.	5 00	
Richfield, M. and N. Hammond,	10 00	
Ruggles, Ch.	40 00	795 66
		1,306 33
Bath, M. A. H.	1 00	
Birmingham, Ch.	5 50	
Clarksfield, Mrs. Eber Jones,	5 00	
Cleveland, 1st pres. ch. 444,10; S. W. C. 10; Mrs. E. Taylor, 30; W. W. 10;	494 10	
Columbus, 2d pres. ch. m. c. 3,43; G. S. 3;	6 43	
Elyria, Pres. ch. 35,06; ch. 1,50;	36 56	
Florence, Ch.	2 40	
Harmar, Cong. ch. m. c.	20 00	
Jersey Licking, A friend,	10 00	
Maumee City, Pres. ch.	21 74	
Olena, do.	15 00	
Painesville, Lake Erie fem. sem. teachers, 85; pupils, 55;	140 00	
Peru, Pres. ch.	18 00	
Pomeroy, Welsh cong. ch.	2 09	
Tallmadge, Benev. asso.	58 00	
Tontagany, Ch.	7 00	
Windham, (of wh. fr. S. Scott, 10; m. c. 2,21;)	62 50	904 92
		2,211 25
Legacies.—Granville, Mrs. Silence Stark, by T. M. Rose, Ex'r,		200 00
		2,411 25

INDIANA.

Columbus, Pres. ch.	10 00	
Indianapolis, Plymouth cong. ch. m. c.	16 55	
Logansport,	1 00	
Mishawaka, Pres. ch.	5 00	
Pleasant Ridge, do.	7 00	
Rising Sun, do. 7; Mrs. J. Turner, 5;	12 00	51 55

ILLINOIS.

By Rev. C. Clark.

Canton, Cong. ch. Rev. Mr. M. and wife, 7; Mr. W. 3;	10 00	
Chicago, Westminster ch. H. T. W. 10; Rev. G. W. 10; 2d pres. ch. 188;	208 00	
Joliet, Pres. ch.	19 60	
Knoxville, do. m. c.	11 15	
Lacon, do. 58; m. c. 25; Mr. ROBBINS, wh. cons. him an H. M. 100;	183 00	
Olivet, Pres. ch.	20 00	
Peoria, N. S. do.	43 65	
Ridgefield, Pres. ch.	25	495 65
Aurora, A few friends of 1st cong. ch.	8 00	
Brighton, Pres. ch.	10 00	
Chicago, New England ch. 175; Rev. J. A. W. 5;	180 00	
Collinsville, Mrs. P. C. Morrison,	20 00	
Dover, Cong. ch. m. c. 29,20; less exc. 25c.;	28 95	
Fairplay, Pres. ch. Benj. Kilbourn, 50; Mrs. W. S. 5; C. C. S. 2; m. c. 3;	60 00	
Farmington, Cong. ch. and so.	7 00	
Galena, Consolidated 1st pres. ch.	140 00	
Galesburg, Swedish Luth. ch.	10 00	
Green Valley and Sand Prairie,	18 45	
Jacksonville, So. of Inquiry, Illinois college,	15 35	
Lockport, Cong. ch.	5 52	
Kankakee City, H. H. Johnson,	10 00	
Payson, Cong. ch. m. c.	6 00	
Peru, Rev. C. F. Martin,	10 00	
Pittsfield, Cong. ch.	35 15	
Polo, Rev. R. M. Pearson,	10 00	
Rushville, 1st pres. ch. m. c.	11 81	
Sheffield, Cong. ch.	15 86	
Washington, Pres. cong. by Rev. H. H. Kellogg,	20 00	
Woodburn, Cong. ch. 33; A. L. Sturges, wh. cons. Mrs. CLARA E. STURGES an H. M. 100;	133 00	755 03
		1,250 68

MICHIGAN.

By Rev. C. Clark.

Brooklyn, Pres. ch.	16 40	
Concord, do.	16 24	
Mason, do. Rev. H. Kittredge,	10 00	42 64

By W. C. Voorheis.

Ann Arbor, Mrs. H. A. Welles,	10 00	

Manchester, Pres. ch.	9 08		
Sharon, Cong ch.	31 29		
Webster, do.	5 92		
	56 29		
Ded. ex.	29	—56 00	
			98 64
Miss S.	4 20		
Adrian, An hon. mem. and wife,	5 00		
Birmingham, E. Goodell,	5 00		
Brooklyn, Rev. J. Marsh,	2 00		
Detroit, Anon.	1 00		
Grand Rapids, 1st pres. ch. m. c.	5 00		
Greenville, m. c.	10 00		
Hillsdale, Pres. ch.	66 94		
Kalamazoo, H.	2 00		
Lansing, 1st pres. ch.	42 00		
Milford, United pres. and cong. ch. 42,50; H. T. Weares, 2,50;	45 00		
Monroe, Pres. ch. 41,50; W. H. Boyd, wh. cons. Rev. EDWARD G. THURBER an H. M. 50;	91 50		
Parma, Pres. ch.	15 00		
Sandstone, S. L. 1; M. B. P. 1;	2 00		
Springport, Pres. ch.	30 00		
Vassar, John Bourne, wh. cons. Mrs. MARY B. RICHARDSON, of East Cummington, an H. M.	100 00	—426 64	
			525 28

WISCONSIN.

By Rev. C. Clark.			
Allen's Grove, Cong. ch. and friends, 35; Johnstown, Cong. ch. L. Clark, 20; wh. cons. Rev. MELZAR MONTAGUE an H. M.			55 00
Plymouth, Cong. ch. and so.	6 00		
Prescott, Cong. ch. and so.	10 21		
Reedsburg, Rev. T. Williston,	4 00		
Sheboygan Falls, Cong. ch. and so.	2 00		
Tafton, do.	20 25		
Whitewater, do.	21 00	—63 46	
			118 46

IOWA.

Angola, Cong. ch.	5 00		
Eddyville, Rev. A. D. French,	1 00		
Inland, S. N. Grout, 10; prem. 75c.;	10 75		
Kingston, Mrs. E. M. Savage,	1 14		
Knoxville, Cong. ch.	12 00		
Kossuth, 1st pres. ch. m. c.	1 38		
Muscatine, Cong. ch.	13 00	—44 27	

MISSOURI.

St. Louis, Rev. H. A. Nelson, D. D.	22 88		
West Ely, Rev. J. A. Darrah,	4 00	—26 88	

KANSAS.

Atchison, Cong. ch.			3 00

MINNESOTA.

Beaver Creek,			10 00

OREGON.

Forest Grove, Cong. ch.	23 75		
Salem, do.	5 00	—28 75	

CALIFORNIA.

San Francisco, Rev. J. Rowell,			110 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Dakota miss. Lower Sioux, Rev. J. P. Williamson, 10; Hazlewood ch. m. c. 2,10;			12 10
By Rev. I. F. Pettibone. Constantinople, Rev. T. C. Trowbridge, 50; Malta, Mr. Weseley's cong. 60; Sivas, Rev. O. W. Winchester, 27,50; Dr. West, 27,50; native helpers, 1,80; Bebek, m. c. 27,50;			194 30
Montreal, Can., E. C. Tuttle, 28,57; George Wilkes, 10;			38 57
St. Andrews, C. E., Pres. ch. m. c.			22 00
			266 97

MISSION SCHOOL ENTERPRISE.

RECEIVED IN AUGUST.

MAINE.—Bethel, Charlie Adams, his dying gift, 75c.; Buxton, North cong. ch. s. s. 1,50; Fryeburg, cong. ch. s. s. 15; Gorham, George, Albert, Samuel, Henry, Mary and Sarah Warren, 3 dollars each, 18; s. s. 16,50; Portland, Children's cent so. 2; Sumner, 3; Waterford, s. s. 7; Winterport, s. s. 12,50;	76 25
NEW HAMPSHIRE.—Auburn, Cong. s. s. 10; Concord, Myrtle mission sch. 15,40; Hillsborough Bridge, s. s. 9; Littleton, cong. s. s. 9,40; Lyme, s. s. 12; Pelham, E. W. Tyler, 2;	57 80
VERMONT.—Dummerston, Cong. s. s. 86c.; Granby, s. s. 11; Georgia, West, s. s. 5; Peacham, s. s miss. so. 21,16; Poultney, 7,83; Clarendon, s. s. 3; St. Johnsbury Centre, 4,30; Stowe, cong. ch. s. s. 2,72; Thetford, 1st cong. ch. s. s. 34; M. E. Denney, for sup. of Julia Cortes, Gaboon mis. 15; West Westminster, s. s. 6; Williamstown, cong. ch. s. s. 10: Williston, cong. s. s. for sch. under Dr. Perkins, 25,21; Windsor, cong. ch. s. s. 13;	159 08
MASSACHUSETTS.—Billerica, Cong. ch. s. s. 13; Holliston, cong. ch. s. s. for sup. of a native teacher in Mr. Webb's field, 15; Holyoke, Rosina, Amelia, and Alice Higgingbottom, 1,69, Northampton, 1st cong. ch. s. s. 20; Shelburne Falls, cong. ch. s. s. for sup. of girl in sch. at Oroomiah, 18; Westfield, 1st cong. ch. s. s. for Mahratta mission, 20; West Roxbury, H. K.'s class, 1;	88 69
NEW YORK.—Almond, Pres. ch. s. s. 41; Cortlandville, pres. s. s. for sch. in Madura, 25; Gorham, s. s. 4,70; Lima, pres. ch. s. s. for sch. in Madura, 12; Middle Granville, pres. ch. s. s. 10; Freddie's last offering, 62c.; Newark Valley, cong. ch. s. s. 8; Salem, pres. ch. Children's miss. so. 20,68; Seneca Falls, two children, 20c.; Sidney Plains, cong. ch. s. s. miss. so. 11,50; Sinclearville, cong. ch. s. s. 2,66;	136 36
NEW JERSEY.—Caldwell, Pres. ch. s. s.	24 62
DELAWARE.—Wilmington, Hanover st. pres. ch. inf. sch.	10 00
VIRGINIA.—Army of the Potomac, S. B. Vrooman, for Mrs. Vrooman's sch. Canton,	20 00
OHIO.—Granville, Two classes in s. s. by Mrs. G. 3; Maumee city, pres. ch. 3,69; Munroeville, pres. and cong. ch. s. s. 15; Portsmouth, Miss E. Bell's inf. class for Rev. J. M. Preston, Gaboon, 2,11; Windham, 2,50;	26 30
MICHIGAN.—Springport, Pres. ch. s. s.	14 00
INDIANA.—Columbus, Pres. ch. s. s. for Geo. White, Marash, 6; Indianapolis, 2d pres. ch. s. s. for education in Marash, Turkey, 50; Logansport, pres. ch. s. s. 9;	65 00
ILLINOIS.—Chicago, 2d pres. ch. s. s. for schs. in Madura, 25; Joliet, pres. ch. s. s. 5,90; Peru, 1st cong. ch. s. s. for schs. in Syria, 10; Waukegan, Theodore's birth-day contribution, 1,57;	42 47
	720 57

Donations received in August,	44,051 32
Legacies,	19,874 73
	$ 63,926 05
☞ TOTAL from September 1st, 1861, to August 30th, 1862,	$ 320,714 07

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LVIII. NOVEMBER, 1862. No. 11.

American Board of Commissioners for Foreign Missions.

ANNUAL MEETING OF THE BOARD.

The American Board of Commissioners for Foreign Missions held its Fifty-third Annual Meeting at Springfield, Massachusetts, in the City Hall, commencing Tuesday, October 7, at 4 o'clock, P. M., and closing Friday, October 10, at 11 o'clock, A. M.

CORPORATE MEMBERS PRESENT.

Maine.

William T. Dwight, D. D.
John W. Chickering, D. D.
George E. Adams, D. D.
William W. Thomas, Esq.

New Hampshire.

Zedekiah S. Barstow, D. D.
John K. Young, D. D.
Nathaniel Bouton, D. D.
Hon. William Haile.

Vermont.

Silas Aiken, D. D.
Willard Child, D. D.
Benjamin Labaree, D. D.
Rev. Joseph Steele.
Lewis H. Delano, Esq.

Massachusetts.

John Tappan, Esq.
Henry Hill, Esq.
Rufus Anderson, D. D.
Rev. David Greene.
Charles Stoddard, Esq.
Rev. Sylvester Holmes.
Aaron Warner, D. D.
Mark Hopkins, D. D., LL. D.
Horatio Bardwell, D. D.
Ebenezer Alden, M. D.
Richard S. Storrs, D. D.
Hon. Samuel Williston.
Rev. Selah B. Treat.
Henry B. Hooker, D. D.
Hon. Linus Child.
Samuel M. Worcester, D. D.
Andrew W. Porter, Esq.
Hon. Samuel H. Walley.
Augustus C. Thompson, D. D.
Hon. William T. Eustis.
Hon. John Aiken.
John Todd, D. D.
Seth Sweetser, D. D.
James M. Gordon, Esq.
Alpheus Hardy, Esq.
Hon. Reuben A. Chapman.
William S. Southworth, Esq.

Rhode Island.

Thomas Shepard, D. D.
John Kingsbury, LL. D.

Connecticut.

Joel Hawes, D. D.
Mark Tucker, D. D.
Hon. Seth Terry.

Alvan Bond, D. D.
Leonard Bacon, D. D.
Joel H. Linsley, D. D.
Rev. David L. Ogden.
Gen. William Williams.
Samuel W. S. Dutton, D. D.
George Kellogg, Esq.
Hon. William A. Buckingham.
Lucius Barbour, Esq.
Elisha L. Cleaveland, D. D.

New York.

Reuben H. Walworth, LL. D.
Hon. Charles W. Rockwell.
Charles Mills, Esq.
William Adams, D. D.
Ansel D. Eddy, D. D.
William Patton, D. D.
Calvin T. Hulburd, Esq.
Simeon Benjamin, Esq.
Walter S. Griffith, Esq.
Henry Smith, D. D.
George W. Wood, D. D.
Asa D. Smith, D. D.
Oliver E. Wood, Esq.
Rev. Montgomery S. Goodale.
Walter Clarke, D. D.
Ray Palmer, D. D.
Philemon H. Fowler, D. D.
Jacob M. Schermerhorn, Esq.
William E. Dodge, Esq.
James W. McLane, D. D.
William A. Booth, Esq.
Simeon B. Chittenden, Esq.

New Jersey.

David H. Riddle, D. D.
Benjamin C. Taylor, D. D.
Rev. Thornton A. Mills.
Lyndon A. Smith, M. D.

Pennsylvania.

Rev. Albert Barnes.
Samuel H. Perkins, Esq.
James W. Weir, Esq.

Ohio.

T. P. Handy, Esq.

Illinois.

William H. Brown, Esq.

HONORARY MEMBERS PRESENT.

Maine.

Rev. Edward W. Gilman, Bangor.
Rev. Edwin Johnson, do.
Rev. Joseph Bartlett, Buxton.
Rev. G. W. Cressey, do.
Rev. John O. Fiske, Bath.
Rev. S. H. Keeler, Calais.
Rev. A. E. Ives, Castine.
Rev. John C. Adams, Falmouth.
Rev. Calvin Chapman, Foxcroft.
Rev. W. Warren, Gorham.
Rev. F. E. Fellows, Kennebunk.
Rev. Francis Norwood, Phipsburg.
Rev. A. C. Dennison, Portland.

New Hampshire.

Rev. William Clark, Amherst.
Rev. Josiah E. Davis, do.
Rev. H. O. Howland, Chester.
Nathan K. Abbott, Concord.
Francis N. Fisk, do.
Rev. Alvan Tobey, Durham.
Rev. Roger M. Sargent, Farmington.
Rev. A. W. Fiske, Fisherville.
Rev. William L. Gaylord, Fitzwilliam.
Rev. Charles Cutter, Francestown.
Rev. William T. Savage, Franklin.
Rev. S. P. Leeds, Hanover.
Rev. J. M. R. Eaton, Henniker.
Rev. P. B. Day, Hollis.
Rev. E. W. Cook, Hopkinton.
Rev. Prescott Fay, Lancaster.
Rev. G. Lyman, Marlborough.
Rev. Daniel Goodwin, Mason.
Rev. Edwin J. Hart, Merrimac.
Rev. Edward C. Miles, Stratham.
Rev. N. Barbour, Sullivan.
C. P. Locke, do.
Rev. J. M. Stow, Walpole.
Rev. J. P. Humphrey, Winchester.
Rev. S. H. Riddel, Tamworth.

Vermont.

T. Henry Johnson, Bethel.
John Howe, Jr., Brandon.
Rev. David Perry, Brookfield.
Rev. B. F. Foster, Dummerston.
Rev. J. G. Hale, East Pawlet.
Rev. John Bowers, East St. Johnsbury.
Rev. Walter Barton, Grafton.
Rev. R. S. Cushman, Manchester.
Rev. James T. Hyde, Middlebury.
Freeman Hayes, Newbury.
Rev. Austin Hazen, Norwich.
Rev. Azariah Hyde, Pawlet.
Rev. T. M. Dwight, Putney.
C. B. Drake, D. D., Royalton.
Rev. Lewis Grout, Saxton's River.
Rev. George B. Tolman, Sheldon.
Rev. J. W. Chickering, Jr., Springfield.
Rev. Charles Scott, Troy.
Rev. M. P. Parmelee, Underhill.
Rev. C. C. Parker, Waterbury.
Rev. Moses Kimball, Weathersfield.

Rev. Alfred Stevens, Westminster.
Rev. Stephen Harris, Windham.
Rev. E. H. Byington, Windsor.
Jason Steele, do.
Rev. N. Bishop, do.
Rev. Joseph Chandler, West Brattleboro'.
Rev. William Clark, do.
Rev. H. Wellington, West Hartford.
Rev. J. P. Stone, West Randolph.

Massachusetts.

Rev. William M. Birchard, Agawam.
Rev. Ralph Perry, do.
Rev. David Eastman, Amherst.
Rev. J. H. M. Leland, do.
Rev. J. Q. A. Edgell, Andover.
Rev. Willard Brigham, Ashfield.
S. Knowlton, Auburn.
Rev. I. R. Worcester, Auburndale.
Charles Scudder, Boston.
Thomas Thwing, do.
Daniel T. Coit, M. D., do.
Charles Pitkin, do.
Peter Hobart, Jr., do.
Edward B. Huntington, do.
William Brown, do.
Rev. L. B. Rockwood, do.
Rev. J. P. Bixby, do.
Rev. Daniel Tenney, do.
Rev. H. M. Dexter, do.
Rev. I. P. Warren, do.
Rev. T. N. Haskell, do.
Rev. Henry Blake, Belchertown.
Rev. W. A. Houghton, Berlin.
Rev. C. J. Hinsdale, Blandford.
Rev. Charles M. Hyde, Brimfield.
Alured Homer, do.
Owen C. Howe, Brookfield.
Rev. J. Pomeroy, Charlemont.
Rev. A. P. Johnson, do.
Rev. Isaac P. Langworthy, Chelsea.
C. A. Richardson, do.
Francis Warriner, Chester.
Rev. E. B. Clark, Chicopee.
Rev. L. H. Cone, do.
Rev. Roswell Foster, do. Falls.
George S. Taylor, do.
Rev. Frederick A. Reed, Cohasset.
Asa Howland, Conway.
Rev. G. M. Adams, do.
Rev. J. J. Dana, Cummington.
Rev. E. L. Clark, Dalton.
R. Crawford, D. D., Deerfield.
Rev. T. T. Munger, Dorchester.
Joseph Copp, do.
Rev. H. Pratt, Dudley.
Rev. Hervey Smith, Easthampton.
Rev. A. M. Colton, do.
Rev. A. D. Stowell, East Granville.
E. Russell, D. D., East Randolph.
Henry Fobes, Enfield.
Leonard Woods, do.
Rufus D. Woods, do.
Rev. J. M. Bacon, Essex.
Edward Buffington, Fall River.
Richard Borden, do.
Morton Eddy, do.
J. A. Crane, do.
Rev. John C. Paine, Gardner.
Rev. S. M. Plimpton, Globe Village.
Rev. William Miller, Grafton.
Francis Whiting, Great Barrington.
Rev. H. Winslow, do.
Rev. D. Butler, Groton.
Rev. John Dodge, Harvard.
Rev. Martyn Tupper, Hardwick.
Eleazar Porter, Hadley.
Rev. Rowland Ayres, do.
Rev. R. H. Seeley, Haverhill.
Rev. Henry Seymour, Hawley.
Rev. C. Brewster, Haydenville.
William P. Paine, D. D., Holden.
Rev. J. T. Tucker, Holliston.
Rev. Cyrus W. Allen, Hubbardston.
Rev. T. Walker, Huntington.
N. P. Lamson, Jamaica Plain.
Rev. George Ford, Lancaster.
Rev. Marcus Ames, do.
N. Gale, D. D., Lee.
Charles A. Denny, Leicester.
Rev. H. J. Richardson, Lincoln.
David Booth, Longmeadow.
Rev. David M. Bean, Lowell.
James Bimcher, do.
Rev. J. E. Rankin, do.
Rev. William A. Mandell, Lunenburg.
Rev. D. Sanford, Medway.
Nathaniel Eddy, Middleboro'.
Rev. E. Y. Garrette, Millbury.
Rev. Frederick Alvord, Monson.
Rev. Eli Moody, Montague.
Rev. Daniel Wight, Jr., Natick.
Rev. T. Stowe, New Bedford.
T. R. Dennison, do.
Cornelius Davenport, do.
Rev. John H. Gurney, New Braintree.
Rev. R. T. Searle, New Marlboro'.
S. J. Spaulding, D. D., Newburyport.
Rev. M. B. Angier, do.
Daniel Pingry, do.
Rev. J. W. Wellman, Newton Corner.
J. N. Bacon, do.
Zachary Eddy, D. D., Northampton.
Rev. S. Hine, Northbridge.
L. H. Cook, North Andover.
Rev. W. C. Foster, North Becket.
David Howard, North Bridgewater.
Rev. Christopher Cushing, N. Brookfield.
Rev. W. H. Beaman, North Hadley.

Rev. S. L. Rockwood, North Weymouth.
Rev. Francis N. Peloubet, Oakham.
J. Vaill, D. D., Palmer.
Rev. Samuel W. Barnum, Phillipston.
Calvin Martin, Pittsfield.
W. Robinson, do.
W. P. Warriner, do.
Rev. Solomon Clark, Plainfield.
Rev. W. W. Woodworth, Plymouth.
T. Gordon, M. D., do.
Rev. E. P. Thwing, Quincy.
Rev. W. Barrows, Reading.
Rev. David Bremner, Rockport.
Rev. John Pike, Rowley.
Rev. Edwin Seabury, Roxbury.
Rev. Alexander J. Sessions, Salem.
Rev. Levi Brigham, Saugus Center.
Rev. J. H. Pettingell, Saxonville.
Rev. W. F. Loomis, Shelburne Falls.
Rev. A. J. Clapp, Shutesbury.
Rev. D. T. Packard, Somerville.
Rev. Thomas H. Rood, Southwick.
Rev. S. G. Buckingham, Springfield.
Samuel Osgood, D. D., do.
W. B. Calhoun, do.
George Merriam, do.
Charles Merriam, do.
Homer Merriam, do.
Rev. H. M. Parsons, do.
Rev. N. H. Eggleston, Stockbridge.
Rev. A. H. Dashiell, Jr., do.
Ransom Dickerson, Sunderland.
N. G. Trow, do.
Elihu Smith, do.
Rev. George Lyman, Sutton.
Rev. H. L. Edwards, South Abington.
Rev. D. A. Strong, South Deerfield.
Rev. Richard Knight, South Hadley.
Rev. Hiram Mead, do.
Moses Montague, do.
F. Vinton, do.
Rev. S. Clark, South Natick.
Rev. S. H. Hayes, South Weymouth.
L. Sabin, D. D., Templeton.
Rev. J. W. Tuck, Thorndike.
Rev. E. W. Noble, Truro.
William C. Capron, Uxbridge.
Rev. E. G. Thurber, Walpole.
Rev. Dorus Clarke, Waltham.
Rev. A. E. Perkins, Ware.
Lewis Demmond, do.
John Bowdoin, do.
Benjamin Eaton, do.
Joseph Hartwell, do.
William Hyde, do.
John Tolman, do.
Orrin Sage, do.
Otis Lane, do.
Rev. S. S. Smith, Warren.
Rev. Roger C. Hatch, Warwick.
Rev. E. H. Blanchard, Warwick.
Rev. J. H. Dodge, Wendell.
E. Davis, D. D., Westfield.
I. H. Stowe, do.
Rev. E. R. Hodgman, Westford.
John S. Cobb, Weymouth.
James H. Fitts, West Boylston.
Rev. D. Foster, West Newbury.
Rev. J. H. Patrick, West Newton.
Rev. I. N. Tarbox, do.
E. B. Foster, D. D., West Springfield.
Rev. M. Harrington, do.
Horace Smith, do.
Edward Southworth, do.
Rev. Lewis F. Clark, Whitinsville.
Rev. J. P. Skeele, Wilbraham.
William R. Hill, Wilkinsonville.
Rev. E. Y. Swift, Williamsburg.
Rev. A. Ballard, Williamstown.
Rev. John S. Whitman, do.
Alfred O. Treat, Williams College.
Charles R. Treat, do.
Rev. A. P. Marvin, Winchendon.
E. H. Sanford, Worcester.
Seth Caldwell, do.
Rev. J. H. Bisbee, Worthington.

Rhode Island.

Rev. Francis Horton, Barrington.
Rev. O. F. Otis, Chepachet.
Anson Holman, Forestdale.
Rev. Lyman Whiting, Providence.
Rev. E. A. Buck, Slatersville.
Rev. John Churchill, Woodbury.

Connecticut.

Rev. A. L. Frisbie, Ansonia.
Rev. John E. Elliott, Barkhamstead.
Rev. E. W. Robinson, Bethany.
George W. Shelton, Birmingham.
Rev. Israel Hills, Bolton.
Rev. N. S. Hunt, Bozrah.
Rev. J. G. Miller, Branford.
R. B. Lacey, Bridgeport.
Rev. L. Griggs, Bristol.
Rev. John G. Baird, Center Brook.
Rev. Francis Williams, Chaplin.
Rev. Charles Little, Cheshire.
Rev. E. J. Doolittle, Chester.
Rev. Archibald Geikie, Colebrook.
Rev. L. Curtis, Colchester.
Rev. Frederick D. Avery, Columbia.
George A. Calhoun, D. D., Coventry.
Rev. S. G. Coe, Danbury.
Rev. Wm. W. Davenport, Danielsonville.
Rev. H. A. Russell, East Hampton.
Philo Bevin, do.
Rev. Timothy A. Hazen, East Windsor.
Rev. F. Munson, do.

Rev. J. E. Tyler, East Windsor Hill.
E. A. Lawrence, D. D., do.
R. G. Vermilye, D. D., do.
William Thompson, D. D., do.
Rev. N. H. Wells, East Granby.
Rev. Isaac Parsons, East Haddam.
Rev. Hiram Day, East Hartford.
Rev. Charles Hyde, Ellington.
Rev. Thos. K. Fessenden, do.
Rev. James A. Gallup, Essex.
Rev. George D. Folsom, Fairhaven.
Rev. Thomas Tallman, Groton.
Rev. R. P. Stanton, Greenville.
Rev. William H. Gilbert, Granby.
Rev. John Horton, Hartford.
Barzillai Hudson, do.
George W. Root, do.
Horace Bushnell, D.D., do.
Rev. Charles Bullard, do.
Thomas L. Brown, Hebron.
Rev. Henry W. Jones, Hadlyme.
Rev. Winthrop H. Phelps, Hitchcockville.
Rev. J. A. McKinstry, Harwinton.
Rev. T. L. Shipman, Jewett City.
Rev. Hiram Bell, Killingworth.
Rev. Evarts Scudder, Kent.
Rev. D. S. Brainerd, Lyme.
Rev. John Avery, Lebanon.
Rev. Timothy Tuttle, Ledyard.
Rev. Jeremiah Taylor, Middletown.
Rev. J. L. Dudley, do.
Rev. O. H. White, Meriden.
Rev. A. J. Pike, Marlboro'.
Rev. W. R. Long, Mystic Bridge.
Rev. L. Perrin, New Britain.
Rev. L. M. Goodell, do.
Rev. Edwin Hall, New Hartford.
Rev. David Murdock, do.
Rev. F. A. Spencer, do.
Rev. Hubbard Beebe, New Haven.
Rev. Chauncey Goodrich, do.
Rev. Hiram Bingham, do.
David B. Lyman, Jr., do.
Charles A. Judson, do.
Rev. N. Coe, do.
Thomas P. Field, D. D., New London.
Henry P. Haven, do.
Rev. Joseph Hurlbut, do.
Rev. William H. Moore, Newtown.
Rev. C. S. Sherman, Naugatuck.
Rev. Erastus Colton, Northfield.
Rev. Charles Wetherby, North Cornwall.
Rev. William E. Bassett, N. Manchester.
Rev. John White, North Woodstock.
Rev. S. McCall, Old Saybrook.
Rev. Moses Smith, Plainville.
Rev. R. C. Learned, Plymouth.
Rev. J. E. Wheeler, Portland.
J. N. Stickney, Rockville.
George Kellogg, Jr., do.
Rev. C. W. Clapp, Rockville.
Rev. G. M. Smith, Rocky Hill.
Merrick Knight, Somers.
Rev. John Smith, Stamford.
R. E. Rice, do.
Rev. J. R. Miller, Suffield.
Rev. H. W. Ballantine, do.
Rev. William Russell, Sherman.
Rev. L. H. Barber, Scotland.
Rev. L. N. Crocker, South Norwalk.
Rev. A. Marsh, Tolland.
Rev. S. P. Marvin, Torrington.
Rev. Ira Pettibone, Winchester.
Rev. Samuel G. Willard, Willimantic.
Rev. J. Allen, Woodbury.
Rev. S. A. Loper, Westbrook.
Rev. Timothy Atkinson, Westport.
Rev. W. W. Andrews, Wethersfield.
Rev. Myron N. Morris, West Hartford.
Rev. Henry Cooley, West Suffield.
Elliott Beardsley, West Winsted.

New York.

Rev. David Dyer, Albany.
John O. Cole, do.
Rev. Peter Lockwood, Binghamton.
Samuel E. Warner, Brooklyn.
John Marsh, D. D., do.
R. W. Clark, D. D., do.
Jason Saxton, Buffalo.
Rev. J. A. Lansing, Catskill.
G. S. Boardman, D. D., Cazenovia.
Rev. E. L. Boing, Durham.
Rev. John G. Hall, Fort Plain.
M. P. Squier, D. D., Geneva.
Rev. H. N. Dunning, Gloversville.
D. C. Mills, do.
A. Judson, do.
U. M. Place, do.
Rev. Edward Stratton, Greenport.
Rev. A. Pomeroy, Groton.
Rev. Amasa Freeman, Haverstraw.
A. De Witt, Hoosick Falls.
Rev. Richard Dunning, Jordan.
Rev. A. M. Beveridge, Lansingburgh.
Rev. A. H. Parmelee, Livonia.
Rev. J. R. Herrick, Malone.
Rev. S. F. Bacon, Newark Valley.
Rev. M. L. Berger, New York city.
W. H. Bidwell, D. D., do.
Rev. Seth Bliss, do.
D. B. Coe, D. D., do.
Rev. O. Eastman, do.
William C. Gilman, do.
Rev. D. Lancaster, do.
Joshua Leavitt, D. D., do.
A. Merwin, do.
A. Baxter Merwin, do.
A. Eldredge, North White Creek.

Rev. P. O. Powers, Oneida Lake.
William Alling, Rochester.
Rev. Dwight W. Marsh, do.
Samuel Miller, do.
A. B. Lambert, D. D., Salem.
Rev. E. Curtis, Sherburne.
Rev. Peter Gordon, South Easton.
Rev. L. S. Hobart, Syracuse.
Rev. J. P. Cushman, Troy.
Rev. H. Johnson, do.
Rev. Henry Hickok, Vernon.
C. D. Morgan, Watertown.
Rev. J. P. Fisher, Westfield.
William B. Parmelee, Westernville.

New Jersey.

Rev. E. Seymour, Bloomfield.
Rev. I. N. Sprague, Caldwell.
J. L. Allen, Dover.
C. N. Nickels, D. D., Newark.
Rev. R. B. Campfield, do.
Rev. Myron Barrett, Newton.
George Sheldon, D. D., Princeton.
Rev. Edward W. French, South Bergen.

Pennsylvania.

Rev. T. S. Ward, Carbondale.
P. Schaff, D. D., Mercersburgh.
H. W. Pitkin, Philadelphia.
W. R. Gould, Pottstown.

District of Columbia.

Peter Parker, M. D., Washington.

Ohio.

George L. Weed, Jr., Cincinnati.
Rev. William H. Brewster, Cleveland.
D. A. Shepard, do.
Rev. H. A. Tracy, Glendale.

Illinois.

Rev. Calvin Clark, Chicago.
Harvey Bliss, do.
Samuel Bliss, do.
C. L. Bartlett, Lake Forest.

Iowa.

Rev. E. Clark, Bellevue.

Wisconsin.

Rev. T. Williston, Reedsburgh.

Missionaries.

Rev. Daniel Lindley, Zulu Mission.
Rev. Lewis Grout, do.
Rev. A. Bushnell, Gaboon Mission.
Rev. E. J. Pierce, do.
Rev. Jacob Best, do.
Rev. N. L. Lord, M. D., Ceylon Mission.
Rev. J. E. Chandler, Madura Mission.
Rev. C. F. Muzzey, do.
Rev. S. B. Munger, Mahratta Mission.
Rev. A. Hazen, do.
Rev. W. Wood, do.
Rev. A. H. Wright, M. D., Nestorian M.
Rev. G. W. Coan, do.
Rev. Daniel Bliss, Syria Mission.
Rev. W. W. Eddy, do.
Rev. H. J. Van Lennep, W. Turkey M.
Rev. J. Peabody, do.
Rev. E. E. Bliss, do.
Rev. L. H. Gulick, M. D., Micronesia M.

ORGANIZATION.

The President of the Board, Dr. Mark Hopkins, took the chair at the appointed hour, and called upon Dr. Tucker, of Connecticut, who led in prayer. The minutes of the last meeting were read, and Rev. J. H. Pettingell was appointed Assistant Recording Secretary.

A Committee of Arrangements was appointed, consisting of Rev. S. G. Buckingham, Rev. H. M. Parsons, Dr. George W. Wood, Rev. James P. Fisher, and Rev. Allen Hazen.

A Business Committee was also chosen, consisting of Dr. Bacon, John Kingsbury, Esq., Dr. Sabin, William A. Booth, Esq., and Rev. H. A. Tracy.

TREASURER'S REPORT.

The Treasurer's Report, with the certificate of the Auditors, having been read, it was referred to the following committee:—Samuel H. Perkins, Esq., William H. Brown, Esq., L. A. Delano, Esq., O. E. Wood, Esq., and J. N. Stickney, Esq. This committee subsequently reported as follows:

The committee to whom was referred the Treasurer's Report, have examined the same, and find it correct. The thorough and minute examination of the expenditures and finances of the Board, made by the committee appointed at the last annual meeting to review the same—and the result of whose labors has been presented in an able report—renders any further, or other, suggestions by this committee unnecessary. They cannot, however, but express their cordial approbation of the manner in which the accounts of the Board are kept and its finances managed. The careful supervision of the Prudential Committee,—their monthly comparison of receipts and expenditures,—and annual, personal examination of the investments of the permanent funds, and seeing that they correspond with the trial balance and the books containing the accounts of these funds in detail—secure all the safeguards that can be thrown around any institution.

REPORT OF THE PRUDENTIAL COMMITTEE.

An abstract of the Annual Report of the Prudential Committee having been read by the Secretaries, the different portions of this Report were, as usual, referred to committees, constituted as follows:

On the Home Department: Dr. William Adams, William E. Dodge, Esq., Dr. Schaff, J. M. Schermerhorn, Esq., Rev. A. Tobey, Rev. J. T. Tucker, Rev. J. Taylor.

On the Missions to Africa and Greece: Dr. Gale, Dr. Lawrence, Charles Mills, Esq., L. A. Smith, M. D., Rev. W. A. Houghton, Rev. Edwin Johnson, Rev. E. H. Byington.

On the Missions to Western and Central Turkey: Hon. William B. Calhoun, Dr. Patton, Dr. Silas Aiken, Rev. David Greene, A. W. Porter, Esq., Rev. W. W. Davenport, Rev. Edward W. Gilman.

On the Missions to Eastern Turkey and Syria: Dr. Todd, Dr. Walter Clark, Rev. L. Whiting, S. B. Chittenden, Esq., James W. Weir, Esq., Rev. P. B. Day, John Howe, Jr., Esq.

On the Nestorian Mission: Dr. Labaree, Dr. Chickering, Dr. J. K. Young, Dr. S. W. S. Dutton, Dr. M. S. Goodale, Rev. T. Stowe, Rev. S. G. Willard.

On the Mahratta Mission: Dr. Dwight, Dr. Bardwell, Dr. Vaill, Judge Cole, Rev. William Clark, Dr. Nickels, Rev. F. A. Spencer.

On the Tamil Missions: Dr. Hooker, Dr. Fowler, Dr. R. W. Clark, C. T. Hulburd, Esq., Dr. Paine, Rev. W. W. Woodworth, Rev. T. Atkinson.

On the Missions to China: Hon. Peter Parker, Gen. Williams, Hon. Seth Terry, W. C. Gilman, Esq., Dr. Lambert, Dr. Russell, Rev. H. N. Dunning.

On the Sandwich Islands and Micronesia Missions: Chancellor Walworth, Dr. Linsley, Dr. Squier, Dr. George E. Adams, Rev. G. S. Boardman, Rev. Geo. D. Folsom, Rev. Roswell Foster.

On Missions to the American Indians: Dr. McLane, Dr. Leavitt, Dr. Z. Eddy, Dr. Coe, Rev. J. L. Dudley, Rev. E. B. Clark, Rev. Herrick Johnson.

REPORTS OF COMMITTEES.

These committees reported, during the progress of the meeting, severally recommending that the portions of the Report which had been referred to them respectively, be accepted and published.

The committee on that portion of the Report relating to the Home Department, submitted the following resolutions, which were adopted after interesting addresses by Dr. Adams, the chairman of the committee, William E. Dodge, Esq., and others.

Resolved, That the thanks of this Board are hereby cordially tendered to the several associations of friends in Great Britain and its dependencies, who have contributed spontaneously no inconsiderable amount in aid of the American missions in Turkey; that these contributions deserve a peculiar regard, as intended to express the confidence which is felt by intelligent observers in the character of our missionaries in the East, and the wisdom with which they have conducted the delicate and difficult service with which they are intrusted; and especially as indicative of a magnanimous attachment to that kingdom of the Redeemer, the unity and glory of which are superior to all the casual and extrinsic distinctions of sect, and nation, and country; and that we hereby express our satisfaction at every sign of a more decided co-operation among all who speak the English tongue, for the extension of the gospel, as our common inheritance, and the only sure presage of liberty, order, good government, and happy civilization throughout the whole earth.

Resolved, That the decrease of the number of our missionaries and of the regular contributions to our treasury; the high rates of exchange; the smiles of Providence upon us during the past year; and the increased ability of the country, even amidst great public trials, all demand an advance of faith and liberality in the support of the plans to be projected by the Committee for the year to come.

The committee on the missions to Africa and Greece, remark:

Faith is strengthened by the assurance that the missionaries at the Gaboon are not discouraged by their peculiar trials, but are patient, persevering, and hopeful; being cheered by an increase in the number of converts to Christ from among the natives, and by the greater efficiency recently given to means used for the suppression of the slave trade in their vicinity.

Your committee are gratified to learn, that in the Zulu mission, Sabbath schools are assuming a more prominent place among evangelizing agencies, and that Christians seem to have a growing spirit of liberality,—evinced by the erection of houses of worship, the support of schools, and a hopeful beginning in Home Missions. That part of the Report relating to the danger of a secular spirit in the mission churches, and of the desirableness of a native ministry, your committee deem worthy of special attention, and cannot doubt that our faithful laborers in that field will do all in their power to es-

tablish spiritual, self-denying, and self-sustaining churches.

In regard to the mission in Greece, Dr. King, our venerable laborer, seems to have accomplished all that, under the circumstances, could be reasonably expected.

The committee on the missions to Western and Central Turkey presented the following report:

Respecting those portions of the Annual Report submitted to them, relating to missions in Turkey, your committee see nothing calling for special remark. The plan on which those missions are conducted, and the labors of the missionaries, seem to be eminently judicious and efficient; and the progress made, and the results attained, are highly encouraging. Especially would your committee express their satisfaction in view of the steady progress of Christian piety and the still wider extension of Protestant sentiments among the people, though not always publicly avowed. Your committee would also express their satisfaction in view of the progress made in organizing native churches under the care of native preachers and pastors, and in the increasing efforts put forth by these churches, and the Protestant communities connected with them, for the support of their own preachers and pastors, and of the schools established for the education of their children. And your committee trust that neither the executive officers of the Board, nor the missionaries in the field, will fail to employ all appropriate means to encourage and hasten forward measures, which seem to be so indispensable to the general prevalence and firm establishment of religious and educational institutions among the people embraced in the Turkish Empire. If the present weakening of the missions, for want of adequate pecuniary means and of additional laborers, shall, in the wise providence of God,—who is able to save by many or by few, by means seemingly more or less ample,—be overruled, directly or indirectly, to hasten these results, even these embarrassments, though now occasioning grief and alarm, may contribute most effectually to the consummation of the missionary work in Turkey.

Protection to American Missionaries.

Your committee have been highly gratified with the response of Mr. Seward, Secretary of State, to a letter from the Prudential Committee, asking the aid of Government in securing the apprehension and punishment of the murderers of Mr. Coffing and Mr. Meriam; sustaining, as it does, the well known dispatch of Mr. Webster to the American Representative at the Porte, twenty years ago; which declares it to be the duty and purpose of the Government to extend to American missionaries "all proper succor and attentions, of which they may stand in need, in the same manner as to other citizens of the United States, who, as merchants, visit or dwell in Turkey."

The Board, at the present time, has more than a hundred missionaries, male and female, residing in different parts of the Turkish Empire; and has had much reason to acknowledge the good hand of God hitherto, since it commenced its missions in that part of the world, in the year 1821, during which time there has never before been occasion to mourn a similar act of violence. But when we consider the two painful cases of murder now under consideration, together with the fatal outbreaks of Mohammedan fanaticism so recent in Syria; and how slow and uncertain, in that country, is punishment to follow the commission of crime; and especially, how much the safety of foreign Christian residents will be compromised, should there prevail among the people an idea of impunity in outrages committed upon their property and lives; we feel assured, that the Prudential Committee were right in their application to our Government, and that it is expedient for the Board also to make a similar application. And not only should our loyal fellow-citizens residing as missionaries in Turkey, feel assured that they will enjoy the protection of our Government, but the same blessing should be extended, as far as may be, to those in Persia, (where the United States has neither Embassy nor Consuls,) and also in China, and wherever else it shall be needed. The committee therefore propose the adoption of the following resolutions by the Board; viz.

1. *Resolved*, That inasmuch as Christian ministers, when led by their convictions of duty to go and preach the gospel in unevangelized nations, do not by that act forfeit their citizenship, therefore, wherever they may go, they are as much entitled to the protection of their own Government, while demeaning themselves like good citizens, as they would be if engaged in secular occupations; or, in the language of Daniel Webster, when Secretary of State, it is the duty of the Government to extend to American missionaries "all proper succor and attentions, of which they may stand in need, in the same manner as to other citizens of the United States, who, as merchants, visit or dwell in Turkey."

2. *Resolved*, That the very large body of loyal citizens in the United States, who regard it as among the important duties of their lives to propagate the knowledge and blessings of the Christian religion among benighted nations, in a peaceful

and lawful manner, and who send forth and sustain agents for this purpose, may properly look to their Government for the protection of their agents, while thus employed.

3. *Resolved*, That the Board respectfully and earnestly asks the Government of the United States to give such instructions to its representatives in Turkey, and elsewhere, — if not already given, — as will prevent all doubt and delay in interposing the national shield of protection, in the cases of emergency which are constantly liable to arise. And they would respectfully represent, that, at the present time, this is especially needful in Turkey, in consequence of the peculiar complexity in the relations of that Empire to foreign Governments, tending to alienate the different races from each other, and thus more or less to endanger and disquiet the foreign residents in all parts of the Empire.

4. *Resolved*, That while we would express our grateful acknowledgments for the past services and protection which have been extended to our missionaries, particularly by the British Embassy, and have the fullest confidence, that where the United States have no public officers, they will continue the same courtesy, we nevertheless feel that it would be most deeply humiliating, should our missionaries, who are American citizens, be compelled, through any fault of our functionaries, to appeal for protection to the Embassies of foreign nations.

The resolutions, after some discussion and amendment, were adopted as they are here given.

The committee on the missions to Eastern Turkey and Syria say:

Your committee have carefully examined the Reports submitted to them, and with an interest peculiarly deep. Perhaps upon no part of the missionary field does the eye rest with deeper interest, than upon that now under consideration; because, at the present time, men, noble, self-denying and highly qualified, are on the ground; because they are translating and printing the Bible for the millions of Turkey; because the field embraces the cradle of the human race, and in it, our brethren think they have found the New England of Turkey; because mind and thought are there so much aroused; so many young churches are coming into existence; so many native helpers are in the process of training, or are already in the work; so many preaching stations, like so many lights, are already occupied; so many new calls are constantly being made; and because the newly-planted principles of the gospel have to contend with the ignorance and superstition of Mohammedanism and Papacy, with an imperfect Government, and with frequent persecutions.

Your committee cannot too earnestly commend this field, and the great experiments there going on, to the prayers of the church, and to the most watchful attention of the brethren on the ground. They want these missions to be training schools, to see how *far*, and how *fast*, and how *best*, a native ministry can be brought forward and safely used. If the finances of the Board will permit, they hope, *most earnestly*, that these missions may be reinforced; but, at all events, that they may not be diminished. It is a beautiful fact, that God has placed two races of people there, under the labors and prayers of this Board; and when converted to Christ, these go into the living Temple, two strong pillars, Jachin and Boaz.

The committee on the Mahratta mission remark:

The prosperity which has generally attended this, the oldest of all the missions of the Board, during the past year, demands our gratitude. They would particularly notice the liberality which has been shown by friends of the mission, in contributing largely to its funds, during the year; and not only by Christian friends in India and Great Britain, but also by the native Christians, and—what is indeed extraordinary—by the native heathen. No more satisfactory testimony could be given to the uprightness and usefulness of the missionaries themselves,—a testimony in which the heathen natives appear to have been as cordial as the Christian friends of the mission. This is but a presage of that honor to the gospel which the whole unconverted world is in due time to render.

The report of the committee on the Tamil missions was as follows:

The committee to whom was referred that part of the Annual Report embracing the Tamil missions, have examined the documents submitted to them, and have the pleasure of expressing their great satisfaction with the intelligent zeal and persevering energy with which all the missionary labors have been carried on.

They also express their grateful recognition of special influences of the Divine Spirit, with which the Madura mission, in particular, has been favored, and their great gratification with that remarkable development of the spirit of benevolence in contributing to missionary objects, which has occurred both in the Madura and Ceylon missions — a triumph over selfishness, and a manifestation of gospel self-sacrifice, seldom surpassed since Apostolic days, and which, if imitated by all the friends of this Board, would make

it certain that we should never again hear the sound of debt, nor fail of the means of carrying the gospel to the most distant portions of the earth.

Your committee re-echo, with great pleasure, a sentiment uttered by a native pastor at Ceylon: "All our people look with concern on the civil war in America. Our Christians wish and pray that the best of Governments may not be deprived of its strength and glory, and that one of the noblest of missionary societies may not be disabled in its angelic work."

The committee on the China missions report:

Your committee, in examining the Annual Report relating to the China missions, note with satisfaction the general prosperity of our brethren there, and the evidence of the continued smiles of the great Head of the Church. We pass over a number of subjects of interest presented in the Report, to invite special attention to the relative and absolute importance of the claims of China upon the American Board.

The remarkable changes that have been wrought in that Empire; the free toleration of Christianity; the extension of commercial and Christian intercourse even to the centre of the Empire and to the capital, Peking; have been noted and gratefully acknowledged in form, as they have occurred. But in view of the fact, that in a sense and to a degree unknown in former years, "China is now truly opened," and not less than one hundred millions of her inhabitants are now accessible to the missionaries of the cross, it may be seriously questioned whether the consequent obligation imposed upon the church has been impartially appreciated by this Board.

Within the last half century, many voices, now silent in death, have pleaded with great earnestness for China. The Morrisons, father and son, Milne, Abeel, Stevens, Gutzlaff, Pohlman, Medhurst, Macy, Aitchison and Bridgman, (with their contemporaries,) — these all have pleaded long; and yet, to-day, from all Protestant Christendom, there is not one missionary in that land to a million of people now accessible! It is not surprising that the beloved Bridgman, in his dying soliloquy, asked, "*Will the churches sustain the mission?*"

Two centuries ago, Francis Xavier, upon the Island of St. John, turned his gaze to the continent of China and exclaimed, "O Rock! when wilt thou open?" That question is answered. Nearly thirty years ago, the lamented Wisner, on a public occasion in New York, contemplating the millions of China, inapproachable except at a single port, became so affected as to be unable, for a moment, to utter the painful emotions of his heart. Could he have looked down the vista of a single generation, and been assured at the end of it of the facts presented by Mr. Blodget in his several communications quoted in the Report, illustrating the importance of the field now opened in the North and West of China,—facts urged in advocacy of *reinforcement*, and which will be read with deep interest,—the former Secretary had forborne to weep, and the eloquence of his appeal to the churches, especially to her sons and daughters, to enter in and possess the land, were more readily conceived than expressed.

We live at the important epoch, when nearly half of the millions of China are accessible to the gospel. This Board should not do less for South Eastern Asia, but the conviction is deep and solemn, that it should do much more for China,—do it without delay, and answer affirmatively the dying question of its first missionary to that land, "*Will the churches sustain the mission?*"

The committee on the Sandwich Islands and Micronesia missions, say:

In the Sandwich Islands, it is gratifying to see the great work of evangelizing and Christianizing a heathen nation, which has been commenced and substantially accomplished within the recollection of many of the older members of this Board. It now remains for us to provide for the perfecting and preservation of the great work which has thus been achieved in this early field of our missionary operations. The schools appear to be doing very well, under the care and direction of the Government of the Islands. The Oahu College, endowed by American Christians, but which is independent of this Board, bids fair to become an institution of great usefulness. And we already see the successful commencement of a system, which we trust will soon result in what is so much to be desired, the placing of all the churches gathered and to be gathered in these Christianized Islands, under the care of their own native pastors and ecclesiastical organizations.

In the Micronesia mission, there are favorable indications that the expenditures of this Board, aided as they have been by the liberal contributions of many of our native Christian brethren of the Sandwich Islands, have not been without beneficial results.

THE NATIVE PASTORATE AN ESSENTIAL MEANS OF PROCURING A NATIVE MINISTRY.

On Wednesday morning, Dr. Anderson presented, in behalf of the Prudential Committee, the following Special Report.

The subject of committing churches gathered in the unevangelized world to the

care of native pastors, thus leaving the missionaries more free for labors in "regions beyond," is engaging the attention of the Board and its patrons, more and more, as time advances. And as the number of such pastors is well known to be yet small, it is believed that the theme, in one of its more important aspects, might be properly and usefully here discussed, in a Special Report; though, as will appear, there is no call for any authoritative action upon it on the part of the Board.

Only thirty of the one hundred and seventy churches connected with the missions of this Board have native pastors. There are, as yet, none in our African, Syria and China missions. The Ceylon, Mahratta and Sandwich Islands missions have each four. The Madura mission has six; and there are eleven in the three missions to the Armenians of Turkey. The first impression is one of considerable surprise, that there should be so small a number of native pastors in our twenty missions, after the lapse of thirty, forty, fifty years.

It is quite obvious, however, that this small number of native pastors does not result from any want of success in gathering native churches. Nor is it, in most cases, for the want of pious, educated natives in the employ of the missions; seeing we have four hundred of these, most of them virtually preachers, and very many of them actually licensed as such. Nor is it owing to any lack of attention on the part of the Prudential Committee and the Secretaries; for they took the ground, as many as twelve years ago, in a Special Report to the Board, that missionaries are and ought to be *evangelists*, and not pastors; and ever since, they have lost no opportunity to press upon their missionary brethren the great importance of the pastorate, as a means of securing a native ministry. Nor are the missionaries justly liable to censure in this matter; for they feel and confess, not less than ourselves, the desirableness of having the native churches so organized as to insure their earliest self-government and self-support.

It is fair to conclude, therefore, that the obstacles in the way of success in this direction, whatever they were, have been unavoidable, and such as would require some time to surmount. And so it has been. They have existed, (1.) In our inexperience; (2.) In the want of precedents to guide us; (3.) In ideas and habits the missionaries necessarily took with them from their native land; (4.) In the really unavoidable fact, that we began educating our native ministry prior to any proper development of native churches, and of course before we could know exactly what we wanted; (5.) In certain unavoidable errors in our higher education, shared by the Prudential Committee equally with the missionaries, whereby our candidates for the ministry became too strongly exposed to the temptations of higher wages in the business of the world; (6.) In the absence, resulting from the causes just mentioned, of a well defined and settled purpose among the missionaries, to assign the native churches to the pastoral care of of a native ministry; and (7.) In the consequent fact that the native preachers were not educated, until within a few years, avowedly for the pastoral office, and therefore were not in expectation of it; and so the idea of it had not that place in their thoughts, nor that hold upon their consciences and hearts, which it has with a very large number of the pious young men in the colleges and higher schools of our own country.

There is still another view. Our modern missions are wisely prosecuted, for the most part, by *married* men. The Christian family is an excellent and powerful leaven in heathen society; but it has also its peculiar temptations and liabilities. The married missionary naturally builds him a house, in some convenient part of his field, and there makes his home, which becomes an attractive centre for a long while; and before he is aware, he has himself come more or less under the control of pastoral and parochial ideas and habits. We are happy to know that this tendency has been successfully resisted by many of our brethren. Still it is a fact, that two-thirds of our churches are *station*-churches, and that few of these have yet any other pastors than the missionaries.

The effect of this course, if too long persisted in, would be to insure perpetual pupilage and dependence to the native churches; and it has of late attracted the especial attention of at least a part of the missions. Nor can there be a doubt among careful readers of missionary intelligence, that these missions are intent on bringing about a salutary change, as fast as it seems to them possible. But this is not now an easy task. There has been so much lack of development in the native preachers, especially on the side of judgment and decision,—owing, in part, it may be, to their not having had more responsibility thrown upon them,—as to render it difficult for those who have known them long to feel it safe to commit the pastoral care to them; even though it be exercised, for a time, under missionary supervision. Nor is the difficulty alone with the missionary. The native preacher, having his eye upon a better and surer maintenance, often prefers remaining in the service of the mission, and receiving his salary from it, to incurring the risk of a smaller and ill-paid salary as the pastor of a native church. And a more frequent and painful result is, that the tie holding native preachers to the gospel ministry, often proves too feeble to prevent their being drawn away

by the allurements of the surrounding world.

Now the object of this paper is to show, that *well-defined prospects* and *well-understood expectations* of obtaining a pastorate in the native churches, are an essential element in the moral and religious forces by means of which these worldly inducements are to be resisted and overcome.

How is it in our own country? The cases are perhaps not perfectly analagous, but light will be thrown upon the subject if we consider how necessary to the obtaining of such a ministry here, is the prospect and expectation of obtaining eligible settlements as pastors. Every college student knows perfectly well, that the gospel ministry is not the road to affluence and ease. What then is the overcoming motive, inducing them to choose the ministry? What but the appeal which it makes to the conscience and to the highest and best religious feelings? Not the commandment of our blessed Lord alone, to preach his gospel; but also the fact, that there are and will be churches and parishes needing and desiring their services as pastors and preachers, and that they feel especially called of God to devote themselves to these services. Experience shows, that the inward call of the Holy Spirit to this work needs the co-operating influence of well-defined providential openings to engage in it. There must be a distinct prospect of *local churches*,—of the *pastoral office*,—of a *waiting people*. Thus it is that we obtain our gospel ministry here at home. Could we suppose that no pastorates were in prospect, or that the most important of them would be filled by foreign preachers, our educated young men would then do just as too many of our more highly educated native converts have long been doing.

It should be remembered, that the laws governing the human mind are everywhere the same. The fixed relation between 'demand and supply' can no more be safely disregarded with the graduates of Batticotta, Pasumalie, Lahainaluna, Abeih, Bebek and Seir, than it can be with the graduates of our American colleges. Steam, telegrams, commerce,—wages, salaries, honors,—are everywhere; operating there as here; and are to be overcome in the same general manner. The pastoral office is of divine appointment, and sustains a very peculiar relation to the sanctified nature of man. Who has not seen this, and felt it? Hundreds of our best ministers spend their lives cheerfully, as pastors, on salaries they would by no means be contented to receive in mere worldly pursuits. When the pastorate is understood,—(and the same is even more true of the foreign missionary work,)—it has a peculiar sanctity, seeming nearer to the person and work of the Redeemer than any other office or work,—higher, better in the best sense, and far more influential than that of 'readers,' 'catechists,' or mere 'licentiates.' Nothing equals it. It is a great power in the church at home, and it may be made such in our foreign missions. It will require untiring effort on the part of the missions, to select the proper men; to instruct them with reference to the pastoral office; to impress them with its claims; to induce to a cheerful self-consecration; and to train them for its duties. The experience of the missions with native pastors, thus far, has been favorable on the whole. Yet doubtless it is true, that 'heady' and 'high-minded' persons will be more troublesome as pastors, than they would be in subordinate stations; and the multiplication of native pastorates will, for obvious reasons, add not a little to the cares and perplexities of missionary life. As among the Galatians, they will sometimes become 'bewitched,' and then will more or less 'bewitch' their people. We have already had some experience of this. But there is no shorter, no easier, no better way to reach the great result at which we aim. Never, otherwise, shall we obtain a permanent, reliable, effective native ministry; and never succeed in establishing Christianity in any of the unevangelized nations.

But justice to the cause requires us to add, that the older missions under the care of this Board are not really so far from the important result we have been contemplating, as might seem at first sight.

For, in most of the missions, there has already been great progress of opinion, in this direction. The missionaries more clearly perceive the *necessity* of the thing. They probably feel more confidence in the native character; but if not, they are more disposed to incur the risk; depending on Him, who instituted both the church and pastorate, and through whose grace alone it is that any of his servants are enabled to stand. Guided by experience, they have modified, or are modifying, the training schools for the native ministry, shaping their instruction more exclusively and exactly to the wants of the native churches. When the right men shall have been provided, and all in the right way, and when it is fully settled and declared, that the native churches are all to become the appropriate charge of native pastors, at the earliest possible day, then how little, comparatively, will remain to be done! Already there are numerous churches in need of such pastors. One-third of the existing churches are at *out-stations*, where missionaries do not reside, and not half of these are yet supplied. About one hundred are at the *stations;* and though native pastors have yet been given to but few of these, they have been to some, and the practice is extending;

and the unordained native preachers have each more or less actual connection with some one of the churches; not unfrequently they are even a sort of *quasi*-pastors, only not clothed with the right of administering the ordinances.

All that we have said in this paper, has been under the strong conviction that this is a matter which must be left to the discretion of the several missions. Of course we may discuss it, and may use great freedom in our suggestions. But this is really all that we can properly do. With the missionaries is vested the right, by Christ in his Word, conveyed through the medium of Councils and Presbyteries, to institute this ministry; nor can the Board, nor indeed any other body of men in countries remote from the missions, do more than advise and exhort, so long as the missionaries do not transcend the plain line of their duty. Only the men on the ground can have full knowledge of the exigencies and difficulties of the case; and should the missionaries sometimes seem, to the more ardent of us, to be too cautious and backward in pressing the native forces to the front of the battle, there is still no wiser course for us than to leave them in possession of the field, secure of our unabated confidence and support.

But should any have been so unfortunate in their experience of native character, as to be skeptical in respect to the possible reliability and efficiency of a native pastorate through the grace of God, we may properly raise a question as to the validity of their testimony. Besides a strong presumption against it, there are remarkable facts to the contrary; and the most remarkable of these, as stated by Dr. Tidman, Secretary of the London Missionary Society, at the Liverpool Missionary Conference, should be known and duly considered throughout the Christian world. Until the English missionaries at *Tahiti* had been driven away by the French, more than a score of years since, not a native pastor had ever been ordained. But when the native churches found themselves alone, they chose pastors from among themselves. "And," says the Secretary, "after twenty years of French misrule, notwithstanding all the influences of Popery on the one hand and of brandy and vice on the other, there are now living, under the instruction and influence of these native pastors, a greater number of church-members than ever they had aforetime." "With regard to *Madagascar*," adds the same witness, "twenty years ago or more, the European shepherds were sent away, and a few poor, timid lambs left in the midst of wolves. And what has been the result? Why, men have been raised up of God to take the oversight; and instead of tens of Christians, under the care of European pastors, there are now hundreds, nay thousands, under the teaching of these men!"

This paper was referred to a committee consisting of Dr. Hawes, Dr. Shepard, Dr. W. Child, Rev. Albert Barnes, Dr. E. Davis, Rev. H. M. Dexter, and Rev. E. D. Morris, who subsequently presented the following report, which was accepted.

The committee to whom was referred the paper of the Prudential Committee relating to a Native Pastorate, as an essential means of procuring a Native Ministry, report:

The object of this paper is evidently one of great importance. It is to urge the necessity and indicate the method of raising up native pastors to take charge of native churches, gathered among the unevangelized and heathen, as fast and as far as it can be done with any good hope of success. There are obviously many difficulties in the way of accomplishing this object, and the time and manner of surmounting them must, to a great extent, be left to the judgment of the missionaries occupied in different fields of labor. It is well, however, to have the subject brought distinctly before them, and urged on their attention as deserving their serious practical consideration. There can be no hope of planting the gospel permanently in any unevangelized or heathen land, but in connection with native pastors, raised up to preside over churches gathered in such localities. To supply such churches with pastors from this or any other Christian land, for any length of time, is obviously out of the question. To meet the exigency of the case, it is necessary that young men on the ground should be educated and trained with special reference to their being employed in the pastoral office, when they shall become suitably qualified for it. This design of their training should be kept distinctly before their minds, in the whole process of their education, that they may thus understand the nature and design of the sacred office, and enter upon it with a proper sense of the duties and responsibilities involved in it. And further, the churches should, as soon as practicable, be made to understand that they are to rely on native pastors for a permanent ministry, and are to furnish the means, as far as they are able, of supporting them. In a word, they should, from the first, be taught to be self-reliant; responsible for sustaining among themselves the institutions and ordinances of the gospel. To present and to urge these objects upon the attention of the Board, and its patrons and missionaries, is the design of the Special Report referred to our consideration. It has the cordial approval of your committee, and they recommend its adoption and publication.

EXPENDITURES AND FINANCES OF THE BOARD.

Dr. Bacon, from the committee appointed last year, to "review the expenditures and finances of the Board," read a report which was accepted, and ordered to be printed under the direction of the Prudential Committee. Large portions of this very valuable paper are presented here. It will be published in full in connection with the Annual Report of the Board, as also in a pamphlet form.

Classification of Expenditures.

After some introductory remarks the committee say:

In attempting to classify the expenditures of a missionary institution, we find at the outset an obvious distinction between the home work and the foreign work. This Board, like every other organization for foreign missions, has work to do at home—not what is commonly called home-missionary work, but the home work of Foreign Missions. At the inception of our enterprise, before any missionary could be sent abroad, there was work to be done at home. The plan must be commended to the public through the press and by the living voice. Arrangements must be made which would warrant the expectation of a revenue. There must be consultations, personal and by letter, with men of acknowledged wisdom and of influence in the churches. Those Christian affections and sympathies which prompt to prayer and effort for the propagation of the gospel, must be roused, enlightened and guided; and thus the missionary spirit in the churches must be evoked, and in some fashion organized for action. Nor could this be done once for all. The necessity for such work never ceases. Year by year, the appeal to Christian liberality must be renewed. Year by year, we must repeat the call for co-operation; and as our missions multiply and prosper, there is so much the more need of making the public acquainted with the enterprises and successes of the institution. The American Board of Commissioners for Foreign Missions, while it is primarily and mainly an institution for the evangelization of the heathen and Mohammedan world, is also, and therefore, an institution for the diffusion of foreign missionary intelligence among the Christian people of these States, for the discussion of questions relative to the science and economy of missions, and for awakening and sustaining a missionary spirit in the churches.

Our first endeavor then, as we proceed to classify the expenditures of the Board, should be, to ascertain how much is expended in this home work. A wise administration of our affairs as a missionary institution, requires us to expend in this department just so large a portion of our annual income as will give us, not in any one year, but in a series of years, extending through the life-time of a generation, the largest amount, not of money only, but of Christian force, (including faith and prayer as well as intellectual power,) for our work among the heathen. It would be as wise for a farmer to think of enriching himself by saving the price of his seed-wheat, as for this Board to think of enlarging or sustaining its missions by saving any of the expenses necessary to a vigorous prosecution of its home work. "He which soweth sparingly shall reap also sparingly." At the same time, it must be remembered that every dollar unnecessarily expended at home—every dollar expended which might have been saved without any damage to the revenue of the Board, or to the sources of its revenue in the intelligent and Christian sympathy of the public—is, to that extent, a perversion of our trust as Commissioners for Foreign Missions.

For the purpose then of this report, the expenditures of the Board should be divided as exactly as possible into two great classes:—*First*, those which are incidental to the collection of the income, and to the necessary correspondence and communication with the public, in order to awaken and sustain the missionary spirit in the churches; and, *Secondly*, those which are incurred in the main work of selecting and sending forth the missionaries, and of sustaining and guiding the missions.

It will be observed that the classification now proposed differs from that which has been made, since 1859, in the Treasurer's Annual Report of the Pecuniary Accounts. The fullness and intelligibleness of those Reports cannot be too highly commended. But for the purpose of the present inquiry, that classification of expenditures, under the three heads of "Cost of the missions," "Cost of collecting the funds," and "Cost of administration," is less convenient than the classification now proposed. The home work necessarily incident to our enterprise includes much more than merely "collecting the funds;" and much of what is done at the Missionary House in Boston, and which is included in the "Cost of administration," belongs to the foreign work as evidently as if it were done in Turkey or in China. For that reason, a perfect exactness in the division now proposed is not attainable. Yet it is important to make such a division with the greatest possible approximation to accuracy. The "expenses of administration" may be apportioned with some degree of exactness between the home work and the foreign.

Undertaking then, in the first place, to make a Schedule of Expenditures in the Home work, we begin at the Missionary House, the centre of all our operations, both at home and abroad. Here is the Treasury; here are the offices of correspondence; here are the weekly sessions of the Prudential Committee; here the publications of the Board are prepared for the press, and from this point they are distributed; here is the library for the use of the Committee, the Secretaries, and the Editor; here is the missionary museum; here is the central depot and place of storage for all sorts of articles sent to the missions from this country, and for whatever is sent hither from the missions, or brought by returning missionaries. How much of all these expenditures may we reasonably charge to the necessities of our Home work?

I. The Treasurer's Office.—If the Treasurer had no other duty than to receive the contributions, to make deposits in a bank, and to issue checks against the deposits, in payment of drafts from the missions, under the direction of the Prudential Committee, the entire cost of his office might perhaps (though not without hesitation) be set down as expended in the Home work, inasmuch as it is closely connected with our system of communication with contributors. An unsuspected integrity, and a competent knowledge of book-keeping, such as a clerk or teller in a bank must have, would, in that case, be a sufficient qualification for his office. But in fact, the receipt and disbursement of funds, amounting in the aggregate to about $400,000 annually, is only a small part of the Treasurer's duty. If we may use analogies which the unhappy experience of our country, within the last eighteen months, has made familiar to all minds, the Treasurer of this Board is not merely its Secretary of the Treasury and the depositary of its cash. He also performs in its behalf the duties of Paymaster General, Quartermaster General, and Commissary General, to all the missions. The services which he renders to the missions, and to individual missionaries while in the employment of the Board—purchasing and forwarding supplies, making remittances to so many barbarous or semi-civilized countries, aiding missionaries in their outfits, providing for their passages across the ocean, making arrangements to anticipate their wants in all parts of the world—belong as obviously to the Foreign work, as the Commissariat and Paymaster's duties belong to the army, and not to any department of the civil Government. It is for this reason that in our Schedule, one-fourth of the Treasurer's salary, and nearly one-half of the payments to clerks in his office, are assigned to the Home work, and the remainder to the Foreign work.

II. Correspondence.—The correspondence at the Missionary House has formerly given employment to three Secretaries. At present the same duties, with the exception of some editorial labor, are performed by two Corresponding Secretaries. The Senior Secretary, Dr. Anderson, is wholly occupied with the Foreign Correspondence. The expenses, therefore, of his office belong entirely to the foreign work. Nor are the services of the other Secretary, Mr. Treat, given exclusively to the correspondence with contributors, and to the labors by which the missionary spirit is sustained and invigorated in the churches. All the correspondence with the missions among the North American Indians is conducted by him, and all the correspondence with missionary candidates, and with accepted missionaries prior to their designation.

III. Publications.—The publications of the Board are another part of the work done at the Missionary House. Of these the most important is the *Missionary Herald*. None can doubt that such a periodical is indispensable to the Board, as a means of communication with its contributors and with the public. In one view, the circulation of the Herald is largely gratuitous, and constitutes a very considerable item in the annual expenditures. But in another mode of stating the facts, the cost of that gratuitous circulation might disappear from our Schedule. By a standing offer to collectors and donors, the Herald is furnished to every donor who does not prefer taking it as a subscriber, and contributes to the Board, in a year, not less than ten dollars; to every collector who collects, during the year, not less than fifteen dollars; to every association or society contributing during one year not less than twenty dollars; and to the minister of every congregation, which contributes to the treasury of the Board at the monthly concert or otherwise. Assuming that the average cost of the Herald to the Board is fifty cents, that amount is to be deducted from each annual donation or contribution for which the Herald is given in return. In other words, the annual donation of ten dollars, or upwards, includes a subscription for the Herald at the cost of manufacture. The same is true of sums raised by collectors, or by auxiliaries, or by church contributions; the nominal amount in each instance may be considered as including the payment of a subscription for the Herald at cost. If the offer were made in this form, "Every donor of not less than nine dollars and fifty cents, may receive a copy of the Missionary Herald for the additional payment of fifty cents," the amount now expended in what we call the gratuitous distribution of the Herald would disappear from both sides of the treasurer's account.

Further reference is made to the publications of the Board and the necessity of employing an editor, and the committee then speak of (IV.) *Rent and Incidental Expenses;* (V.) *Missionary Rooms at New York;* and

VI. District Secretaries.—Under this head it is remarked:

It is the opinion of the Committee, and probably of all who think seriously on the subject, that these agencies cannot be set aside till the churches and individual donors, on whom the Board depends, shall have become far more regular and systematic in their contributions to this cause than they have ever yet been. Yet there has been a considerable retrenchment in this class of expenditures within the last few years. By a reference to the Annual Reports of the Treasurer, it appears that in 1850 the expenditures for "agencies" were $15,703; in 1852, they were $11,882; while $8,208 is the amount for the year now closed.

The Annual Meeting and Anniversaries are next referred to as among the system of arrangements by which the Board is acting on the public at home, and which, it "will not probably be questioned," "are worth what they cost;" and the following concluding statements are made in regard to

The Home Expenses.

A survey of the entire Home work shows that the sum total of expenditures in this department for the last year, is nearly $3,500 less than it was ten years ago. This reduction will probably be somewhat greater next year. It has been effected chiefly in the cost of agencies, in which respect it can hardly be carried much farther without serious danger to the enterprise with which this Board is intrusted. Perhaps, if the edition of the annual sermon should be somewhat diminished, and if some pains should be taken to distribute the Annual Report by sale to those who may choose to order it, some reduction may be effected in the cost of publications, without any loss of income or of Christian sympathy and co-operation.

If we take the average of the two years 1852 and 1862, as the average of our annual expenditures in the Home work, and assume the average income of the four years preceding the year 1860 as the average income at the present time, it will appear that less than six per cent of the income is expended in the work of raising funds, of communicating with contributors and auxiliaries, and of awakening and sustaining the spirit of missionary zeal in all parts of the country; so that more than ninety-four per cent of the income, from all sources, remains to be expended directly in the work of selecting and sending forth missionaries to the heathen, and of sustaining and enlarging the missions.

Expenditures in the Foreign Work.

Passing now to the consideration of those expenditures which pertain more directly to the aggressive action of the Board upon the heathen and Mohammedan world, it is natural for us first to touch upon certain expenses of that class which arise in this country, and which, being general in their nature and chargeable to no particular mission, are set down in the Treasurer's accounts as part of the "Cost of administration." The not unreasonable jealousy which watches against all unnecessary expense in the Home work, watches with the same care over this class of expenditures in the Foreign work.

I. Treasurer's Department. — Thus our inquiries return to the Missionary House, and again we begin at the Treasurer's office. A Treasurer there must be, not only for the convenience of contributors, to receive money, but also for the convenience of missionaries, to pay it out. No man can be expected to do this work without compensation. No man is fit to do it—no man should be intrusted with it—whose financial ability would not be worth $5,000 annually, if employed in the service of a railway company or a Lowell corporation.

II. Correspondence.—The correspondence with all the missions beyond the ocean is conducted by the Senior Secretary; that with the missions among the North American Indians by his colleague. The entire salary of the former is among the expenditures in the Foreign work. His salary, like that of every officer of the Board, is not to be considered an adequate compensation for his services, but is determined by the principle which determines the salary of a missionary. The question in regard to each and every officer of the Board is not what his services are worth, nor what his talents might have earned for him had he devoted himself to some other employment, but only what is the least amount on which he can be expected to live while giving his services to the missionary enterprise. Hardly a church in Boston, of those which contribute to our treasury, would be satisfied with giving to its pastor so small a salary as the largest which we give to any of our officers. The difference between the salary paid to the Senior Secretary and that paid to his colleague, is because the former, by reason of his official relation to the missionaries, is subjected to a very considerable expense for hospitality. The reduction in the mis-

sions to the North American Indians has been so great, that only a small portion of the salary paid to Mr. Treat is now chargeable to the Foreign work. At the same time, the aggregate expenses connected with the Missionary House are diminished by that new distribution of duties which divides the correspondence among two corresponding secretaries instead of three, and which throws upon the treasurer some of the labor which fell to the secretaries under the former arrangement.

III. The Prudential Committee.—Probably few among the tens of thousands who contribute to our funds are aware of the labor performed by the members of the Prudential Committee. Fifty-two regular sessions every year, besides adjourned and occasional meetings, are a heavy tax upon men to every one of whom those hours have a value that might be represented in money. All that labor is a free offering on their part. The only charges upon our funds for this most important part of the administration at the Missionary House, are for the rent of the Committee-room, which is also the Library, for the purchase and preservation of books, and for expenses incurred by the two members who reside at New York and Brooklyn, in their attendance on the meetings of the Committee.

The amount expended upon different missions is next considered, and the comparative importance and promise of different fields, with an expression of approval by the committee of "the unequal, but not disproportionate expenditure in different parts of the heathen and Mohammedan world."

Expenses in the Missions.

There is another classification of our expenditures in the missions, and one which is in some respects more suggestive. As our missions are conducted, the personal support of the missionaries is only a part, and may be a small part, of what it costs to carry on the work. That indeed is the only expense at the outset. But soon, if we are successful, the work requires expenditures of another sort. There must be schools, first, perhaps for the most rudimental instruction; then schools of a higher order, in which young persons, giving evidence of Christian character and promise of Christian usefulness, may be trained to be teachers in their turn, and to be helpers in other departments of the work of civilization. If there are schools, converts, churches, there must be books; the Holy Scriptures must be given to the people in their own language; books of devotion must be prepared, for the church, the family, and the closet, and books of instruction for the school. Here arises the necessity for a class of expenditures which tends to an indefinite enlargement.

Making this classification of our expenditures in the missions, we find that in the last ten years the aggregate increase in all the missions has been $27,387, of which only about one-sixth part ($4,597) is for the personal support of missionaries sent from this country. All the remainder, (nearly five-sixths of the whole,) represents the increased expenditure in the working of the missions. The expenditure for "Native Agency" exclusive of schools — that is, for native laborers employed directly in the work of evangelization, or as pastors of native churches— has been nearly doubled within the past ten years. The "Training Schools," as they are now called, have had within the same period a considerable enlargement, the expenditures for them having increased more than $2,000. The cost of the "Female Boarding Schools" has been diminished by the same amount, but will no doubt be enlarged again as soon as some institutions of that kind shall have been reorganized. In the expenditure for "Common Schools," the diminution has been $4,634,—more than one-fourth, since 1842. This saving, if it may be so called, has been effected partly by relinquishing such schools as were thought to be of comparatively little value to our work, and partly by the resolute endeavor to throw the cost of common schools as much as possible, and as fast as possible, upon the parents of the children. Sometimes, too, when retrenchment has been absolutely necessary, a portion of the expenditure for these schools has been applied to other objects that were deemed to be of more immediate importance. The diminution, under the operation of all these causes, has been mostly in the older and more prosperous missions.

Native Agency and Native Self-support.

In the estimation of this committee, two points, suggested by the facts just mentioned, should be regarded as settled in our missionary policy. The first is, that when a mission has passed through its early stage of progress, it must begin to develop a power of expansion from within itself. As soon as it begins to have converts that have any qualifications for usefulness among their countrymen, it must begin to employ native preachers, first in the character of evangelists, and then in the care and guidance of native churches. Missionaries from this country are to begin the work; and at the earliest possible date, they are to find helpers among the converts God shall have given them. As the work advances, this "Native Agency" is to be more and more employed, and the native laborers are to be more and more trusted

and depended on, under the guidance of the missionaries, till the country has been evangelized, and the people are capable of sustaining their own institutions as a Christian people. But in order to this result, another point is equally important in our policy. The native churches, and the individual converts, must be trained from the first to the habit of self-support. The cost of the "Native Agency," and especially of supporting those who serve as native pastors, must be thrown from the first, as much as possible, upon the natives themselves. Nor must the native pastor, or evangelist, be allowed to think that manual labor for his own support is inconsistent with the dignity or the spirituality of his functions. The utmost vigilance is necessary on this point, both at the Missionary House and in the missions. "Native Agency" can never attain its highest usefulness so long as it depends upon a foreign treasury. A native pastorate, especially, and native self-support, must go together. In the Sandwich Islands mission this result was reached long ago. It must be reached, ere long, in the missions of Western and Central Turkey.

The Business committee, through their chairman, Dr. Bacon, reported the following

MINUTE

Concerning the Present Rebellion and Civil War, as affecting the Interests of Foreign Missions.

This Board of Commissioners for Foreign Missions, at its last annual meeting, recorded its sympathy in the struggle of our national Government with rebellion, and its "prayer to the God of nations, so to overrule the conflict that the rebellion may be crushed; slavery, its prime cause, removed; and that peace, prosperity and righteousness may be permanently established throughout our land."

Again assembled for the annual review of our work, in its progress and in its hinderances, we are compelled to recognize again the relations between the great enterprise of Christian benevolence with which we are intrusted, and the conflict of our country with a huge and desperate rebellion. We are reminded that wherever our missionaries labor, their personal safety, their liberty to pursue their work, and their privilege of standing unawed before the rulers of barbarous nations, are partly dependent, under the providence of God, on the fact that they are citizens of the United States, protected in all parts of the earth by the imperial power of the Great Republic; and we are compelled to see that what this rebellion aims at,—the division of our country among two or more mutually independent confederacies, weak in themselves, and jealous and hostile toward each other,—would weaken the hands of American missionaries in every part of the world. We are reminded, too, that the entire moral influence of the American churches upon the world is far more powerful and beneficent for the fact that they are the churches of a great, united, sovereign and self-governed people. Therefore it is impossible for us to entertain a thought of any termination of this war otherwise than in the perfect restoration of the Union under the Constitution, which, by the favor of God, has made this nation heretofore so great and prosperous in its freedom. We record again our loyal sympathy with the President of the United States, in the struggle to vindicate and maintain "the Supreme Law of the Land," according to his inaugural oath; and our confidence that, according to his proclaimed intention, he will not fail to employ for that purpose, against the enemies of the United States, all those powers with which he is invested by the Constitution of the United States, and all those means of subjugation which are warranted by the law of nations and by the law of God. And with our renewed prayer to the God whose displeasure at the wickedness which fills the earth with violence and oppression all history has testified, and who so often wrought deliverance for our fathers in their perils, we record our grateful confidence that the rebellion will be crushed, that slavery, its prime cause, will be removed, and that peace, prosperity and righteousness will be permanently established in our land.

This Minute was adopted by the Board.

LETTERS FROM ABSENT MEMBERS.

Letters were communicated from several corporate members of the Board, viz., Rev. Drs. William Allen, B. Tappan, E. Pond, E. W. Hooker, Baxter Dickinson, J. B. Condit, Joel Parker, and J. F. Stearns, severally expressing their unabated interest in the Board and its objects, and their regret at not being able to be present at the meeting. The letter from the venerable Dr. Allen, one of the oldest corporate members, was as follows, dated October 9:

However desirous of being present in Springfield, at your closing session and farewell meeting to-morrow morning, yet, not being able to attend, perhaps, as the oldest member of the American Board belonging to Massachusetts, I may be allowed to bid you, with my pen, an affectionate farewell.

When I met with my brethren of the Board forty-one years ago, at Springfield, we were a small assembly, all of whom but two are now in their graves. But great praise is due to the grace and goodness of

God to that little company, in giving them wisdom to pass a vote, whose influence in advancing the interests of the missionary cause, down from 1821 to the present time, has been of unmeasured importance. That small band of twelve persons, now almost extinct, passed a vote, which, in the providence of God, has been the means of bringing into the treasury of the Board the large sum of twelve hundred thousand dollars. I refer to the institution of *Honorary Membership*, on condition of the payment of fifty dollars by a minister, and one hundred dollars by a layman. The number of such members has now reached to 14,000, and the payments from the two classes have probably amounted to the sum of one million and two hundred thousand dollars. But still more important than the money, is, perhaps, what was associated with the gift,—namely, the confident faith in the truth and promise of God, and the fervent spirit of prayer thus enkindled. Behold, what God has done by our missions in the distant parts of the world!

But, dear brethren, go on in the path of liberal charity, and strong faith, and earnest prayer, and an incomparably greater work will God accomplish. For not only will be completed what is foretold of the Lamb on Mount Zion, with the hundred and forty and four thousand, redeemed from among men,—the first fruits unto God and the Lamb; but also, what is foretold of the "angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to *every nation, and kindred, and tongue, and people.*"

My brethren! *six* of your company, of the corporate board, with whom, for many years, I have been associated in our labors, have died within the past year: then go on, with unslacked and new zeal, in the good work to which God invites you, till you too shall be called to your reward in "the General Assembly and Church of the First-Born, whose names are written in Heaven."

NEW MEMBERS AND OFFICERS.

The following persons were appointed a committee on new members and officers, viz: Rev. T. A. Mills, Hon. Linus Child, Dr. Palmer, Rev. Joseph Steele, Dr. Aaron Warner, E. Alden, M. D., and Dr. Sweetser. They reported, recommending for election as new members:

Rev. Alvan Tobey, Durham, N. H.
Edward Spalding, M. D., Nashua, N. H.
Abner Kingman, Esq., Boston, Mass.
Hon. William Hyde, Ware, Mass.
Calvin Day, Esq., Hartford, Ct.
James B. Shaw, D. D., Rochester, N. Y.
Rev. John G. Atterbury, New Albany, Ind.

These persons were elected.

For officers of the Board, the committee recommended the following persons, who were chosen accordingly, for the ensuing year.

Mark Hopkins, D. D., LL. D., *President.*
Hon. William Jessup, LL. D., *Vice President.*
Charles Stoddard, Esq.,
John Tappan, Esq.,
Nehemiah Adams, D. D.,
Augustus C. Thompson, D. D.,
Hon. William T. Eustis,
Hon. John Aiken,
Henry Hill, Esq.,
Asa D. Smith, D. D.,
Walter S. Griffith, Esq.,
Alpheus Hardy, Esq.,
Hon. Linus Child,
William S. Southworth, Esq.,
Prudential Committee.
Rufus Anderson, D. D.,
Rev. Selah B. Treat,
Corresponding Secretaries.
George W. Wood, D. D., *Corresponding Secretary resident in New York.*
Samuel M. Worcester, D. D., *Recording Secretary.*
James M. Gordon, Esq., *Treasurer.*
Moses L. Hale, Esq.,
Hon. Samuel H. Walley, } *Auditors.*

PLACE AND PREACHER FOR NEXT MEETING.

A committee was appointed on the Place and Preacher for the next annual meeting, consisting of Dr. Bouton, Judge Samuel Miller, Rev. E. Y. Swift, Dr. W. H. Bidwell, Rev. N. H. Eggleston, Rev. F. Williams, and Rev. E. L. Boing.

They recommended that the meeting be held at Rochester, N. Y., in the church of the Rev. Dr. Shaw, and that Dr. E. L. Cleaveland, of New Haven, Conn., be the preacher, and Dr. Calvin Pease, of Rochester, his substitute. These recommendations were adopted.

RESOLUTIONS.

Most of the session on Wednesday afternoon, and a portion of that on Thursday morning, were occupied with the consideration of the following series of resolutions, in connection with which earnest and able addresses were made by several secretaries, missionaries, and members of the Board. The resolutions were all adopted.

Resolved, That we humbly and gratefully recognize the good hand of our God upon us, during the past year, in saving our missions from disastrous curtailment and our finances from serious perplexity; so that, pending a civil war of gigantic and ever growing dimensions, by placing unexpected gains in one quarter against unexpected losses in another, he has

taught us how easy it is for him, according to his own good pleasure, to "open rivers in high places and fountains in the midst of the valleys."

Resolved, That in the deliverance of our missionaries among the Dakotas from a death which seemed so imminent, we find new occasion for thankfulness to Him who is the dwelling-place of his people in all generations; and our joy is heightened by the fact, that those who befriended them (with so many others) had been turned from their native ferocity by that gospel of peace and love which we have sent them.

Resolved, That the signal bereavements which have befallen our missionaries within the past year,—the ripest experience and the largest attainments lost in a moment, the bright promise of early manhood extinguished by the hand of violence, woman torn away from her ministry of love almost before it was begun,—demand a faithful questioning of our aims, our patience and our faith, with earnest supplications in behalf of those who are bearing this burden of sorrow, that their abundant profiting may appear in all their future labors.

Resolved, That the recent weakening of our missionary force, by reason of saddening providences on the one hand, and scanty reinforcements on the other, calls for the immediate concern of the churches, inasmuch as it is clearly unjust to those who are already in the field, (to say nothing of the hazards of the work,) to leave them with increased responsibilities and diminished strength, and cannot be well-pleasing to Him who claims our sons and our daughters, our silver and our gold, as all his own.

Resolved, That to this end we earnestly appeal to the patrons of the Board to give of their substance with unabated cheerfulness and liberality, carefully scrutinizing every temptation to omit or lessen their offerings, in the full conviction that as Christ is Head over all things to the Church, so the interests of his kingdom take the precedency of all others.

Effort for the Coming Year.

Dr. Bacon, from the Business committee, reported the following resolution, which was adopted:

Resolved, That in view of the increased cost of remitting moneys for the support of the missions, and the very urgent calls from our different fields, for speedy and strong re-inforcements, the Prudential Committee are hereby instructed to appeal to the friends of the Board, at an early day, to contribute at least $450,000, for expenditures during the current year.

Resolutions of thanks were adopted, as follows:

Resolved, That the thanks of the Board be given to Rev. Dr. Henry Smith, for his sermon on Tuesday evening, and that a copy be requested for publication.

Resolved, That the thanks of the Board be given to the good people of Springfield and the neighboring towns, for their Christian hospitality and kindness to the members and friends of the Board, who have in such large numbers attended this meeting:

Also—to the gentlemen who have acted on the various committees of arrangements, for their laborious and successful efforts to promote the convenience of all:

Also—to the various churches and religious societies of different denominations in this city, for the use of their several houses of worship and lecture-rooms, for public services and lodging places, and to the City Government, for the use of the City Hall, in which the business meetings of the Board have been held:

Also—to the numerous Railroad and Steamboat Companies throughout the country, for free return tickets to those who have come from abroad to attend the meeting.

The following resolution, presented by Hon. John Aiken, was also adopted:

Resolved, That the Report presented to the Board by the Prudential Committee, and duly examined and approved by the committees to whom the several parts thereof have been submitted, be the Annual Report of the Board for the past year, and published as such, under the direction of the Prudential Committee.

DEVOTIONAL SERVICES.

As usual, the several sessions of the meeting were opened with prayer. The assembly was led, in addressing the throne of grace, successively, by Dr. Tucker, Dr. A. D. Smith, Dr. Silas Aiken, Dr. Hawes, Dr. Thurston and Dr. Riddle; and on different occasions united in songs of praise. Morning prayer meetings were held at half-past eight o'clock, on Wednesday morning, in the North and the South Congregational churches, and on Thursday morning, in these two, and also in the First church. These meetings, very largely attended, were of much interest.

The annual sermon, on Tuesday evening, was delivered by Dr. Henry Smith, of Buffalo, N. Y., from John xvii. 20, 21: "Neither pray I for these alone; but for them also which shall believe on me through their word: that they all may be one; as

thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." Dr. Asa D. Smith, of New York, offered the prayer before the sermon.

On Thursday afternoon the Lord's supper was administered to an unusually large number of communicants, (probably not far from 3,000,) in three churches,—the First, the South, and the North Congregational. The services were conducted in the First church by Dr. Hopkins, Rev. Albert Barnes, Dr. G. E. Adams, Rev. T. S. Ward, and Dr. Ray Palmer; at the South church, by Dr. Dwight, Dr. William Adams, Dr. B. C. Taylor, Dr. Bouton, and Dr. Dutton; and at the North church, by Dr. Sweetser, Dr. Hawes, Rev. Mr. Cliff, and Dr. Boardman. Though three churches, accommodating so many, were open, several hundred persons, unable to find room in either, retired to the City Hall, and organized a meeting for religious conference and prayer.

The business of the meeting was finished at about ten o'clock, Friday morning, after which an hour was spent in devotional and other parting services. Impressive addresses were made by Mr. Munger, of the Mahratta, and Mr. Lindley, of the Zulu mission, who were expecting soon to return to their respective fields. Dr. Hopkins, the President, in behalf of the Board, expressed grateful acknowledgments to the people of Springfield and the vicinity, for that generous hospitality which had been so largely tested, and to the members of committees, who had freely performed most arduous labors, in making and carrying out arrangements for the meeting; and Rev. Mr. Buckingham, chairman of the committee of arrangements, responded in a very appropriate manner, in behalf of that committee and the people. The usual parting hymn was sung—

"Blest be the tie that binds,"

when Dr. Taylor, of New Jersey, offered prayer and pronounced the benediction.

ADJOURNMENT.

At about eleven o'clock the Board adjourned, to meet at Rochester, N. Y., on the first Tuesday of October, 1863, at 4 o'clock, P. M.

In view of the condition of our country, and the absorbing interest which has been long felt, by all classes of the community, in the unwonted efforts to which we are called for the preservation of our cherished institutions, and the overthrow of a most unrighteous rebellion, it might reasonably have been expected, that the number of persons who would gather at the meeting of a Foreign Missionary Society would be much smaller than usual. It is, therefore, a fact of cheering interest, that very few of the annual meetings of the American Board have brought together as many of the friends of Christ and his cause, as were gathered at Springfield. The names of 86 Corporate and 464 Honorary members were handed to the Secretary. The City Hall, a very spacious, commodious and pleasant room, but one in which it was not easy for speakers to make themselves generally heard, was selected as the place of meeting, in the expectation that no church in the city would be sufficiently large; and at the first business meeting, on Tuesday afternoon, it was apparent that the Hall would overflow. It was crowded in the evening, probably near 3,000 persons being present to hear the sermon; and on Wednesday morning it became necessary to open the First Congregational church, where meetings were held continuously, at the time of the business meetings, during Wednesday and Thursday, addressed by returned missionaries and others. And as on Thursday afternoon, the three churches opened would not accommodate the numbers who gathered to commemorate a Savior's death, so also on that (Thursday) evening, when meetings for addresses were appointed at the First, the South, and the North Congregational churches, a fourth meeting was extemporized at the City Hall, and largely attended. Not far from 1,500 guests were provided for through the Reception Committee; it was supposed that at least 1,200 others were entertained by friends and at hotels, without the aid of that committee; and large numbers were in attendance daily, not from the city only, but from all the vicinity, who lodged in their own houses. Gratuitous railroad return tickets, to those who had been at the meetings, were issued to the number of 3,000; and the whole number attending this meeting of the Board, it was supposed, could not be less than 5,000. Under the circumstances, this cannot but be regarded as a very promising indication of interest in the missionary work.

The extreme heat of Wednesday and Thursday occasioned discomfort, and served to diminish the interest and lessen the value of such a gathering, yet all felt that it was good to be there. Some of the meetings, especially that of Thursday forenoon and the closing part of that on Friday, were of a very high order. Convictions were produced and emotions enkindled, not all of which will be 'as the morning cloud and as the early dew.'

Some, at least, will abide, and bring forth fruit. The officers, members, and friends of the Board, as they have returned to their work in its behalf for another year, may well be animated by the recollection that there was at Springfield, no note of alarm; no foreboding of evil; no call for still further retrenchment; but rather a trustful and hopeful looking for future prosperity, and a manifested readiness cheerfully to meet, even at such a time, the providential call for increased contributions.

THE MISSIONS.—ITEMS OF INTELLIGENCE.

Dakotas.—A letter from Dr. Williamson, dated Traverse-des-Sioux, September 8, gives the particulars of his escape, with his family, from the scenes of plunder and massacre, having been warned, guarded and aided by the Christian Indians. He remained at his house until he feared that he was seriously endangering these friends, as well as his own life, by so doing, and then left, Tuesday night, August 19. He indignantly repels the charge that the Christian Indians were helpers and even leaders in the uprising. Nothing, he says, could be farther from the truth. "Near the Upper Agency, where the mission had most influence, as yet it is not known that more than one man was killed, and he when attempting to shoot the Indians. More than one hundred are known to have escaped unhurt, all through the aid of Christian Indians." He mentions the murder of Mr. A. W. Huggins, at his own house, near Lac-qui-Parle, by an Indian from another village. Mr. H. was the son of a former member of the mission, had been a teacher under Government for several years, "was a good man, had the welfare of the Indians much at heart, and would have been protected by his neighbors, but they were from home." Mr. Riggs wrote from Fort Ridgely, September 10 (where he was as chaplain, with the military force): "Messengers from Yellow Medicine report all the mission buildings burned except the Hazelwood church—spared at the solicitation of our people." It is supposed, he says, that the Indians have between one and two hundred prisoners, "most of whom are treated pretty well, but they are watched and threatened."

Zulus.—The unpleasant intelligence is just received, that the house and chapel at Inanda,—the station to which Mr. Lindley, now in the United States, is about to return,—were destroyed by fire on the 10th of July, in the absence of Mr. Mellen. A large part of the furniture and clothing, and most of Mr. Mellen's books were saved.

China.—Mr. Peet, of Fuh-chau, speaks of the contempt with which many books and tracts, published by missionaries, have been received by the literati of China, as having no literary merit, but calculated to injure the style of those who read them, and is very grateful in view of the fact, that, so far as the Scriptures are concerned, this stumbling-block is being removed. He writes: "The version published by delegates from different Protestant missions, is now received more extensively, more favorably, and is better understood by the natives generally, so far as my observation extends, than any other version in Chinese that has yet been published. And this is mainly from the fact, that it is more strictly classical, contains a larger number of classical allusions and idiomatic expressions, and adheres more closely to the peculiar genius of the Chinese language, as opposed to Foreign, or Western idioms."

Mr. Vrooman wrote, from Canton, July 12. There were more than forty pupils in his day-school, "making commendable progress;" four boarding and about twenty day scholars in Mrs. Vrooman's school for girls; seventeen pupils in Mrs. Bonney's

boarding school for girls, and forty in Mr. Bonney's day school. Usually, four or five services per week are held at each of the three mission chapels. Adding addresses made on missionary excursions, "the preaching services of the mission will fall but little short of fifteen hundred during the year." Tracts are distributed, to a greater or less extent, at all these services. The whole number of pages, of tracts and portions of Scripture, distributed by the mission during the year 1861, was more than 1,300,000. The letter closes with an earnest appeal to Christians in behalf of the perishing millions of China.

CEYLON.—Mr. Hastings states, July 22, that two persons were recently received to the church at Oodoopitty, and one at Navally. Cholera was prevailing in some parts of the province, especially in the vicinity of Jaffna town.

MADRAS.—Mr. Winslow wrote, August 10, that, through the good hand of God upon him, he was permitted to see the Tamil and English Dictionary, upon which he has bestowed so much labor, completed. "It makes a little short of 1,000 pages, and contains 67,452 words; 30,551 more than Rottler's Dictionary, and 9,000 more than the Tamil Dictionary published in Jaffna." "It is a great relief to me," he writes, "to have the burden removed which has pressed upon me so long, sometimes almost beyond measure, and I feel grateful for the Lord's goodness." He was expecting to baptize one man, heretofore a heathen, on the next Sabbath, and another had applied for baptism; but there was "no general stirring among the dry bones."

MADURA.—Mr. Rendall writes that four persons united with the church at Madura on the first Sabbath in July. "We had," he says, "a most interesting communion season." In a letter dated July 22, he says: "We are now undergoing the most severe famine I ever witnessed in the district. May the Lord, in his controversy with this people, lead them to think upon him who sends the affliction."

EASTERN TURKEY.—Mr. Richardson, of Arabkir, in view of the missionary wants of Malatia, with its eight or ten thousand Armenian and its forty thousand Koordo-Turkish inhabitants, has embraced a favorable opportunity to secure a suitable building for mission premises there, and has made arrangements hereafter to reside in that place during the winter and spring of each year.

CENTRAL TURKEY.—Dr. Goodale, of Marash, wrote, August 19, respecting civil disturbances which, judging from recent statements in English papers, may have prepared the way for much more serious events. "We have had a season of solicitude again for our personal safety, and for the safety of the Christian population in this city. A few weeks since the people of Zeitoon got into trouble with a small Mussulman village near them, murdered the villagers and burned their houses. The Pasha of Marash at once raised an army and went against them. While he was absent, the city was in great danger from the fanatical Moslems who remained. He went to Zeitoon, and succeeded in bringing the people there to terms; but at that point, through the treachery of his undisciplined army, which was a mere rabble, a fight occurred among his own soldiers, in which the Zeitoonlis joined, and he was driven back, entirely broken up, into Marash. But for the timely arrival of the English Consul from Aleppo, with regular troops, without doubt we should have fallen victims to an exasperated mob. We recognize the hand of God in our preservation and that of the Christians of the city. The English Consul will remain here until the matter is settled."

Turning from this subject to the mission cause, he says: "The work of the Lord goes steadily forward here. Probably there is not, in all the field under your

supervision, a more delightful place to labor in than this. We have little to disturb us, and the whole community are ready to put shoulder to the work, as one man. This church has never had a settled pastor, although it numbers 275 members, in a Protestant community of not less than 1,200. A young man has just reached us who graduated in the last class at the Bebek seminary. He went from this city, and we hope he will soon be settled here; a thing greatly to be desired. A pastor here would greatly relieve the missionaries."

Western Turkey.—Mr. Leonard wrote from Marsovan, August 5, mentioning the arrival there of Miss West, from Constantinople, on a visit, and Miss Babcock, on her way to Kharpoot. Respecting mission prospects he writes: "I have been much encouraged of late by the general aspects of the gospel work here. Our congregation, during the spring months, considerably increased in numbers, so that there were frequently from one hundred and sixty to two hundred present on the Sabbath. Several intelligent Armenian women, in spite of opposition from their husbands and neighbors, have had the courage to attend public worship; and the female prayer meeting, for several weeks in succession, has been held in Armenian houses only. The families even strive with each other for priority in the privilege of opening their doors for it. Several young men, who had been wont only occasionally to look in upon us, have become regular attendants and are enlisted in the Sabbath school. But we need—O, how much we need—the visitation of the Holy Spirit! In my annual report, brief mention was made of certain favorable signs among the Turks. I still have confidence, and increasing confidence, that, almost unconsciously to themselves, the minds of many are exercised in regard to the Christian faith. Calls from Turks at my study, or Turkish women upon Mrs. Leonard, (at the other side of the house,) have averaged about one a day since the annual meeting, two months ago. I have a collection of Dr. Pfander's books, and others suitable to engage and interest them, which usually leads them to call of their own accord for the Bible."

A letter from Mr. Crane, of Adrianople, dated September 4, announces the arrest of three brigands, supposed to be of the band by whom Mr. Meriam was killed. The evidence seems conclusive that one of these was the leader of that band. He was arrested at Rodosto, after getting on board a vessel about to sail for Constantinople, under circumstances which would seem to reflect much credit upon the chief of police at that place. The Pasha of Adrianople also, and some other Turkish officials, appear to have acted with decision and vigor, both before and subsequent to the arrest; but the examination of witnesses has developed facts which implicate the cavasses of the French Consul at Adrianople, as having at least aided the brigand in his efforts to escape. As the case has progressed in the court at Adrianople, the United States Ambassador at Constantinople, informed of the facts by telegraph, has acted with promptness and energy, to secure the ends of justice.

The painful intelligence is received from Constantinople, that Mr. Riggs is seriously ill, having had severe attacks of bleeding. He is obliged, for the present, to give up all labor. The *hope* is still cherished, that he may so far recover as to be able to finish the great work on which he was engaged — the translation of the Scriptures into the Bulgarian language.

Syria.—A letter from Mr. Hurter announces his arrival at Beirut, after a very pleasant voyage, on the 9th of September. News from Hums, he says, continues to be very encouraging. "There is an insurrection in Kesrwan, and Daud Pasha has assembled the militia among the Christians of the southern part of Lebanon to quell it."

LETTERS FROM THE MISSIONS.

Mission to Western Turkey.

CONSTANTINOPLE.

LETTER FROM MR. HERRICK, AUGUST 26, 1862.

The Cesarea Turkish Family.

THE reader will remember the interest which has been felt by the missionaries in the case of a Turkish family, a man and his wife, who embraced Protestant Christianity at Cesarea, some years since, and after encountering much opposition and danger there, escaped to Constantinople in December, 1860. (See Missionary Herald for 1859, page 115; 1860, page 18; and 1861, pages 73–4.) This letter has reference to that family; to what, for a time, appeared to be the very trying defection of the wife, and her subsequent return to her husband and, hopefully, with true penitence, to a firmer trust in Christ. Mr. Herrick says of the case: "The facts and the significance of the facts here briefly related, are so plain that comment need not be added. We have a fresh stimulus to the exercise of *faith;* we see that God takes his own method to honor the name of his Son; we see the watchfulness of the Great Shepherd over the *lambs* of his flock; and we are encouraged to believe that effort promptly and wisely put forth for winning these men (Mohammedans) to Christ, will not be in vain."

Seeming Apostasy of the Wife.

Finding it necessary to leave the city for the hot season, Mr. Herrick had left his house in the care of these persons, Ahmed and his family. He writes:

On Saturday evening, July 19, word reached me that Ahmed's wife, with her two children, had left him the previous day. It was to me, as also to all who had known her, a perfect surprise. The next day—Sabbath—I saw Ahmed, and learned from him that his wife had all along desired to return to her home and friends in Cesarea, finding herself without much society, and lonely, in Constantinople. He did not believe she had gone back to Mohammedanism, and none of us could believe it. She had gone, he informed me, to the house of a distant relative, a Mussulman, a native of Cesarea and now an officer under Government, living in the city proper, i. e. Stamboul. He was greatly distressed, but bore the trial with the support of hope and the resignation of Christian faith. Her story, as afterwards learned, is substantially as follows. The relatives to whom she had now gone, had long had their eyes upon her and the children, hoping to get them back to the old faith. They supposed her attachment to Christianity to be mainly on her husband's account, and believed she might be allured to return. Through a Cesarean Turk, who had become a Catholic, and whom Ahmed had befriended in time of need, in the hope of doing him good, these relatives obtained an interview with the wife in her husband's absence. Learning that she was now more than usually discontented and a little irritated, (on account of discipline to which Ahmed had subjected the children the day before,) they used kind words and fair speeches; and after much urging, and against many objections, they at last over-persuaded her to take her children and go with them. They promised to call her husband the next day, and together arrange for their living in a Turkish quarter of the city, where she could have more society.

After they had thus got her and the children within their power, they at once set about securely retaining them, by making the separation of the husband and father from his family complete, in case they could not frighten Ahmed himself back, of which they had little hope. On Wednesday, the 23d of July, they presented a petition to the Minister of Justice, in the name of Fatima, but at first entirely without her consent or knowledge even, in which it was rep-

resented that she had been deceived by her husband on leaving Cesarea,—he pretending that they were to go on a pilgrimage to Mecca, in place of which he brought the family to Constantinople, made them live among "giaours," received giaour priests to their house, and sent the children to a giaour school. The petition further stated that she would receive him back as her husband only in case he would again become a Mussulman. (When a Mohammedan becomes a Christian, his wife is, according to Mussulman law, divorced from him, *ipso facto*. He must pay back her dowry, provide for her support for a hundred days, &c.) Fatima gave her consent to this petition, using the words put into her mouth, not knowing what to do, and fearing that if she declared her real attachment to Christianity and her desire to return to her husband, her children would be kept by the relatives with whom they then were.

Proceedings of the Husband and Others.

Ahmed was also summoned before the Minister of Justice on the presenting of this petition, and when asked as to his faith, replied that he was a Mussulman, or "Islam;"—(our Turkish brethren have often used this term, "believer," in the way of caution and conciliation,—which is well enough etymologically, but objectionable from its uniform application to Mohammedans, and not likely to be correctly understood;) but he also added directly, "I believe in Christ, and receive him as my Savior." The case was referred from this court to that of the Sheikh ul Islam, the highest religious tribunal, to be heard on Monday, the 28th. Meantime Ahmed presented a petition, through the English Embassy, (our own declining to act in the matter,) to have his case brought before the Minister of Foreign Affairs, as we feared to have him appear in a court where Moslem bigotry and fanaticism are strongest.

Ahmed was kept out of the way on Monday, but was brought before the Sheikh ul Islam on Tuesday, the 29th, the petition referred to not having reached the Minister of Foreign Affairs in time for him to stay proceedings before this court. Or it may be that he *chose* to let it go on, without interference. The Mussulman relatives, with Ahmed's wife, again appeared, and the petition above mentioned was reread, Fatima keeping silence, as she had been instructed to do. Ahmed was again interrogated and replied,—"I confess that I am a Christian, and that woman," pointing to his wife, "has for eight years been one with me in the examination and reception of the gospel." "We do not ask you to speak for *her*, speak for yourself," said the official. "We are Christians," said Ahmed, "both of us. I am a *Christian*." "Then these books are false?" asked the Judge, pointing to certain volumes of Mussulman religious law, drawn from the Koran. "How can *I* know?" was the reply. "You are wise and learned; it is for you to examine the books sent from God." "Do you then deny the later prophet?" (Mohammed.) "I worship God, through Jesus Christ." "To which of the Christian sects do you belong? Are you a Protestant?" "I am a Protestant." Attention was then given to some details about the money he was to pay his wife, and the formal ratifying of the divorce.

Ahmed Imprisoned.

Thus was our brother called, in God's providence, to make a clear, unequivocal confession of his faith in Christ alone, in a presence where, probably, such words had never before been uttered. The confession created a profound sensation. The Turks were greatly incensed. Some struck or spat upon Ahmed; and many demanded that he should be put to death. Bail had before been accepted for his appearance, but now it was refused and he was sent to prison.

It was already near evening. The

next day the assistant of the Minister of Justice was asked the reasons for the imprisonment. He replied: "He has no acceptable bail, and he has 10,000 piasters debt." On Thursday the money was offered and his release demanded, but contrary to all right, and contrary to Turkish law, he was still detained; the officer pretending that it was on account of his refusing to sign a paper ratifying the divorce, saying, "I am a Christian, and Christians do not divorce their wives."

On Friday, the Mohammedan Sabbath, nothing could be done for his release, and he remained in prison, visited, however, by his friends, happy in preaching the gospel to his fellow prisoners, and conscious of no crime except that of confessing Christ as Lord, before rulers who reject him.

In the way of apology for the Government, perhaps even in the way of commendation, it may be observed that they claim to have saved Ahmed from mob violence by the security of prison walls. He *was* saved from the abuse to which he was at first exposed from Mussulmans in the prison, by a stringent order from Government.

The Wife's Escape and Return.

On Friday, August 1, the most welcome news reached me, that Fatima and her children had escaped the day before, and were at Dr. Schauffler's, at Bebek. It appears that she had not been allowed to leave the house, nor to remain alone. Indeed, after her appearance the second time in court, she was guarded like a prisoner,—a woman sleeping with her at night and men watching at the door. She spent most of two nights and one day, from Tuesday evening till Thursday morning, weeping and praying, and meditating some plan of escape. The woman who had special charge of her was much moved by her distress, and became very friendly.

On Thursday morning, Fatima entreated the mistress of the house to let her walk out a little way with the children. After considerable urging, she was allowed to walk with the woman who slept with her at night, and who lived near by, to her house. This attendant refused to go farther, but was, with great difficulty, persuaded to let the mother and children walk a little way alone. Fatima seized the opportunity, and quickening her steps, went to the nearest landing place, took a caique and came direct to Bebek.

Re-union of the Family.

A word from the English Embassy, on Saturday, secured the prompt release of Ahmed and the refunding of the money; and the family were united after fifteen days' separation, grateful for the deliverance God had so signally wrought, grateful even for the discipline and the trial. They seem very happy since, living in all quiet, after a week of rest spent in our families. Fatima appears penitent and humbled for having fallen into the snare so skillfully laid for her, and for the trouble of which she has been the occasion. We hope and pray, that this trial may be used as a means of strengthening them both in the faith of the gospel, and of uniting them more closely to each other.

Application is now being made, through the English Embassy, to the Porte, to have the family properly registered as Christian subjects. Such matters often move slowly, and I will not delay writing to learn the answer which may be received.

In applications to the English Embassy, special aid was rendered by Dr. Schauffler; and grateful mention is made, also, of assistance rendered in the case by Rev. Mr. Thomson, agent of the British and Foreign Bible Society. Mr. Herrick states that some other things, which have recently transpired, serve to confirm a report, that a society has been organized among the Turks expressly to oppose any movement of Mohammedans towards Christianity. "They have already," he says, "annoyed some of our Turkish friends considerably, and frightened away several who sometimes came to our places of meeting."

Mission to Central Turkey.

OORFA.

Letter from Mr. Nutting, June 11, 1862.

Progress.

Mr. Nutting writes from Aintab, where he was spending some time with his family. Most of his letter has reference to the progress of the work in which he has been engaged for five years at Oorfa, and many of his statements, particularly in regard to the readiness and energy of the little church and Protestant community, in efforts to support their own institutions and to do good abroad, are of special interest. "It is," he says, "about eleven years since native helpers began to be sent to Oorfa, from Aintab, which had then been occupied about four years. One spent three years there, working at his trade, as a weaver, all the time, but receiving a partial support from the mission, and reading and explaining the Scriptures to all that came to him, both on the Sabbath and on week-days." In 1854, the place was visited first by Mr. Schneider, and then by Mr. Nutting. The Sabbath congregation was then about thirty. A church was organized by Dr. Pratt, in December, 1855, with six members, one a female, but without much opportunity to judge of the fitness of the persons thus received. Mr. Nutting writes:

It is just five years and five days since we left Aintab to occupy Oorfa as a station, and as during that period very little has been written you concerning the progress of the work of evangelization in that field, two of the annual reports even having failed to reach you, I now propose to present some review of the changes which have occurred, and to give you as clear an idea as my time will permit, of the actual condition of the work at present, and its necessities and prospects.

I reached Oorfa, June 13, 1857, with Mrs. Nutting, and her mother, Mrs. Hodges. Mr. and Mrs. White, new laborers from America, arrived there from Aintab about the first of November of that year, and remained connected with the station until May, 1859. The congregation numbered, on an average, that first summer, twenty; and only twenty-one after we had labored there a year. Few of these were of a very promising character for usefulness, being all poor, and most of them not remarkable for natural intelligence or activity.

Of the six church members, the one female and one of the males gave indubitable evidence that they were unregenerate, two others seemed very doubtful, and only two gave decisive evidence that they were the children of God. Of these two, the piety of the younger was quiet and meditative, and that of the other, of the active, aggressive kind. From January, 1858, especially, this man was very active, and seemed wholly intent on one thing—the evangelization of those around him. The two unregenerate members, whose unworthiness we could not doubt, could not be cut off from the church, as there was no positive, open act of sin. There was little to encourage us that year, in things seen. About the end of June, or after one year had elapsed, about forty adult males came out at once, and openly, as Protestants. These were from a larger party, which had been for many months examining the Scriptures by themselves, under the lead of V. G., an enlightened school teacher, and B. O. M., an intelligent calico printer; and for three Sabbaths our congregation averaged about seventy. Then persecution drove back the greater part of the new comers, and when Mr. and Mrs. White left for Marash, at the end of May, 1859, after we had labored there nearly two years, assisted by associates one year and a half of the time, the average congregation could not be estimated at more than fifty. The church numbered seven, one worthy male member having been added.

The probable average congregation now, at the close of the fifth year, is nearly two hundred—at least one hundred and ninety, not reckoning those away for work during the summer. The church received an addition of two male

members by profession, during 1859, and one of the two original *unworthy* members was cut off. In 1860, nine were received; one removed to Birijik, and one, the active Christian of the first members, died. In 1861, one was received by profession, a young man of extraordinary loveliness and promise. Three unmarried young men were received at the communion in March of this year, and in May, three married men, one married woman, and one widow. The present number of members, in good standing, is fifteen.

Of the present church members, including the newly received, all but one are active, working Christians, and their influence is felt, as it will be, still more widely.

There has been more progress, during these five years, than the statistics thus given indicate. Protestantism has become known, and has a strong and favorable influence. I have labored constantly, not with reference to a rapid increase, but with a desire to lay broadly and deeply the true foundations, with the conviction that all right religious action and permanent progress must be only from right knowledge, and the *belief of the truth.*

Benevolent Effort.

That something has been done towards laying a right foundation is evident, I think, from the readiness of the Oorfa congregation to assume the expenses of their own religious institutions, and from the amount of their strictly benevolent contributions, for the past two years especially. At no station of the mission has a congregation been, in so short a time, brought so nearly to an entirely self-supporting basis, and in none has the average amount of benevolent contributions from each adult become so large.

The Oorfa congregation has had no aid from others for common school instruction, and yet, without a word of exhortation or advice in this respect from their missionary, they have gone on increasing the number of teachers from one to three, and their wages also; and I have no doubt that they will, within the year, have a fourth school of their own. In their three schools, there are now ninety-four pupils, of whom thirty-four are girls; and the schools have much improved in character, since they have assumed their support and direction. One third or more of the pupils are the children of non-protestants, who of course do not pay for their children; so that the support of one of the three teachers may be considered as benevolence on the part of the congregation, it being not for themselves but for others, two teachers being enough for their own children. But not including this, their other benevolent contributions, (for the poor and for Germish, a village six miles east, where they have paid half the cost of a house for a place of worship,) give a higher average than those of any other station in our mission. And for two years past their contributions have been according to 1 Cor. xvi. 1, 2;—not public, but in such a way that *no one's gifts are known to any other.*

From the letter of the committee of the congregation, which I translated and sent you in connection with my report, [see Herald for August, page 236,] you will have learned, that from January, 1863, they hope to be able to bear all their own burdens, without aid from abroad. Is not this an evidence that the truth has taken root in their hearts and consciences?

You will understand this better when I inform you that they expect to do this *with their present number and strength.* Early in the winter I talked with their committee, and also with leading and judicious men not of the committee, both in and out of the church, and expressed my conviction that their congregation was now large enough to support its own pastor, and that it was nearly as large as a pastor could properly in-

struct and care for. I was surprised to see how readily they were convinced of this, and assented to my plan, to bring B. from Severek in the spring, with a view to the gathering of a second congregation. It was with much doubt that I proposed this matter, for I feared they would prefer to have the congregation larger and less thoroughly instructed and catechised, that the pecuniary burdens might be lighter to each, rather than to be more heavily burdened for the sake of better instruction. The evangelization of Germish, an Armenian village of about 1,000 souls, they consider to be their work, except that they asked from others half the cost of a place of worship. A man has gone there, formerly school teacher at Adiaman, to support himself by weaving, until the truth shall have gained such access that his whole time will be needed for conversation and teaching the children, when he will devote himself to the work, and receive his support from the voluntary contributions of the Oorfa congregation.

I have purposely abstained from asking any appropriation from abroad for the evangelization of Germish, that the Oorfa church might feel its responsibility. This year the congregation, particularly some women, took the first step, raised about $25, and *urged me* to do something for Germish; and I now feel confident that it will soon be demonstrated by events, that the delay in this matter, for so many years, was by the wisdom of God, and will be gain in the end, not only to the Oorfa church, but to Germish.

I had intended to inform you of the state of things at Adiaman and Severek, our two oldest out-stations, but my letter has already become so long that I must defer any review of their history to a future time, simply remarking that on my recent visit, I found that the Adiaman congregation, notwithstanding constant persecution, was steadily increasing, averaging 90 on week days and 110 on the Sabbath. The Koordish tribes in the vicinity are having bloody times, having killed 66 on one side just before I was there.

Mission to Eastern Turkey.

BITLIS.

Letters from Mr. Knapp, July, 1862.

Mr. Knapp refers to the fact, that for several months no communication had been sent from Bitlis to the Missionary House, and gives the assurance that this was not because they had nothing to write, since much had transpired deeply interesting to the missionaries, as indicating that their labors are not in vain. He then proceeds to speak as follows of

Progress and Prospects.

The burden of this brief letter will be to illustrate and prove that Protestantism (I use this term for lack of a better one at hand) has now become an "institution" in this place. The work of reformation has fairly begun. We have been here more than four years. The first three were those of the husbandman's sowing and waiting; now, by the blessing of God on the seed sown, we are beginning to reap the precious fruit, in tears of joy. The work began to assume a permanent form last autumn, and that, too, at a time when we felt compelled to throw up all dependence on native agency. The preacher we had procured at Arabkir proved to be unacceptable and useless, and in December we felt constrained to prohibit his preaching. Owing to its being impossible in the winter season to travel, we allowed him and his family to remain, but we sent him away in the spring. During his stay, by his imprudent conduct, he gave us much trouble and anxiety, and his presence proved a great hindrance to our efforts.

We observed the world's concert of prayer during the first week of January, and a goodly number attended the several public exercises. About the middle

of that month we found our work sufficiently encouraging to commence a series of week-day meetings, and from that time to the present we have had two such meetings each week, near the markets. These are conducted by Mr. Burbank, and in them the large Catechism is very thoroughly taught, all the proof-texts carefully examined, and the decalogue and important passages of Scripture committed to memory. There has been a growing interest in these exercises, and we see that they are very profitable to our people. During the winter months we had two exercises on the Sabbath, one at ten o'clock, A. M., and the other at two, P. M. Most of the audience occupied the intermission with studying the Scriptures and prayer, thus spending at least seven consecutive hours in profitable religious exercises. Most of our congregation live in the north part of the town, a distance of half an hour's walk; but neither snow-storms or the cold prevented any from faithfully appearing at our chapel every Sabbath, notwithstanding the fall of *fifteen feet* of snow during the winter.

As a sure index of the steady progress of our work, we would refer you to the time of *Lent*—the Armenian fast of forty days, in the winter. At that season, all who attend our services are called to account, and those who pass through that fiery ordeal and do not abandon our Sabbath services we regard as our firm friends. Three years ago, only *one* remained faithfully by us; two years ago there were *five;* and last winter there were at least *thirty.* This we regard as a most encouraging ratio of progress. Thus far, this year, our regular congregation has averaged about forty.

Protection.

I should mention two facts of interest. One is, that in anticipation of the approaching Lent, we called upon our Moodir, or Governor, and gave him, at the request of our congregation, the names of those who desired to be protected in their religious public worship. He promised them the desired protection and kept his promise; and as a consequence, they suffered but very little annoyance. The other encouraging thing I refer to, is the increasing friendliness of the chief Armenian Vartabed. Hitherto he had anathematized all who were reported to him as coming to our chapel, but last winter he would not do it. Several times a delegation from his own people, who applied to him, reported that all his people were going over to the Protestants, and besought him to apply his customary check to such things; but he always turned them away, saying, "I shall do no such thing. Those who have gone over to them are young men, and in due time they will see their error and return back to us." We cannot account for this change in the Vartabed's conduct, except by saying that it is the Lord's work. We suppose, however, that the Vartabed read the Bibles and religious books which he wrested from some of our brethren two years ago, and became convinced that it was useless to oppose us longer in the manner he formerly had done. A few weeks since he was summoned by the Patriarch to appear at Constantinople, for what reason we have not yet learned. A number of our men are merchants, who go out occasionally to the surrounding villages to trade. They carry the gospel with them, and in that way do much good.

Mr. Knapp speaks of giving instruction to a class of young men, in the hope of raising up efficient helpers, and mentions several individuals whose apparent interest in the truth has been encouraging. One is the young man spoken of in a letter published in the Herald for October, 1858, page 314, who last autumn "decided to banish his foolish fears, hazard his all, and come out boldly on the Lord's side." "Since then," Mr. Knapp says, "he has been a prompt, faithful attendant upon all our religious exercises, and thus far gives evidence of a new birth." Another is "blind Marnoog, who has obtained a livelihood by going about, led by a brother, from village to village, and singing comic songs.

Of late he has given up what he now regards as a sinful business, has become a constant hearer at the chapel and an open Protestant. His brother has, in consequence, cast him off, leaving him to shift for himself; but though he has a family to support, "he is nothing daunted, but is very cheerful, and with his whole soul seems to trust God's promises." A lad, about fifteen years of age, an orphan, for persisting in attendance on the chapel and in the study of the Scriptures, has been dismissed by his employer, and turned helpless into the street. The Protestants made provision for his immediate wants. Another young man, for the same cause, has been disinherited by his father, and stripped of his best clothes, and, at the father's instigation, imprisoned for debt. As he appeared firm and sincere, money had been advanced by the Protestants, and to the great chagrin of the father, he was released from prison, and left free to find work for himself. This case, occurring in influential circles, had caused some excitement, and it was believed would be productive of good.

After commencing this letter, our brother was visited by an aged Armenian priest, who "blessed" him and his house, as he had frequently done. Such a thing, he says, would not have been dreamed of, four years ago, as possible in that intolerant city.

In another communication Mr. Knapp gives some account of a tour, in June and July, around Lake Van. He left Bitlis, June 16, and went first to Van, accompanied by Mr. Shedd, of the Nestorian mission. There, as is mentioned in a letter from Mr. Shedd, after eight days' search, they secured a house, and then visited the Pasha and made known their plans, asking protection for the expected missionaries; which was promised provided they should bring the desired papers. Mr. Shedd then left for Salmas, and Mr. Knapp proceeded, accompanied by a native preacher, on the 27th of June, in a northwest direction. On his way he saw the vats, "twenty or thirty feet square and a foot deep, in a clay soil," in which the water of the lake is evaporated by the sun to form a salt, sold in our markets for the use of dyers and soap-makers. On Saturday they rode forty miles, and spent the Sabbath at Agants, the seat of a Moodir whose district embraces seventy villages, twenty of which are inhabited entirely by Armenians, a few by Armenians and Mussulmans, and the others by Koords. They were visited by two Armenian priests, who received them kindly and invited them to their church, where they held religious conversation with the people. On Monday they started for Malazgerd, the chief village of another district of that name, and "the ruins of a once flourishing city." It is only one day's ride from Agants by the direct route, but to avoid danger from Koords they took a circuit of three days. "This place, as well as the hundreds of surrounding villages, were laid in ruins by the Russian war some forty years ago." The district contains a hundred villages, but Mr. Knapp was disappointed in finding that only ten of them are Armenian, the others being Koordish. He intended to visit also the district beyond, —"the north-eastern corner of our field," he says,—but learning that the inhabitants were all Koords, he now turned his face homeward, reaching Bitlis in three days.

Nestorian Mission.—Persia.

Letter from Mr. Shedd, July 3, 1862.

Meeting of the Mission to Eastern Turkey.

Mr. Shedd, it will be remembered, has spent the past year at Salmas, with special reference to work among Armenians, and with considerable encouragement. Supposing that it might be thought best for him to accede to the desire of brethren connected with the mission to Eastern Turkey and transfer his relation to that mission, removing perhaps to Van, he went to Bitlis to attend their annual meeting. He arrived only the day before the meeting closed, but he writes:

We enjoyed the fellowship of the brethren and sisters from Friday till Monday, and such fellowship as missionaries alone, meeting far away from Christian lands, are permitted to enjoy in this world. I feel very grateful for many things of practical advantage, learned in those two or three days. It was worth far more than a long journey to partake of the spirit of the occasion. To a visitor whose heart is engaged in the cause of missions, I can imagine nothing more dear, or morally sublime, than such a meeting. In this Koordish city of the mountains, which, a few years ago, was a stronghold of robbers and outlaws, far inland on the frontiers of the Turkish Empire, amidst Moham-

medanism and corrupt Christianity, are gathered a few of the servants of the Most High, praying and consulting as to ways in which, by simple and peaceful agencies, these strongholds of Satan may be pulled down, and all these vast regions opened to the gospel and won to Christ. Any visitor would, I think, be struck also with the earnestness and harmony, and the strong faith and hope pervading this band of missionaries. The array of cheering facts for the year past sufficiently attests that God, by his providence and Spirit, is working with them. The closing prayer meeting on Sabbath evening, was a scene to be remembered. The God of missions seemed to baptize anew, with his Spirit, the assembly of his saints. While all hearts were aglow, a concert of prayer, remembering each of the seven stations of the mission on a particular day of the week, was agreed upon, and all seemed to part with a deeper consecration to the work and with reanimated faith. There is hope of rapid and glorious progress for the cause of Christ in Eastern Turkey.

Respecting the station at Bitlis, he writes:

There is now a growing congregation, numbering at present between forty and fifty men and youth. These are mostly young men, of active minds and decided convictions. Such an assembly of upturned, interested faces, I have not seen before in the East. It is a very promising feature, that several of these young men are hopeful candidates for becoming teachers and evangelists in the great harvest-field around them.

Change of Plans.

After the meeting, Mr. Shedd went with Mr. Knapp to Van, where, entering as travelers and taking a room at the Persian khan, they explored the city, having the advice of the Protestant brother Avedis, "the sole witness for the truth" there. From various sources they became "convinced that there is, beneath the surface, considerable Bible reading and thinking in Van, and that numbers are only waiting the coming of a missionary to avow their convictions." But there is, also, "decided hostility; and the determination is strong with the people generally that no Protestant teacher shall gain a footing among them." They succeeded in renting a house, of a Moslem priest, near the centre of the city, in a good situation for a chapel, and which would answer for a missionary family for the coming winter. Returning now to Salmas, where he expected to put his things in order for removing to Van in the autumn, Mr. Shedd received the intelligence that Mr. Cobb's health had so far failed that he was compelled to relinquish all missionary labor. As this would constrain to some change of mission plans, he thought it best to go on to Oroomiah, and after full consultation with the brethren there, became convinced that it was his duty to take Mr. Cobb's place, superintending the work among the Mountain Nestorians, "while Mr. Rhea becomes more directly responsible for Salmas and the Armenians."

Mr. Cobb is under the necessity—a very trying one to himself and to his missionary brethren—of relinquishing his work in Persia, and will probably return at once to the United States.

At the close of a business letter, Mr. Cochran refers briefly to matters of interest connected with the mission work as follows:

The ecclesiastical raid reported to you last winter, has brought no Russian priests here yet, and it is still uncertain whether they will come. There has probably been some governmental interference to prevent their coming; but their attempts have been a spur to the people to ask for better protection, and to obtain it. We are informed that consul Abbott has been instructed to demand of the authorities at Tabreez official interference, and he seems to have taken hold of the matter quite efficiently. He has caused a transfer of government villages into better hands; has secured a bill of rights which, if respected, will be satisfactory; and has put the most influential and oppressive khan under bonds to cease his oppressions.

Just now another instance of oppression has occurred. A girl has been

stolen from Geog Tapa, and the family of the chief khan refused to give her up.

Our helpers have been casting their nets into the Armenian waters the last month. They are deeply interested, and hopeful of good results from this new department of labor. Some Armenian youth who speak Syriac are also promised for our seminary.

North China Mission.

Letter from Mr. Blodget, May, 1862.

The City of Peking.

As the mission with which Mr. Blodget is connected is expected to operate in the future far to the North of Shanghai, it has been thought best to designate it no longer as the Shanghai, but as the North China mission. The present communication from this brother is made up, mainly, from his "occasional notes." The following extracts are of interest and value. Writing at Peking, which place he visited in May, he says:

This is a fine city, by far the finest in China. The walls, the streets, the merchandise, the buildings, the temples and monuments of antiquity, are all far beyond what are found in other cities of the empire. The site of the city itself is fine, the mountains lying round about, and the land within, and in the vicinity, being elevated and dry. Trees abound, both in the courts of public and private buildings, and in the grounds pertaining to some of the temples, where there are large parks and groves. Here is the concourse of nations of north-eastern Asia; embracing Coreans; Manchurians of several tribes; Mongolians, Eastern and Western; Thibetians, and Russians from the frontier of Mongolia. The Chinese language is the medium of intercourse with all these nations.

This is the second city in the world for size, containing about two millions of inhabitants. Its walls are twenty-eight miles in circuit, and at the north, fifty-four feet in breadth on the top. I have not measured the breadth in other parts. In the East, Yeddo is the only city to be compared with it. Yeddo is *rus in urbe;* nothing in China can bear comparison with Japan in natural beauty. God has bestowed upon that country, with a bountiful hand, all good things of his creation. But in respect to size, extent of influence and power, civilization and the arts, historical monuments, present and prospective political importance, Yeddo cannot bear a comparison with Peking.

Salubrity—Long Life of Papal Missionaries.

The climate of this city is regarded as healthy for men of the West. I have visited a cemetery of Roman Catholic priests, mostly French Jesuits, and made some notes of the length of their residence in China. Of twenty-six priests whose remains were interred there, the average term of life in China was 24 9-26 years; and the average total length of life was 60 9-26 years. The average age for entering the field, was 35 10-13 years. This is remarkable; it accords with what I have found true in Kiang Nan; and we may learn a lesson from it. No settled minister who feels inwardly called to this missionary work, and who is an apt scholar, need be detained by his age from coming to China, if he is not above thirty or thirty-five. Five of these priests were over forty when they came; one was *forty-five;* and only two were under thirty. The average length of missionary life among the Jesuits in Kiang Nan, ascertained in a similar way, was, as I remember, about *eleven years.* What circumstances of return for ill health, change of location, &c., &c., should modify these tables, I can not tell.

Health Retreats in the Vicinity.

I went out with Mr. Edkins, a day or two since, to the hills nearest to the city on the west, to note their advantages for a health resort for invalids in

the summer. The nearest hills are twenty li from Peking. The temples are beautiful, clean, and affording every accommodation. The yards are spacious, and adorned with trees and flowers. The air at this season is cool and pleasant. These hills are on the slope of high mountain ranges, and cooler air may be obtained by ascending farther. I cannot see why a delicate female would not find herself as well situated here, in *point of climate*, as she would be, for example, on the hills in the vicinity of Philadelphia. It is a very inviting place, and will afford a quiet retreat from the great city.

I find that the Church Missionary Society, or the Gospel Propagation Society, is coming to Peking; the London Missionary Society is already here. Whether Mr. Martin, of the American Presbyterian mission, will come or not, I can not tell. The place is certainly very important and very inviting. I think it will have much the advantage of Tientsin in point of health, on account of the greater elevation of the soil and its greater productiveness. The low, barren land about Tientsin renders the summer heat intense. T'ung-cheu will not differ much, I apprehend, in this respect, from Peking.

Zulu Mission.—South Africa.

General Letter.

The annual meeting of the Zulu mission was held at Amanzimtote station, in May. All the missionaries on the ground, with most of the members of their families, were present, and the occasion was one of much interest. There was a prayer meeting in the morning of each day, in English, and preaching in Zulu each afternoon; several meetings were held with the children; and on the Sabbath, Mr. McKinney preached the annual sermon, and the Lord's supper was observed. Mr. Wilder writes: "A special subject of prayer, on Thursday morning, was our native country;—that God would give victory to her arms, would overthrow *slavery*, and restore prosperity and peace, founded on righteousness and justice. It was good for us to be thus assembled; our hearts flowed together, and never, since I have been in the mission, was such unity of feeling and such unalloyed mutual love manifest. In regard to our work among the heathen, much progress was reported, and great hopefulness prevailed. At all our stations there were said to be manifestations of progress, and increasing interest in the gospel and in civilization. The sad thing, which pained us, was the present destitution of one of the stations and the prospective destitution of others."

The general letter, presenting a brief report for the year, will be mostly given here. It will all be read with interest, and specially the paragraphs respecting the native preacher, the missionary society, and the very gratifying *benevolent contributions*.

Deaths—Laborers Away.

Since our last annual report, two beloved members of this mission have been removed by death. Mrs. McKinney died November 26, and Mrs. Ireland, January 25. We may truly say, Sorrow hath filled our hearts. We have two less to pray for this heathen people; two less to set before them the example of a devoted Christian life; two less to tell them of a Savior's love and guide them in the way to heaven. But we have the sweet assurance that our loss is their gain.

The death of two infants, children of Mr. McKinney and Mr. Stone, are also referred to.

Mr. L. Grout and family have recently left for America, and Providence seems now to indicate plainly that others, on account of ill health and domestic afflictions, must soon follow. Messrs. Lindley and Rood have not yet returned. Thus our number is fast diminishing, while the urgency of the demand for missionary labor in this field in no measure abates, but is, rather, constantly increasing, as the old prejudices of the people against the gospel, one after another vanish, and they become more willing to be instructed. Can we see old stations, where churches have already been formed and the star of hope is brightening, abandoned—can

we know that there are thousands all around us waiting to receive the gospel, to whom we have no messenger to send, and not feel sad at the prospect of our number being diminished? May the Lord of the harvest speedily send forth laborers into his harvest.

Spiritual Progress.

During the past year, the word has not been preached without manifest results. We have seen men and women, grown old in heathenism, regularly coming to the place of worship, and attentively listening to the words of divine truth. We have heard the sigh of repentance, and have been permitted to direct inquiring sinners to the Lord Jesus Christ; and we have good evidence that some have found him, to the joy of their souls. We confess we had hoped and prayed for greater things, but God's set time to convert *large* numbers of this people, has not yet come. We have abundant reason to be grateful for the many tokens of his favor already shown us, and will continue to labor and pray, and hope for greater results. Twenty have been received to church fellowship, and others have manifested a desire thus to be connected with the people of God.

Schools.

Our Sabbath schools deserve to be mentioned as a very important agency in prosecuting our missionary work. The aggregate attendance at these may be set down at not far from five hundred, a large proportion of whom are able to read and recite lessons from the Bible. Some are taught to read in these schools who, otherwise, would never learn. May we not reasonably expect much from so large a company of Sabbath school scholars? Can the truth find its way into so many minds, without affecting permanently, for good, the hearts and lives of some?

Day schools have been maintained at nearly all our stations. Five are taught by native teachers, and three are supported entirely by the people. One school pays its teacher five pounds per month, another three pounds, and another one pound ten shillings. One of the most gifted and influential of the native converts connected with the mission, has committed his oxen and wagon and farm to the charge of others, and given himself to the work of teaching. He has between forty and fifty scholars. We have great confidence in him as a steadfast Christian man, and should he continue to teach, we have no doubt he will have a great and salutary influence over his pupils. At some of the stations, the number of children attending school from the heathen kraals has been much larger than in former years, giving evidence that the tide of ignorance is beginning to ebb even among those who have hitherto loved darkness rather than light. It is not so unpopular for a heathen to know how to read as it once was, when the idea generally prevailed that to have this knowledge was to be a believer, and to be a believer, was the worst thing that could befall a man.

Native Preacher—Missionary Society.

The young man mentioned in our last annual report as having commenced missionary work not far from Mapumulo, has continued to preach regularly during the year. The people receive him kindly, speak well of him, give good attendance on the Sabbath, and send their children to him to be taught to read. He lives at his station, and so far as we are able to judge is doing good service. He is supported by the Zulu Home Missionary Society, whose funds are deposited with our treasurer, to be used in defraying the expenses of native preachers. We regard the case of this young native preacher, in connection with the Society which supports him, with peculiar interest, as marking the beginnng of a new era in African missions, or perhaps we should say, as itself the beginning of real *African*

missions in modern times. It is certainly an indication that important steps have been taken in advance by this people. But a few years ago, when the missionaries first came among them, they had no written language, and only the most vague ideas of a Supreme Being. Now, they are able to send forth and support one of their own number as a herald of the gospel, and they would cheerfully support others, could suitable persons be found to offer themselves. One of their great wants now, is a school where young men can be educated with special reference to the ministry and the work of teaching.

Benevolent Efforts.

Some reference to their contributions for the year, will show that the Zulu converts are by no means wanting in practical beneficence. They have contributed for home missions, £39 14*s.* 9*d.*; for schools, £57; to the funds of the Board, £28 17*s.* 6*d.*; to aid Mr. Stone when his house was burned, £6 18*s.* 5*d.*; for the relief of the poor of the church, £2 13*s.* 1*d.*; for other purposes, £14 0*s.* 2*d*; making in all, £149 3*s.* 11*d.* In addition to this, the people of Amanzimtote have pledged £50 to aid in defraying the expenses of Mr. Rood's return, and the people of Umvoti have quarried and drawn the stone for the foundation of a new chapel, 70 by 35 feet,—work estimated at £20 4*s.* 6*d.*; and they say that they will furnish the means for completing the building, in a substantial and workman-like manner. Aside from these things, which may be set down in figures, we ourselves have received substantial favors from the people, which, though they may not be recorded, will long be gratefully remembered.

Printing.

The "Ikmezi," a monthly sheet of four pages, printed in Zulu, has been regularly issued from the press, and has had about two hundred and fifty native subscribers. Two thousand copies of a new Hymn Book, and three tracts—"Act of Faith," "Parley the Porter," and "Happy Waterman," in all, about 44,000 pages,—have been printed. Other books are being prepared and will soon be ready for distribution.

The prompt and liberal contributions of the colonists have enabled Mr. Stone to rebuild his house, which was destroyed a year ago by fire. They show, also, a friendly feeling to us, highly gratifying and encouraging.

Many cases of interest have occurred in the mission, which may be given more properly in our station reports. From this general view it will be seen that we are not retrograding or standing still, but steadily and hopefully progressing.

DONATIONS.

RECEIVED IN SEPTEMBER.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Gorham, W. W. 50; (ack. in Oct. as fr. W. W. Gorham.)		
Portland, 2d ch. m. c.		36 00
Franklin co. Aux. So. Rev. I. Rogers, Tr.		
Farmington. m. c.		10 00
Kennebec co. Conf. of chs.		
Augusta, South ch. and par. m. c.		68 73
Lincoln co. Aux. So.		
Union, Cong. ch.	10 00	
Woolwich, do.	15 00	—25 00
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, 1st par. cong. ch. and so. 82; Hammond st. ch. 25; (ack. in Oct. as fr. Hanover st. ch.)	82 00	
Brewer Village, Cong. ch. and so. which cons. Rev. WELLINGTON NEWELL an H. M.	50 00	
Dover, Miss A. S. B.	3 00	
Holden, C. F. R.	1 00	
Orono, Cong. ch.	19 31	
Orrington, do.	4 00	—159 31
York Conf. of Chs. Rev. G. W. Cressey, Tr.		
Biddeford, Pavilion so.	18 00	
Lyman, Cong. ch. and so.	16 00	
Norridgewock, do.	44 00	—78 00
Belfast, 1st cong. so.	10 00	
Calais, 1st cong. ch. and so.	66 00	
Castine, Rev. Mr. Ives's so.	11 50	
Turner, Cong. ch. m. c.	4 50	—92 00
		469 04
Legacies.—Bucksport, Miss Lydia Buck, by Henry Darling, Ex'r, (prev. rec'd, 200;)		150 00
		619 04

NEW HAMPSHIRE.

Cheshire co. Aux. So. A. Duren, Tr.	
Sullivan, Individ. wh. and prev.	

dona. cons. ATWILL C. ELLIS an H. M. 60; Misses Hinds and Parker, 1; 61 00
Winchester, Cong. ch. and so. m. c. 15 00—76 00
Grafton co. Aux. So. W. W. Russell, Tr.
Bath, Cong. ch. 11 00
Bristol, Ch. and so. 11 00
Piermont, Cong. ch. and so. 21 00
Plymouth, Mrs. R. Bartlett, 5 00—48 00
Hillsboro' co. Aux. So. E. S. Russell, Tr.
Hollis, Cong. ch and so. 28 00
Manchester, C. B. Southworth, 20 00
Nashua, m. c. 32 92—80 92
Merrimack co. Aux. So. G. Hutchins, Tr.
Franklin, J. B. Aiken, for miss. to Syria, 41 00
Loudon, Cong. ch. and so. 1; E. S. 50c.; 1 50
Salisbury, Cong. ch. and so. 42 24
Warner, do. 40 00—124 74
Rockingham co. Conf. of chs. F. Grant, Tr.
A friend, 2 00
Hampstead, Cong. ch. and so. 27 00
Portsmouth, North ch. and so. m. c. 52 50
Salem, Cong so. 5 00—86 50
Strafford Conf. of chs. E. J. Lane, Tr.
Dover, Belknap ch. and so. 40 00
Gilmanton Iron Works, Cong. ch. and so. 8 25—48 25
464 41
Colebrook, Cong. ch. and so. m. c. 10 00
Lancaster, 12 70—22 70
487 11

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Cornwall, Cong. ch. and so. 19 00
Shoreham, Miss I. G. Birchard, 5 00
Weybridge, Cong. so. 30 00—54 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
Burke, Ch. 7 00
Cabot, A friend, 1 00
Hardwick, L. H. Delano, 50; O. K. 2; 52 00—60 00
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, Calv. cong. ch. and so. m. c. 25; a friend, 5; 30 00
Essex, Cong. ch. four sisters, 9 00—39 00
Franklin co. Aux. So. C. B. Swift, Tr.
Enosburgh, S. H. Dow, 10 00
Georgia, Cong. ch. 4 50—14 50
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Brookfield, 2d cong. ch. and so. 3 00
Corinth, Cong. ch. and so. 14 00
Randolph, do. 26 37
Thetford, N. H. 1 00—44 37
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Derby, Cong. ch. and so. 5,24; Rev. J. Fraser, 2; 7 24
Rutland co. Aux. So. J. Barrett, Tr.
Brandon, Jno. Howe, Jr., wh. cons. Mrs. EMMA D. HOWE an H. M. 100; a friend, 1; 101 00
Washington co. Aux. So. G. W. Scott, Tr.
Montgomery, Cong. ch. and so. 15 00
Windsor co. Aux. So. J. Steele, Tr.
Hartford, Rev. H. A. Hazen, 1 00
Queechy, Cong. ch. and so. 11 40
Royalton, m. c. 5 66—18 06
353 17
Manchester, Cong. ch. and so. 88 00
South Hero, do. 12 00—100 00
453 17
Legacies.—Guildhall, Estate of Miss Laura Hubbard, dec'd, 5 00
Waterford, Abiel Cheney, by Jonathan Ross, Ex'r, 1,726 59-1,731 59
2,184 76

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.
Great Barrington, 1st cong. so. 21 41
Lenox Furnace, A friend, 2 00
Sheffield, Cong. so. 31 35
Stockbridge, do. m. c. 60 00
Williamstown, A. L. Perry, which cons. Rev. HENRY M. HAZELTINE, of Sherman, N. Y., an H. M. 50 00—164 76
Boston, (of which fr. a Western gentleman, 20:) 233 19
Essex co. North Aux. So. J Caldwell, Tr.
West Amesbury, Cong. ch. and so. 179 20
Essex co. South Aux. So. C. M. Richardson, Tr.
Essex, 1st cong. ch. to cons. Mrs. MARIA W. BACON an H. M. 100 00
Lynnfield Centre, Cong. ch. and so. 5 00
Salem, South ch. and so. 48 22—153 22
Essex co.
Lawrence, Tithes, fr. a friend, 10 00
Methuen, A friend, 25 00
Salem, Tab. ch. and so. m. c. 15,40; unknown, 2,50; 17 90
W. Boxford, A friend, 5 00—57 90
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, 1st cong. ch. m. c. 24 77
Bernardston, Ortho. cong. so. 42 82
Gill, Cong. so. 5 62
Northfield, Trin. so. 11,36; la. cent so. 12; 23 36
Sunderland, Cong. ch. and so. 8 79—105 36
Hampden co. Aux. So. J. C. Bridgman, Tr.
Indian Orchard, Cong. ch. 5; Rev. Otis Lombard, 10; 15 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, L. Sweetser, 50 00
South Hadley, 1st ch. and so. 31 00—81 00
Middlesex co.
Cambridgeport, 1st evan. cong. ch. m. c. 25,25; a friend, 50; 75 25
East Cambridge, Evan. cong. ch. m. c. 12 21
Fitchburg, C. C. ch. m. c. 37 00
Framingham, Hollis ch. and so. m. c. 100 00
Littleton, A friend, 50 00
No. Chelmsford, Rev. B. F. Clark and wife, 20 00
Townsend, Ch. and so. 25 00
Watertown, A friend, 8 00
West Cambridge, Ortho. cong. ch. and so. 386 95—714 41
Norfolk co.
Brookline, Harvard ch. 106 00
Brighton, Two friends, 25 00
Dorchester, Mrs. A. Mann, 3 00
Roxbury, Eliot ch. m. c. 20,74; Vine st. ch. m. c. 27,48; 48 22
Stoughton, 1st cong. ch. 50 00
West Roxbury, South evan. cong. ch. m. c. 29 72—261 94
Palestine Miss. So. E. Alden, Tr.
Braintree, 1st par. La. Palestine miss. so. 53 00
So. Weymouth, Rev. Mr. Terry's cong. so. m. c. 19,45; la. for native helper, 51,75; Rev. J. P. Terry, 15; 86 20—139 20
Taunton and vic.
Fall River, Central cong. ch. and so. (of wh. fr. Nathan Durfee, wh. cons. Mrs. ELIZA A. FISH, Mrs. JANE E. BRACKETT, Miss JULIA M. FISH, Miss CAROLINE F. FISH, and FRANK L. FISH, H. M. 500:) 525 00
Norton, Trin. cong. ch. 12 55—537 55
Worcester co. North, C. Sanderson, Tr.
Westminster, M. H. Hitchcock, 8 46
Worcester co. Central Asso. W. R. Hooper, Tr. 70 00
Worcester co. South, W. C. Capron, Tr.
W. Millbury, E. W. 1 00
2,722 19
A friend in Worcester County, 1,000; erroneously ack. in Oct. Her.
Chelsea, Miss E. D. 30; Broadway ch. m. c. 19,43; Winnisimmet ch. m. c. 31,28; 80 71
Mrs. F. S. M. 10; mother of a missionary, a thank-offering, 10; 20 00—100 71
2,822 90

Legacies.—Conway, Mrs. Beulah B. Avery, by Mrs. M. H. Avery, Ex'x, wh. cons. Rev. WILLIAM F. AVERY an H. M. 60 00
Gardner, Mrs. Sarah Waitt, by William Pierce, Ex'r, 100 00
Marblehead, Joel Newhall, by J. Sparhawk, Jr., Ex'r, 250 00
Southwick, Rebecca Bingham, 24 00
Webster, Ruth Twiss, by L. H. Marble and Levi Hammond, Ex'rs, 20 00—454 00

3,276 90

CONNECTICUT

Fairfield co. East, Aux. So.
Bridgeport, A friend, 1; miss. and benef. so. of 1st cong. ch 66,66; 67 66
Danbury, Mrs. A. L. Sherwood, for Mrs. Bonney's sch. at Canton, 20 00
Stratford, Cong. ch. m. c. 31; la. miss. so. 64; which with prev. dona. cons. PETER P. CURTIS an H. M. 95 00—182 66
Fairfield co. West, Aux. So. C. Marvin, Tr.
South Norwalk, Cong. ch. 8 00
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Hartford co. Aux. So. A. G. Hammond, Agent.
Burlington, Cong. ch. m. c. 5 00
Bloomfield, do. 6 00
East Windsor, 1st ch. 1,50; N. S. O. 3; 4 50
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Hartford, Centre ch. m. c. 7,25; a friend, 3; South cong. ch. Seth Terry, to cons. Rev. THEODORE J. HOLMES of East Hartford, and JAMES T. GARDNER of Troy, N. Y., H. M. 178 25
Windsor, Cong. ch. 40 00—250 48
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Barkhamstead, H. M. Rexford, 5 00
Kent, Cong. ch. 53 00
Litchfield, Rev. David L. Parmelee, wh. with prev. dona. cons. WILLIAM H. FARNUM, of Morris, an H. M. 50; m. c. 5,23; 55 23
Morris, Coll. 11 00
Winchester Centre, Coll. 3 00
Avails of pamphlets sold, 15 41—142 64
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New Haven co. East, F. T. Jarman, Agent.
Durham, 1st cong. ch. 18 50
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974 67

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1,024 67

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1,074 67

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Providence, G. H. Corliss, 1,000; ack. in Oct. Herald as from G. H. Curtiss.
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Stockholm, Pres. ch. m. c. 3 00—75 67

385 41

Albion, Pres. ch. miss. so. 50; less exc. 25c.; 49 75
Canterbury, Pres. ch. 10 00
Chestertown, do. 7 10
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Cornwall, Pres. ch. 11 58
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Fort Covington, Pres. ch. 12 00
Franklinville, do. 1 00
Hancock, Systematic Benev. 10 00
Henrietta, Cong. ch. 7 57
Hornellsville, Judge Thatcher, 1; Mr. Bennett, 1; 2 00
Hudson, Charles Paul, 50 00
Kendall, Pres. ch. 3 03
Lewiston, do. 10 00
Malden, do. m. c. 19 00
Maine Village, Cong. ch. 7 00
Marathon, Rev. H. Lyman, 3 00
Moira, Cong. ch. m. c. 23 00
Morrisania, 1st cong. ch. 30 00
Morrisville, Cong. ch. and so. 20 42
Newark, Pres. ch. 158,62; m. c. 14,48; 173 00
New York, Mrs. C. M. R. 4 00
Owego, 1st pres. ch. m. c. 64 99
Poughkeepsie, 1st pres. ch. 20 37
Preston, W. Packard, 20 00
Princeton, D. Elder, 5 00
Rocky Point, Cong. ch. 11 00
Rodman, Cong. ch. and so. 15 00
Rome, I. T. Miner, 10; pres. ch. 114,64; m. c. 24,59; 149 23
Sherburne, Rev. J. G. Kearcher and fam. 5 00
Stafford, A thank off'g, by a friend, 10 00
Summer Hill, By Rev. I. T. Adams, 16 25
Tremont, Pres. ch. 8 00
Valatie, do. 45 00
Victory, do. 4 00
Watkins, do. friends, 4 07—929 22

1,314 63

Legacies.—Canandaigua, Miss Sophia M. Shepard, by H. W. Taylor and Charles Shepard, Ex'rs, 16 43

1,331 06

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Bloomfield, Mr. and Mrs. G. 20 00
Boonton, Pres. ch. m. c. 8 65
Caldwell, Pres. ch. 77,35; m. c. 32; 109 35
Elizabeth, 3d pres. ch. 41 78
Jersey City, Rev. B. M. Lusk, 5 00
Orange, 2d pres. ch. 130,71; m. c. 22,29; 153 00
Orange Valley, Cong. ch. wh. cons. Rev. GEORGE B. BACON an H. M. 81 77
Wantage, 1st pres. ch. 58 00
Whippany, Pres. ch. 32 00—509 55

PENNSYLVANIA.

By Samuel Work, Agent.
Carlisle, 1st ch. 55 00
Dunmore, Pres. ch. 40 00
Philadelphia, J. D. L. (of wh. for Bebek student, 6;) 16; Central ch. Mrs. Lentz, 20; Kenderton ch. m. c. 3,38; Mantua ch. 37,16; 76 54
West Chester, Ch. 45 00—216 54
Athens, G. A. Perkins, 5 00
Gibson, By A. Tiffany, 10 00

Lewiston, F. I. Hoffman,	20 00	
Montrose, Pres. ch.	50 00	
Philadelphia, HORACE W. PITKIN, wh. cons. him an H. M.	100 00	
Titusville, Pres. ch.	15 00—200 00	
		416 54

MARYLAND.

Taneytown, W. Walker,		20 00

VIRGINIA.

Rip Raps, By N. Y. Observer,		25 00

OHIO.

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College Hill, Pres. ch. m. c.	6 00	
Johnstown, do.	10 00—16 00	
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Birmingham, Cong. ch.	6 00	
Chatham,	13 00	
Cleveland, Rev. M. C.	1 00	
Edinburg, Cong. ch.	29 00	
Florence, do.	7 00	
Fostoria, W. C. Turner,	5 00	
Freedom, Cong. ch.	12 00	
Grafton,	10 00	
Mantua,	2 00	
Nelson,	11 00	
N. Eaton,	3 00	
Painesville, E. E. Kelsey, 7th Reg. O. V.	3 00	
Richfield, Mrs. S. S.	5 00	
Twinsburg, Cong. ch.	15 00	
Wayne, 10; S. H. J. 5; indiv. 5;	20 00—142 00	
Ashtabula, 1st pres. ch. m. c.	6 00	
Atwater, Cong. ch. and so.	16 87	
Clarksfield, S. Pelton,	5 00	
Coshocton, Pres. ch.	5 00	
Defiance, Rev. E. R. Tucker, 4; widow's mite, 25c.; 1st pres. ch. 10;	14 25	
Farmington, Pres. ch. m. c.	5 82	
Hartford, 1st cong. ch.	4 00	
Hudson, Prof. J. C. C.	10 00	
Johnston, Mrs. A. P. Merrell, 5; Miss M. A. G. 1;	6 00	
Kirtland, Cong. ch.	15 00	
Mesopotamia, Pres. ch. 2,75; a friend, 5,55; prem. on coupons, by Rev. W. T. Milliken, 1,46;	9 76	
Montgomery,	5 00	
Nairn, Madison pres. ch.	2 00	
Rootstown, Cong. so. 8; disc. 15c.;	7 85	
Ruggles, Ch.	10 00—122 55	
		280 55

INDIANA.

Danville, Pres. ch. m. c.	24 00	
Rising Sun, Pres. ch. a bal.	7 00—31 00	

ILLINOIS.

By Rev. C. Clark.		
Granville, Pres. ch.	40 35	
Joliet, do.	10 00	
Sycamore, Cong. ch.	15 41—65 76	
Chicago, Union Park ch.	15 00	
Galesburg, H. E. Hitchcock, 20; 2d pres. ch. 26; 1st ch. of Christ, 26,75;	72 75	
Jacksonville, T. C.	5 00	
Mt. Sterling, Pres. ch.	17 80	
Neponset, Rev. C. M. Barnes,	5 00	
Rockford, Westminster pres. ch.	20 00	
Rushville, A friend,	10 00	
Tolono, W. Keeble,	5 00—150 55	
		216 31

MICHIGAN.

Adrian, H. E. C.	3 00	
Burr Oak, Pres. ch.	8 00	
Edwardsburg, do. 5; Rev. E. W. Taylor and fam. 5;	10 00	
Kalamazoo, H.	1 00	
Kensington, C. Wells,	10 00	
Niles, Pres. ch.	100 00—132 00	

WISCONSIN.

Beloit, A friend,	10 00	
Delavan, J. S. Officer, 100; cong. ch. 45,77;	145 77	
Paris and Bristol, Cong. ch.	10 00	
Union Grove, do.	1 00—166 77	

IOWA.

Camanchee, 1st pres. ch.	3 00	
Centre Point, Pres. ch.	1 30	
Davenport, Edwards cong. ch. m. c.	5 00	
Fayette,	1 00	
Grinnell, Cong. ch. and so.	18 00	
Vinton, Ch.	4 00—32 30	

TENNESSEE.

Jackson, C. S. Shelton,		5 00

MINNESOTA.

Saint Paul, Rev. A. S. Fiske,		10 00

NEBRASKA TERRITORY.

Omaha City, Rev. R. G. 1; Mrs. G. 1;		2 00

CALIFORNIA.

San Francisco, 1st cong. ch.		100 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Eaton, C. E., Cong. ch. and so.		22 00
Phillippopolis, Turkey, Rev. Jas. F. Clark, wh. cons. ARTHUR R. PAINE, of Holden, Ms., an H. M.		100 00
Yair, Selkirk, N. Britain, ALEXANDER PRINGLE, which cons. him an H. M.		100 00
		222 00

MISSION SCHOOL ENTERPRISE.

RECEIVED IN SEPTEMBER.

MAINE.—Bath, Winter st. s. s. (of which for sup. of a sch. in Madura, 25;) 50; Sandy Point, cong. s. s. 11,43;	61 43
NEW HAMPSHIRE.—Acworth, Cong. s. s. 7,57; Fisherville, s. s. for sup. of miss. sch. India, 35; Greenfield, 1st cong. ch. s. s. for sch. in do. 14,23; West Concord, s. s. 6;	63 80
VERMONT.—Derby, s. s. 5; Fayetteville, J. P. Bixby, 1,16; W. E. Bixby, 1,16; Mary W. Dunklee, 29c.; W. Randolph, cong. s. s. 20;	27 61
MASSACHUSETTS.—Edgartown, cong. s. s. Miss C. Arey's class, 1; Groveland, cong. s. s. for sch. in Madura, 10; W. Boxford, cong. s. s. 1,50; Uxbridge, Helen J. Abbott, 1; West Roxbury, South evan. ch. s. s. 10,02;	23 52
CONNECTICUT.—Kent, cong. s. s.	23 00
NEW YORK.—New York city, Alexander miss. s. s. to sup. Nashan, a native helper, Nicomedia, Turkey, 17,76; Wadham mills juv. miss. so. 3;	20 76
NEW JERSEY.—Orange, 1st pres. ch. for Mrs. Vrooman's sch. Canton, China,	35 00
PENNSYLVANIA.—Philadelphia, Northern Liberties, 1st pres. ch. inf. class, 10; Smithfield, s. s. for girls' sch. Oroomiah, 16;	26 00
OHIO.—Ruggles, Juv. miss. so. 5; New Richmond, pres. ch. s. s. 1;	6 00
	287 12

Donations received in September,	9,066 66
Legacies,	2,402 02
	$ 11,468 68

THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LVIII. DECEMBER, 1862. No. 12.

FACTS TO BE CONSIDERED.

Connected with the history of the American Board, during its last year, there were many cheering facts. Not the least pleasant of these was this, that during *such* a year in the country's history, the debt of the Board, instead of being largely increased, as many had expected, was reduced to a very moderate amount. But it should by no means be forgotten by the patrons of the institution, that connected with this gratifying condition of the treasury, there are facts not so pleasant. (1) The sum expended by the Board, in the prosecution of its great work of Christian benevolence, was less last year, notwithstanding the very high rate of exchange during a portion of the year, than it had been in any one of the previous six years. (2) The income of the Board from *donations*—the source of income which mainly tests the readiness of the churches to carry this work forward—was less than it had been in any year since 1851. (3.) The number of *ordained* missionaries in the service of the Board, reported at Springfield, was smaller than had been reported previously for fourteen years; and the *whole number* of laborers from this country, smaller than in any one of the previous twenty-four years.

In connection with this diminished number of missionaries, there are indeed other things to be considered—the discontinuance of the Cherokee mission, the increased number of native pastors, and the growth and efficiency of native churches. It should be said, also, that the number of *unordained* laborers sent from this country has long been, and will probably continue to be, less in proportion to the number of the ordained, than it was in earlier periods of the Board's history. Still, in view of urgent calls for reinforcement from many of the established missions, and in view of a world's wants, it is by no means a pleasant fact, that the number of new laborers reported as sent out during the last two years has been only 12,

and that within that time the number of ordained missionaries has fallen from 166 to 144, and the whole number of laborers from this country, from 376 to 324. This is not progress; and to be able to report a favorable condition of the treasury *only because there has not been progress*—because laborers were not sent out, and expenses were everywhere curtailed—is not altogether encouraging.

But it is encouraging, that there was at Springfield, *a call for progress* on the part of individuals, backed by very liberal offers as to their own contributions, and sanctioned by the Business Committee in a resolution presented by them, and by the Board in the passing of that resolution, which was as follows:

Resolved, That in view of the increased cost of remitting moneys for the support of the missions, and the very urgent calls from our different fields for speedy and strong reinforcements, the Prudential Committee are hereby instructed to appeal to the friends of the Board, at an early day, to contribute at least $450,000, for expenditures during the current year.

It is proper to say, that neither this resolution, nor any suggestion looking towards it, originated at the Missionary House. No officer of the Board, it is presumed, had any thought that the Prudential Committee would be so "instructed." The movement seems to have grown spontaneously out of the obvious necessities of the case, (in view of facts which the resolution mentions,) and the strong desire expressed by certain wealthy individuals to witness an advance in the matter of receipts, together with a readiness to do their full proportion to secure such advance. But such instruction the Committee will not be reluctant to regard. In due time, their appeal will doubtless be presented to the friends of the Board; and reflection upon the few facts presented in this article may serve to convince those friends that it is not uncalled for.

"The increased cost of remitting moneys," now a very heavy item of expense to the treasury, will perhaps be better appreciated by the Christian public of our rural districts, if it be borne in mind that gold and silver, —not the bills of banks in the United States, —constitute the currency of the world, and that specie is now worth, with us, about thirty per cent more than bank bills. In other words, one hundred and thirty dollars in the bills which are usually paid to the Treasurer, are worth to him in the market, and for all purposes of remitting to our foreign missionary stations, only about one hundred dollars in gold. If, therefore, in the present state of our country's affairs, a church wishes to pay what will be worth to the missions one hundred dollars, it must send either the specie, or the extra amount of thirty dollars in bills. It will thus be perceived at once, that to sustain the same amount of missionary effort, will cost the Board now very much more, *in bank bills*, than it has heretofore done. It is to be hoped indeed, that so serious a disturbance in our currency and rates of exchange will not be of long continuance; but while it lasts it brings the necessity of largely increased expenditure in the support of missions, and so furnishes an urgent reason for increasing contributions.

PROPOSED WEEK OF SPECIAL PRAYER,

January 4—11, 1863.

The following Circular, dated London, August, 1862, and signed by Sir Culling E. Eardley, Chairman, and other officers of the British organization of the Evangelical Alliance, needs no word of commendation.

Former invitations to observe a Week of Special and United Prayer at the beginning of the year, have met with a very extensive and hearty response. From almost every country, in every quarter of the globe, did much prayer ascend to heaven during that hallowed week, on behalf of both the church and of the world.

The manifest blessings by which these seasons have been marked, render it imperative upon us to repeat them. Christians of every country and name are, therefore, affectionately recommended to set apart the eight days, January 4—11 inclusive, of the ensuing year, for simultaneous and earnest supplication with thanksgiving to Him who has commanded — "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."

The following topics are suggested as suitable for a prominent place in our exhortations and intercessions on the successive days, the general adoption of which would give a character of agreement to our services highly acceptable to the Lord, (for so he has taught us,) and animating in the consciousness of it to our own hearts.

Sunday, January 4. — *Sermons on the Dispensation of the Spirit.*

Monday, Jan. 5. — *Humble Confession of our Manifold Sins:* As individuals, families, churches, and nations. *Prayer* for the Lord's blessing on the services of the week.

Tuesday, Jan. 6. — *The Conversion of the Ungodly:* especially those of our own families and congregations — larger success to all the means employed for the evangelization of different classes of the population, and for checking every form of vice and immorality.

Wednesday, Jan 7. — *Increased Spirituality and Holiness in the Children of God:* leading to their closer union and sympathy with each other, and their more marked separation from the world — a richer baptism of the Holy Spirit on all ministers and their fellow-laborers in Christian lands, to quicken their love and zeal, and make them "wise to win souls" — a blessing upon all seminaries of sound learning and religious education — a large increase of devotedness, self-denial, and liberality on the part of the people at large.

Thursday, Jan. 8. — The conversion of the *Jews* — the more extensive and successful preaching of the gospel among the *heathen* — the revival of pure Christianity among the *ancient churches of the East* — the overthrow of every form of anti-Christian error — the comforting and liberation of them who are in bonds for the gospel's sake — the prevalence of peace among all nations — a blessing upon the souls of all brethren and sisters engaged in missionary labor among heathen and other unevangelized populations.

Friday, Jan. 9. — *The Word of God:* The universal recognition of its divine inspiration and authority — the power of the Holy Spirit to accompany its circulation and perusal. *The Lord's Day:* The acknowledgment of its sanctity and obligation — a blessing upon all efforts for promoting its better observance at home and on the continent.

Saturday, Jan. 10. — *Thanksgiving* for our numerous temporal blessings and spiritual privileges — *prayer* for Kings and all in authority — for all who are suffering from war, or scarcity, or any other affliction — for all sorts and conditions of men.

Sunday, Jan. 11. — *Sermons:* The Church "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

May the Spirit of grace and of supplication be abundantly poured out upon all who respond to this invitation! May their prayers come up with acceptance before God, the Father Almighty, through the priesthood of His Blessed Son! The Lord "will be very gracious unto thee at the voice of thy cry: when he shall hear it, he will answer thee."

ITEMS OF INTELLIGENCE.

Zulus.—Mr. Rood and family, who sailed from Boston, May 10, arrived at Algoa Bay, on the way to their field, July 24.

Mr. McKinney wrote, June 27: "The past week has been an interesting one to us. Friday, the 20th, was the time appointed for the annual meeting of the Christian natives, to be held here. It really began on Thursday afternoon, when a number gathered in our chapel to pray for the blessing of God on the services of the occasion. The exercises of the meeting were, daily morning prayer-meetings, by the natives alone, in our chapel; at 11 o'clock, preaching; at 3 P. M., prayer and conference-meetings. They were all of the most interesting character, and the influence of the meeting, as a whole, I believe was really and decidedly happy upon the minds of all present. The Rev. Mr. Jackson, of Durban, preached on Friday; on Saturday, the missionary of the station preached; and on the Sabbath, Rev. Mr. Ireland, of Ifumi. There were in all, present at the meeting, about three hundred natives, nearly all from our various stations. After the sermon on the Sabbath, about one hundred and fifty sat down with us at the table of the Lord. The most interesting of all the meetings were those of the afternoon, when prayers were offered and speeches made by the natives themselves. There was an ease, an appropriateness, a high-toned spirituality, in many of the addresses, that was gratifying, and would not have disgraced a more civilized people.

"The most pleasing feature of the meeting was, however, its bearing on the home missionary effort, about which Mr. Ireland, the treasurer, will write you more fully. It was encouraging to us to see so promising a young man as Benjamin willing to come forward and engage personally in this cause; and we hope the men and the means will not be wanting to carry forward the work so conspicuously begun among themselves. The meeting closed on Monday, with farewell addresses, generally short, but earnest, from different natives, interspersed with prayer. Some were evidently much affected. May God bless the occasion to us all."

Madura.—Mr. Rendall, reporting the Madura station, July 25, states that six persons had been received to the church during the last six months. One of these was a young man of the tailor caste, who, after suffering much persecution, and resisting strenuous and continued efforts of his relatives to induce him to return to them and to idolatry, was baptized on the first Sabbath of July. Efforts had been made to increase the interest of catechists in monthly meetings and in their work, with promise of good results. The subject of benevolence was kept before the congregations, and a plan for monthly collections had been adopted; but the pre-

vailing famine prevented the people from doing as much as they would in ordinary times.

North China.—Mr. Blodget writes, July 1, that on the previous Sabbath he baptized three more hopeful converts, one a promising young man, and the others women,—"first fruits to Christ of the women of Tientsin." The cholera was very prevalent at Tientsin, multitudes dying daily. It had not visited the place before for forty years.

Western Turkey.—Mr. Winchester, of Sivas, in a letter dated September 16, speaks of increased interest in the Sabbath services at that place, growing apparently out of a change by which the Sabbath school takes the place of the afternoon service. As many as 150 have been present at the school, and "the place of worship is becoming too strait." The work at the out-stations is generally prosperous. Mr. Winchester has visited Tocat, now an out-station of Sivas, several times. The preacher who was stationed there when Mr. Van Lennep left, proved a very unworthy man. He has gone, and another, "one of the best helpers in our field," Mr. Winchester says, has been sent to take his place. He is spoken of as a man of undoubted piety and good judgment, and a good preacher,—"the one the people preferred above all others,"—and he is now considering the question of becoming their pastor. At two other out-stations, it would be thought the time had come to organize churches, if there were men for pastors, or even suitable helpers, to watch over them.

LETTERS FROM THE MISSIONS.

Sandwich Islands.

Letters from Missionaries.

The Darker Side.

Readers of the Herald have not failed to perceive that there is, and has long been, much in the condition of things at the Sandwich Islands to try the faith and patience of the missionaries, and to call for earnest prayer from all the people of God. The following extracts from letters recently received, though not all dark, may serve to deepen such impressions, and it is hoped will stimulate to more fervent supplication. Mr. Emerson writes from his station, Wailua, Oahu, June 9. He speaks of the general meeting of the mission as having been thinly attended. "Some were detained by sickness in their families, and many who came gave no mistakable signs of advancing years." The general letter, (see Herald for October,) gives, he remarks, "a very good expression of the state of things as they are among us;" but he writes:

There never was a time when our churches needed watchful and efficient cultivation more than now. It is no time to relax discipline, either in the camp or in the church, when the enemy is crowding in upon us. It is obvious that this Government is seeking some more easy and popular kind of religion than the old puritanic type. Although not quite ready for Popery, they would like something near akin to it.

I used to think, twenty-five years ago, that we needed some cross for Hawaiian Christians to take up, to prove their sincere attachment to the truth, and their willingness to defend it at a personal sacrifice. Now, however, we have no need to ask for crosses, but for grace for ourselves and our churches, to withstand the wiles of the adversary.

Foreign Influence.

The history of the Hawaiian nation is rapidly maturing. What it was it is not now, nor is it likely again to be. The land, on all the Islands, is rapidly passing into the hands of foreigners. About three-quarters of all that on Oahu, except in the district of Waialua,

is now under their control, and in Waialua about one-half. Where the ownership of the land goes, the power of control will soon follow; and this would not be lamented if that influence was on the side of right. But out of Honolulu, few foreigners attend public worship on the Sabbath. The day appears to be spent by them in sleep, in reading novels, and in visiting and laying plans for the week. Their native wives and half-caste children are generally among the most ignorant and least promising of the people, although there are a few exceptions.

The Chinese element is entering largely into the community, and threatens, perhaps, to be as formidable as any other. The Chinese frequently marry native wives, and readily adapt themselves to the habits of the people. From the cheapness of their living, and their unscrupulousness as to truth and righteousness, they get trade where honest men would get none, and become rich where better men would fail. There are probably more Chinese in the Islands than Americans and English, or of any other two nations. Possibly they are to be converted by going abroad and mixing with other races; but this is doubtful, if little attention is paid to their spiritual cultivation.

This Government, as it is now managed, is digging the grave of the nation and the race, with great rapidity. Men are put into office, where they exert a high influence in the schools, and kept there, without the least fitness for the duties of their places; and both missionaries and missionary men are generally removed as far as possible from a position to exert any influence over the schools. When and how the Lord will bring about a reform in these things is known only to him.

But while these things are so, we have abundant encouragement to pursue our work, and find it both pleasant and effective to preach the gospel to the people. I have, within the past year, seen many exhibitions of the power of the gospel on hearts that I feared would never be reached by the truth.

Religion and Morals.

Mr. Dole, of Koloa, Kauai, writing July 7, respecting the death of Mr. Rice, refers to the age of some and the failing health of others of the missionary band yet living, and then says:

Looking at the Islands in a spiritual point of view, there is much to discourage, little to animate and cheer. No revival is in progress, and there are few indications of spiritual life in the churches. The revival on Oahu, which made so many hearts glad last year, seems to have been followed by reaction—spiritual death. But what, in my opinion, is the most discouraging, and what darkens all the future of this people, is the sad state of morals among the rising generation. There are no well-regulated families among the Hawaiians; scarcely any thing like family government; and the young seem to have no conscience, no moral sense. There are very few children indeed who give evidence of piety; very few are church members.

I have sometimes wondered that Christians could be made from such a generation; and I have asked if the reformation, which we observe in so many, is not in consequence of their utter weariness and disgust with their licentious courses. Doubtless many are disgusted with themselves, and with their vices; yet this will not account for the change witnessed in many of them. So thorough and so lasting a change can only be effected by the grace of God. Mr. Chamberlain used to say, and I have no reason to doubt his judgment, that he considered as large a proportion of Hawaiian church-members real Christians, as of American church-members. But there seems to be no hope for the race except in boarding schools, where they can be trained to habits of virtue and industry.

Burning of Lahainaluna Seminary.

Mr. Pogue wrote from Lahainaluna, August 27:

Before this reaches the Rooms, you may have heard of the dreadful calamity which has befallen the seminary at this place. The building where we have so often met, to give and get instruction, is in ruins. Fire was discovered bursting from the roof of the larger building on the morning of July 18, between one and two o'clock. Our chapel, recitation and dining-rooms, together with rooms for the accommodation of about fifty pupils, are in ashes. Most of our philosophical apparatus, with a collection of minerals, are also gone. All the pupils escaped with their lives, but three or four were injured by jumping from windows. Some of the boys lost everything, not having even a shirt to put on in the morning. The hand of the Lord is heavy upon us. We are cast down, but not destroyed; afflicted, but not discouraged. The Lord reigns, and does all things well.

The general impression here is that the building was set on fire, but by whom, or for what purpose, we know not. Three boys were expelled from the seminary a few days before, for stealing, and it has been suggested that it may have been one of these who set the fire. Two of them, however, were in prison that night; the other was in Lahaina, but there is nothing to prove that he is the guilty one.

Our fourth class, of thirty-three pupils, we have sent away, as we have no accommodations for them. We have about sixty pupils left with us. The Board of Education say, Continue the school. The Legislature has just made an appropriation of $6,000 for rebuilding, and we hope to get something from the people and churches of the Islands. The enemy rejoices; the friends of the seminary are sad; but by the blessing of God, Lahainaluna must rise from these ashes, to be yet a fountain from whence may go forth streams to bless this nation, and the other islands of this Pacific Ocean. Can you replace our philosophical apparatus for us?

A large sum had just been expended on this building in repairs, which causes the loss to be more severely felt. Mr. Alexander, of Wailuku, Maui, writes: "I laid the case before my people, and they determined to do something to express substantial sympathy. They accordingly selected July 31st, the anniversary of the day on which Admiral Thomas restored the independence of the kingdom, as the time for their first effort. On that occasion $133 were collected. Three other efforts are yet to be made, at different places in my field. I hope they will raise not less than $300. We have no institution in the country so universally popular as this, and the fire may prove a blessing in drawing out the heart of the nation towards it."

Mr. Alexander also mentions a meeting of the Presbytery of Maui and Molokai, in July, when they were obliged "to cut off a candidate licensed for two years." He had fallen, under aggravated circumstances, "on the slippery ground where so many Hawaiians fall."

Mourning at the Palace.

Mr. Clark wrote from Honolulu, September 8: "An event has recently occurred, which has clothed the royal family and the nation in mourning. The young Prince, a little more than four years old, the only child of the King and Queen, has been suddenly stricken down. He died August 27, after an illness of eight days. He was a bright and promising boy for his years, and high hopes were entertained in regard to him as the heir apparent."

This child was to have been baptized by the Episcopal Bishop, expected very soon from England, to whom also his training was to have been committed; and with reference to this the Bishop's arrival was looked for with much interest. But God's ways are not man's. On the morning of August 23, Mr. Clark was sent for by the King, whom he found in great affliction. The child was dangerously sick, and as the Bishop had not arrived, the father was anxious that Mr. Clark should administer the rite of baptism. This he did, using in part, at the King's request, the Episcopal form. With the consent, it is understood, of Queen Victoria, Mrs. Synge, the wife of the newly arrived English Consul General, stood as godmother for the English Queen, and Mr. Synge as godfather for the

Prince of Wales. The King appeared well, it is said, remarking with tears, that he thought he could say, "The Lord's will be done."

The Prince lived but about four days after the baptism. "Many fond hopes, not only of the King and Queen, but of the nation also, have thus been suddenly blasted." The deepest sympathy is felt by all for the stricken parents, and earnest prayer has been offered, doubtless, by many, that this sad event may result in spiritual blessings to the royal family and to the nation.

On the 7th of September, Messrs. Clark and Damon performed the last offices for the departed child, at the palace. The funeral, like the baptism, was a private one, though many were present by special invitation.

The Work at Hilo—Papists.

Mr. Coan wrote from Hilo, Hawaii, August 21. After some references to the very abundant labors, by which he was so occupied that he could find little time for correspondence, he says:

The moral aspects of Hilo are much as usual. Quiet and peace prevail, and every man is permitted to pursue his calling without interruption. Some profess to be inquiring the way to Zion, and a few are being gathered into the church at about every communion. There is, however, less apparent spirituality in the church than we have often seen.

You have heard, from time to time, of the renewed, determined and persevering efforts of the papists to gain numbers, power and influence in Hilo. Their temple is completed; and in July it was consecrated, with much pomp and ceremony. The French Bishop was here, with some eight or ten of his clergy, for a week or more, during which time earnest demonstrations were made with the hope of sweeping in a large number of our people. Papists were called in from every part of this island, and from all the islands in the group. Music, paintings, harangues, feastings, horse-riding, bell-chiming, and many other diversions were in full play, to attract the multitude. No efforts were made to prevent our people from witnessing the comedy, and of course many were there from idle curiosity, and many others from an honest desire to see, to think, to compare, and to judge for themselves. Numbers joined the Romanists on this occasion, how many I cannot ascertain, but they were mostly strangers from other parts, ignorant laborers on the plantations of Chinamen, from other islands of the group, and a few decidedly wicked and base characters of our own neighborhood — notorious liars, dishonest debtors, adulterers, and men who have been convicted and punished by the laws of the land. We have enough of this class left; and after all this onset, not a man of decent character has left us. And as for the sheep, we know that *none of them shall perish.* I wonder that our papist neighbors do not see that "the sheep did not hear them;" that not a man of those around us who, by intelligence, meekness, love of the Scriptures, and by a quiet, pure and peaceable life, gives evidence of a new heart and of affinity with Christ, has left our communion.

Benevolence.

Mr. Coan next refers to one of his many missionary tours, on which he spent "sixteen days in Puna," but takes time to speak particularly of only one station, where there was a very interesting school and temperance celebration. In his closing paragraphs he says:

On Saturday we held a convention of teachers, church officers, &c. About one hundred were present. Much time was spent in prayer, and the remainder in conference, on subjects connected with the kingdom of Christ at these Islands and among the heathen. On the Sabbath a full house was in attendance, and we had a very interesting day. The monthly concert contribution for the heathen was $61, and for support of the pastor, $92.

On Monday I left for another station. Similar celebrations were held at other points in Puna, but most of them were

on a smaller scale. The whole sixteen days were pleasantly, and I trust profitably, spent in Puna. The church in the district is harmonious and somewhat steadfast. Very little foreign influence is exerted there, and there is little defection. Snares are thicker and temptations stronger in Hilo, and here our work is more severe.

The whole amount paid in Puna during this trip, including something for a native newspaper, was about $400. On my late tour in North Hilo, the contributions were nearly $300, including $100 taken up in one contribution for an outstation meeting-house.

There are many things to cheer us and to inspire hope, while there are many others, which I need not name, to oppress the heart and to awaken sorrow. "But we walk by *faith*." Sight is optical illusion — mirage; wavering, unstable, unreliable. Faith is an everlasting hill, whose base never trembles, and whose summit is never clothed with clouds.

Ceylon Mission.

Letter from Mr. Sanders, July 24, 1862.

An Interesting Tour.

In this letter Mr. Sanders gives account of a tour of about three weeks among the people living south of the peninsula of Jaffna, extracts from which will be acceptable to readers of the Herald for the information they contain. He was accompanied by his oldest son, six of the boys of the catechetical class in the training school, and pastor Hunt, of Chavagacherry. They went in bullock carts, taking with them whatever was necessary for the journey. Mr. Sanders writes:

The region over which we traveled belongs to the Northern Province of Ceylon. There are 3,758 square miles in this Province, south of Jaffna; and scattered over this surface are 115,711 inhabitants. It is generally considered to be a vast jungle, inhabited mostly by wild beasts, and covered with wood. There are, however, more than a thousand villages of various sizes, and in them are found a most degraded people. From the time we left Batticotta until our return, we traveled about 350 miles. We carried with us a large supply of religious tracts in Tamil; also Bibles, portions of Scripture and other books, which were necessary for our work. I shall notice several topics, that I may give you a more correct idea of the country and the tour.

Plan of Labor—The Journey.

We resolved at the outset, that we would endeavor to reach with the gospel message as many as possible, whether they were inhabitants or travelers. The journey of each day was commenced and closed with prayer, and meetings were held among the people whenever practicable.

After going nearly forty miles east from Batticotta, we crossed a channel of the sea, called "Elephant Pass," (the place where elephants cross from the main island to Jaffna,) and thence went south to Anuradjapuram, a distance of about one hundred miles. We then returned twenty miles, to a road leading to the western coast of the Island, and reached Manaar after traveling fifty-two miles. Then we returned twenty-six miles, and took a road leading through "Elephant Jungle," to the Central Road, on which we came back to Jaffna.

The Roads—Animals.

All our traveling in *bandies* was upon roads made and kept in repair by Government. The great Central Road, from Jaffna to Kandy, leads through a dense jungle so far as we traveled it. Once in four, six, eight, or ten miles, there are small openings with houses, and a few acres of cultivated land. All the rest is thick jungle, into which the traveler can see only a rod or two as he passes along.

Some notice is taken of different kinds of trees and grain, and of the villages passed, generally very small. The letter then says:

In the southern part of the region visited, we frequently found horses among the Singalese people, but they were of an inferior quality. Dogs were abundant, wherever there were people. But the jungle swarms with animals of various kinds. The largest—elephants—are numerous. There is a set of men whose business is the catching and subduing of wild elephants. The Government agent at Manaar told me that about £5,000 worth of these animals were shipped from that port in 1861. The price is now very high, because of the demand in India. Besides the elephant, the jungle is full of chetahs, black bears, wild hogs, deer, elk, monkeys, hedge-hogs, rabbits, &c. The bear is the most ferocious. The chetah will sometimes attack a man—the bear delights in it. There are also many buffalos, but those we saw had been tamed.

In a pleasant morning the woods resounded with the songs of birds. Some of them were rare, and I knew the names of but few. We frequently saw peacocks, very wild, and jungle fowls were crossing the road at all times of the day.

A Mountain.

About one hundred and eighteen miles from Jaffna we found a little mountain, which so delighted our eyes that we felt like clapping our hands for joy. It was ten years since I had seen a hill. As soon as we reached the foot of Mehintelle Mountain, we left our carts and hastened to its summit. It is nearly as high as Holyoke, and from it we look down upon a vast forest of trees, extending forty or fifty miles in every direction. The villages and cultivated spots are so small that I could distinguish only three or four near the base of the mountain. It was a grand sight.

We found a Buddhist temple on the top, and a few priests were living there, who came out and begged for charity. The old Tamil or Singalese kings built stone steps to the top of the several mountains in the vicinity. All were made of hewn stone. The steps are long enough (i. e. each stone) for ten or twelve persons to walk up and down abreast. Every part of the mountain which we ascended had marks of labor bestowed upon it in ancient times. There are also three or four other small mountains near by, and we were told that they are all covered with the works (now in ruins) of the ancient kings.

Cooly Emigration and the Telegraph.

When going from Anuradjapuram to Manaar, we were on the line of the telegraph, and it was pleasant to learn that Morse's telegraph is the one in use. We were also meeting the tide of cooly emigration to the coffee estates in the central parts of the island. The coffee planters are mostly Englishmen, and they require laborers. As there was not a supply of coolies in Ceylon, they sought them from the poorer classes on the continent of India. They all come from Southern India, and arrive in great numbers at this season of the year. One day, from sunrise to sunset, we met five hundred, in little companies of twenty, forty, seventy and one hundred each. Agents are sent to India by the planters, to induce them to come, and a certain per centage is allowed for each person delivered on the estate as a cooly. They are poor and ignorant, but they go with high hopes, cheerful countenances, and expectations of wealth. From January 1st, 1843, to the end of 1860, 950,867 such coolies came to Ceylon from India, and 471,982 returned to their homes. This is the Government account, and it is thought by many that the real number is larger, as many reach Ceylon in places where no record is kept. Many die on the road, during the sickly seasons.

Languages—Schools.

For about ninety miles from Jaffna the Tamil language is spoken. Then, for a short distance, there is a mixture of Tamil and Singalese. Almost all whom

we saw could say a few words in Tamil, yet the majority of the people were Singalese, and this language is no doubt generally used in the villages south of ninety or one hundred miles.

After leaving Jaffna I heard of only three schools, and saw only two. These two were in Manaar. One was English and Tamil, and supported by the Government. The other contained only four or five pupils, and was taught by the Episcopal chaplain at Manaar. I was told that a school was taught a part of the year at *Valancolom*, one of the largest villages we visited.

Many of the people whom we saw were exceedingly ignorant and degraded. A native of this region can seldom read and write well, and it is most difficult to meet them in religious conversation, on any common ground, so that they will fully understand what you say.

Religionists.

We saw Sivites, Buddhists, Mohammedans, Romanists, and a few Protestant Christians. For ninety miles, almost all were Sivites, and then, to the 126th mile, there were Buddhists in abundance, and many Mohammedans. On the western coast, and near Manaar, Romanism prevailed. A few Christians are scattered here and there, but they are generally connected with Government service. The Sivites were such as we have to deal with every day, except that they were more ignorant and degraded; the Buddhists—even their priests—were inclined to converse, but they were probably more free with us because we were strangers; and the Mohammedans were quite inclined to talk, and many wished to get our books and tracts. I was surprised to find them so liberal, and I believe that they might be greatly benefited if labor could be bestowed upon them. They can almost speak Tamil and Singalese also. The Romanists profess to be followers of the Christian Bible; many of them were anxious to purchase portions of Scripture, but when they discovered that we were Protestants, they were inclined to dispute, and exhibited great ignorance and bigotry. The priest visits them about once a year. Of course their religious privileges are very limited, and their spiritual state is deplorable. Drunkenness and immorality prevail to a very great extent among them, yet they claim to be Christians, but look upon Protestants as their bitterest enemies. They worship pictures, &c., so that in spirit their idolatry is about the same as that of the heathen. Romanism in this country is frequently called "Heathenism baptized." Add drunkenness, and you have a description of the Romish church in the East.

There were many pleasing incidents, when a desire for spiritual blessings was manifested. Especially in Anuradjapuram and Manaar, our books and tracts were eagerly sought after. In the latter place, 135 volumes were sold in one day, but they were all small, many of them Scripture portions. Two of my pupils were honored with a few stripes for speaking in the name of Jesus, but we were generally received with much kindness.

We traveled 350 miles, visited 45 different villages, addressed on the subject of personal salvation 2,220 persons, distributed about 26,000 pages of religious tracts, sold 373 volumes of books, of which 5 were Bibles and 151 portions of Scripture, and realized, from sales, $16.67.

Considering the sparseness of the population, the distance we traveled and the time we were absent, we could not have expected greater present results. May the Lord of the harvest water the seed sown, and cause it to yield an abundant increase, to his glory.

In a more recent letter, Mr. Sandérs reports a tour of four days in August, "to the islands," by himself and Mr. Spaulding, during which they visited schools, and held meetings for addresses and preaching several

times each day. These were well attended and of much interest. "The facilities afforded for reaching the people were unusually good," he says, "and we rejoice that, in conversation, in the schools and in meetings, so many listened to the gospel message."

Mission to Western Turkey.

CONSTANTINOPLE.

LETTER FROM DR. HAMLIN, SEPT. 23, 1862.

Visit and Ordination at Adabazar.

THE following letter from Dr. Hamlin, so long a member of the mission at Constantinople,—presenting incidents of the past as well as of the present time, connected with the missionary work, suggestive, instructive, and encouraging,—will be read with interest and pleasure.

Former Visits.

I have just returned from the ordination of Baron Alexander, of Adabazar. My previous visits to that place having been connected with this, I will briefly sketch them.

1. In 1840, Mr. Dwight and myself visited Nicomedia; and in the khan, where we stopped, we met with Sdepan Ezingantsi, from Adabazar. We gave him a few Testaments and some tracts; and our conversation with him wonderfully aroused him to seek the truth. He returned to Adabazar and became the means of awakening many others; but finally, when persecution arose because of the word, he was offended.

2. In 1846, when the storm of persecution had burst upon all the little Protestant bodies in the Empire, Mr. Everett and myself visited Adabazar. The brethren who would not confess to the priest were expelled from their own houses, shops and business, and could not appear in the streets in the day time. A certain Hussein Agha gave them shelter in his khan, and allowed no one to molest them there. The enemy tried to hire the room he had given them to occupy, and offered him a high price, but in vain. We found them there, under this Mussulman protection; we assured them of the Christian sympathy and support of all who love Christ and his church throughout the world, and that sooner or later, if they stood faithful, nothing terrified by the rage of their adversaries, relief would come. In that Turkish khan we celebrated the Lord's supper. When we departed, Hussein Agha mounted his horse, and with some of his Turkish friends guarded us safely and quietly through a very formidable looking crowd, and refused to receive anything for this noble deed of kindness.

3. In 1849, Mr. Goodell and myself went to Adabazar, in order to ordain over the little church, then enjoying comparative safety and peace, the Rev. Hohannes Der Sahakyan. I saw at the house where we stopped, a fine little boy, Alexander, whom I selected for our seminary, and obtained with no little difficulty. His father was not living, and his mother, not then a Protestant, was hardly persuaded to give him up; although she was greatly pleased with the idea of her little boy becoming a learned man.

4. For thirteen years I had not visited the place, but now, in 1862, I have just been to help ordain as pastor of the church the little boy above named — no longer a boy, but, as we believe, a man *of full stature*, in all respects, intellectually and spiritually, as well as physically. Arriving late in the evening, in company with Messrs. Parsons and Greene, and the delegate from Broosa, we found a large company assembled at the house of the pastor elect, and received a most cordial greeting. Hymns were sung, the Scriptures read, and prayer offered; and all separated with joy to their homes. On Thursday, we had the public examination of the candidate. He bore an excellent and noble testimony to the grace of God and the truth of God. Although highly esteemed by all who know him, his examination probably added to that esteem in every mind.

Unexpected Incident.

In the afternoon were to be the ordination services; but an event occurred which forcibly reminded us of by-gone days, and which delayed the ordination till Friday morning. A Protestant brother came in from a village four hours distant, with the intelligence that a member of his family had died, and burial was not only forbidden in the Armenian cemetery, but also in his own ground, — the design being to subject the few Protestants of the village to the disgrace of carrying their dead to the wilds and burying them like beasts. A deputation was immediately sent to the Moodir to remonstrate, and obtain an order for the burial; and one of the native pastors went to perform the funeral rites. The deputation returned at a late hour, having been successful in its object, and having thus disappointed the malice of the enemy.

The Ordination.

On Friday morning, early, the ordination took place. The change in time greatly diminished the expected audience, but about one hundred adults, and a beautiful flock of children and youths, were present. The services, though long, were listened to with profound attention and interest. After the benediction was pronounced, an informal service, of no less interest, took place. Pastor Hohannes recalled the circumstances of his ordination, thirteen years before; the selection at that time of the youth now their pastor; and the gratification of having the ordination sermon preached by his teacher. To this I replied, and also delivered father Goodell's message to the church. The head man of the community then stepped forward, took me by the hand, and made a very cordial reply, both to father Goodell's message and my own; after which followed a general shaking of hands. Joy, gratitude, and brotherly love, seemed to fill all hearts, and to descend upon us like the dew of Hermon, and the precious ointment upon the head.

The Former Times.

Thirteen years before, when Mr. Goodell and I made our visit, the Governor was an enemy to the Protestants, and treated us and the brethren who accompanied us with great indignity. He died a miserable drunkard, by the hand of an assassin. "The memory of the wicked shall rot." Hussein Agha is still living, hale and cheerful, though in poverty. He received me like an old friend, and in the name of our Master I made him a present from the Rev. Dr. Sprague, of Albany, and also from myself. He was surprised and delighted that our gratitude should last so long, and that one of our brethren, thousands of miles distant, should know of and remember him. May his heart yet be opened to receive the richer treasures of Christ's kingdom.

Two other persons, remarkable in those days of persecution, deserve a mention to the glory of God's providential care of his little flock. When all intercourse between the Protestants of Nicomedia and Adabazar was interdicted, and neither messenger nor letter was allowed to pass, the attempt was often made to dishearten and subdue them in one place, by reporting the entire defection of all in the other. At first this blockade was evaded by the aid of a friendly Jew, who would write down their messages in the Hebrew character, and read them to those for whom they were intended. But a much more efficient agent soon offered himself in the person of "Crazy Krikore." This man was so utterly insane as to live often like the beasts of the field. He had a capability of endurance unknown to ordinary health, and a sagacity, in certain things, like that of brute instinct. He carried their letters back and forth with extraordinary dispatch and secrecy, exhibiting more than the endurance of a horse in these expeditions, and outstripping horseback travelers. He was never

seen on the road — (going through by-paths and over mountains) — was never suspected by the vigilant and crafty enemy; never wanted any reward but food and drink; placed no value upon money, but had an instinctive zeal in conveying his message from point to point with no delay. The persecutors perceived that in some mysterious way there was constant intercommunication, but never detected the agent.

The Pastor's Work—His Support.

The church now rests from all these experiences, and enjoys perfect peace and quiet, with none to molest or make afraid, and is growing in grace and strength. The young pastor is also the teacher of the school, aided by his younger brother, whose services are gratuitous. He is also a fine youth, and should be thoroughly educated. The school is a model one, and the young pastor is projecting his mind and heart into it with gratifying success. I hardly know in which sphere he is the most useful—the school, or the church. They cannot be separated, however. His work as teacher and preacher is a unit, and if his strength holds out, he will be a great blessing to all that people, old and young.

His people have assumed his entire support, and he has nobly consented to come down to their poverty, and perhaps some distance below it. He receives a sum equal to five dollars and sixty cents, of our currency, per month. This can do little more than furnish his food in a very moderate way; yet he is one of the most cultivated *graduates of Bebek*, and one of the ablest men in our field. I rejoice to say, that on Friday evening the people were to have a meeting to see about raising his salary, and also commencing regular efforts for the evangelization of the villages. I trust the Lord has great blessings in store for them, and that their "deep poverty will abound unto the riches of their liberality."

Considering the condition of the country, the churches are making decided progress towards self-support. They need sympathy, encouragement and exhortation, and the least amount of interference possible. The Adabazar church has now assumed the entire support of its own institutions, and begins to act as a missionary power for the waste places around it. The missionary's eye meets no sight more cheering than this. If the church shall hold on in this course, and the pastor shall be able to bear hardness as a good soldier of Christ, as he has begun, the patrons of the Board ought to feel, that in this result they receive, for all their aid, a rich reward — good measure, pressed down, shaken together, and running over.

PROCEEDINGS OF OTHER SOCIETIES.

London Missionary Society.

Mission to Madagascar.

The renewed mission to Madagascar is commenced under most auspicious circumstances. Mr. Ellis arrived at Antananarivo, the capital, about the middle of June, and was received with great cordiality and joy by the King and other officers of Government, as well as by the pastors and members of the native churches. The missionary company, following Mr. Ellis, arrived at Mauritius, July 15, and sailed from there for Madagascar, August 5. They probably reached Tamatave within two or three days, and would proceed at once to the capital. *The Missionary Magazine and Chronicle*, for October, contains a letter from Mr. Ellis, dated Antananarivo, July 2, in which he says:

"I left Tamatave for the capital on the 31st of May, our journey occupying fifteen days. Thirty miles from the capital, a large number of Christians from Antananarivo met me near one of the villages of Imerina. As we approached, they commenced singing a hymn of praise to God, in which the Christians who were with me joined, till we met and halted. The two pastors who were with them said they were sent by their brethren and the churches,

to bid me welcome, assure me of the general joy among them which my arrival would produce, and bear me company to the capital. We traveled together till we reached Ambatomanga, twenty miles from Antananarivo.

"Here we rested for the Sunday, where we had large congregations both morning and evening. Shortly before the evening service, seven officers, one of high rank, from the palace, arrived. They said they were sent by the King to meet me, but would not enter upon any arrangements on that day, as it was the Lord's day. In about a quarter of an hour after this they came to our worship, in which they joined with earnest cheerfulness. I had spent Sunday at the same village on my way up in 1856. *Then*, a few Christians came by stealth, and we met for prayer at night. *Now*, the chief room in the largest house in the place was opened in broad day, and was thronged with simple and devout worshipers, while numbers crowded round on the outside.

"The next morning, the officers delivered a letter from the King, and another from the principal Secretary of State, bidding me welcome, and informing me of the King's wish, that I should enter Antananarivo that day. Soon after nine o'clock we set out, quite a large company, for each officer had his palanquin-bearers and attendants, and we were not less than 200 persons. About two we reached the suburbs, and I was greeted by multitudes gathered in their court-yards, and on the walls, as I passed along, till I reached a very comfortable house, which the King had appointed for my residence, not far from the palace. The King and Queen, and the nobles of the court, received me with great friendliness and pleasure at the palace the next day, and expressed themselves gratified with my communications respecting the friendship of the English, the interest taken in their welfare, and the endeavors the Society were making to aid in extending the blessings of Christianity and education, as the best means of promoting the permanent welfare of the people. Mentioning the number and specific objects of the several missionaries on their way to Madagascar with the supply of books, school materials, and printing apparatus, which they would bring, both King and Queen thanked me for the communication I had made, and requested me to assure their friends that it was peculiarly gratifying to them. The Prime Minister, the Commander-in-Chief, the first Officer of the Palace, and other high authorities, some of them apparently most earnest Christians, were equally cordial in their welcomes, and in their conferences with me at their own residences, in which I have been their guest.

"For more than a week my house was continually thronged with Christian friends from different parts of the capital, or from Christian families from the numerous villages in the suburbs, all expressing their joy at my arrival, as an earnest of their again enjoying the advantage of the teaching and assistance of English missionaries, as well as the extension of schools, and the acquisition of the Bible, for which their desire is most urgent.

"The chief disappointment they feel arises from my having no copies of the Scriptures. They had learned by my letters from Mauritius that I was coming alone, and that the missionaries were to follow; but they expected, and most urgently do they need, the Holy Scriptures. In some entire congregations there is not a copy; and they only hear them read when a minister or friend from the capital comes to them; and yet their faith is simple, *scriptural*, and firm; no deviation in their teaching or belief from the great essential truths of the gospel; no visionary or erratic opinions on the subject of religion, which seems to be with them a simple, sincere, earnest, personal concern.

"I have been two Sabbaths in the capital, and have attended two of their places of worship — rustic, temporary buildings — houses enlarged by taking out the ends and forming two or more together, and taking down the front wall, and spreading out a screen of rushes. At *Analakely* more than 1,500 were present, and scarcely fewer at *Amparimbe*. These places are filled soon after daybreak on Sunday, and continue crowded, with not more than an interval of a couple of hours, till five in the afternoon; not, indeed, with the same audience, but with successive congregations. * * * No description can convey to you any correct idea of the seriousness, attention, apparent devotion, and deep feeling of these assemblies during the time of worship. Some of the pastors are with me every day; but we have not been able to hold a general meeting yet, though they greatly desire it. * * *

"I have seen nothing yet to diminish the high opinion I had formed of the strength and purity of the religious feeling among the people.

"We must not conclude that all are genuine converts; but I believe future years will prove that many are walking in newness of life and spiritual fellowship with Christ. The Christians are indeed numerous, for they may be counted by thousands in the land. Still they are only a minority in the general population, and this probably operates favorably in stimulating them to watchfulness, earnestness, and sincerity in their profession of Christianity. Most fervently do I desire, and most earnestly would I pray, that the brethren on their way may come to them in the fullness of the blessing of the gospel of Christ. * *

"There are a number of Roman Catholic priests, and some Sisters of Charity, here, and more are very shortly expected; but scarcely any of the people attend their services. The attachment of the people to the Bible — their only light, support, and friend, during the long night of persecution which has just passed away; together with the remembrance of former times, when their eyes saw their teachers, are undoubtedly among the chief causes of the strong desire for, and confidence in, the English Protestant missionaries whom they are expecting."

Hawaiian Missionary Society.

The Marquesas Mission.

The Hawaiian Missionary Society held its anniversary at the Stone Church, Honolulu, May 26, 1862. The income of the Society during the year amounted to $2,929.38. The Report of the Secretary mentions the honorable discharge of Mr. Bicknell, at his own request, from the service of the Society. Mr. Bicknell has found, as he thinks, other work, in preaching to the natives at Fanning's Island, where he has a brother engaged in the cocoa-nut oil trade. His removal leaves none but Hawaiian laborers connected with the Marquesas mission.

The Report refers to letters received from the missionaries in March, and says: "These letters inform us that the mission families were well at that time; that church members on Fatuiva and Hivaoa remain steadfast, but that, in consequence of their wars, and a severe famine occasioned by a two-years' drought, the schools and congregations of the missionaries are not as numerously attended as formerly. Kekela writes: 'For two years whaleships have not visited us as formerly; the famine extends through this whole group — Fatuiva, Tahuata, Hivaoa, Uapou and Nuuhiva; we have very little rain; the bread-fruit trees are all drying up, and the natives steal very badly. We are anxiously looking for the *Morning Star*.' Kauwealoha writes: 'The heat of the sun is very great; it seldom rains; the streams are very low; the land is parched with drought; the bread-fruit trees and cocoa-nuts are drying up; and the natives steal all the vegetables which the missionaries have planted in their gardens; they charge enormous prices for everything which they have to sell; and they say, by-and-by we shall have to kill one another to get something to eat.'"

In October, 1861, Kauwealoha crossed the channel to Uapou, about forty miles distant, and made a tour of that island. The young king (fifteen years of age) and the chiefs of the island, expressed a readiness to have him live with and teach them, and he is to go, regarding it as "providential that he was driven away from Hanatetuua, and is to have the island of Uapou for his field of labor."

The Morning Star sailed for a visit to this mission, April 2, and reached Honolulu on its return, in the morning of the day on which the Society met, May 26. Rev. D. Baldwin, who went in the vessel as a delegate, in his report to the Society, speaks of finding the darkest cloud which hung over the work, in the immoral conduct of one of the mission families. But he says:

"I need not dwell upon the darkness. There is a bright side to this mission. The work of evangelizing Marquesans is actually begun. All have not labored in vain whom we have sent to this field. Mr. Bicknell is remembered with interest by Marquesans wherever he has labored, and many inquiries were made after him. Kekela is a leading member of the mission. He is a man of strong intellect; his ideas are clear; he is well-informed for one who has been shut away from the world for nine years. His spirit seems always unruffled; he seems to have unbounded patience with natives, and rightly to appreciate the work. He has an interesting field of labor, with a population of 611. * * The greatest obstacles to God's work, Kekela tells us, are, 1st, the famine, which presses this year; 2d, two wars carried on in this district the present year; and, 3d, the greatest of all, five places where the *hula* is carried on. If his scholars can resist the pressing invitations to the *hula*, they hold on to the school. * * *

Rev. S. Kauwealoha is a more impulsive man, more ardent and sanguine, a devoted Christian, full of energy and hope, and the most indefatigable worker in the mission. He enters upon his labors on Uapou, which has a population of 1,012, under circumstances which have attended no other missionary in the Marquesas. He was invited by the young boy of a king, Keikikeiowan, who is king of the whole island. This king has adopted Kauwealoha as his son, and has given him a small valley for his own, two miles east of Hakakehau. * * * I shall be greatly disappointed if our missionary and the Bible do not make their influence felt over Uapou.

Rev. J. W. Kaiwi, the missionary of Omoa valley, may not have all the ability of Kekela and Kauwealoha; but he has had the same advantages of education, they having all graduated in the same class at Lahainaluna. He seems to be intent upon his work, bears a good name among the people, and is doubtless doing something every year for the final triumph of truth there.

"I regret that there are three stations in the islands, which our time there did not allow me to visit, viz: Hanaiapa and Hanahi on the north side of Hivaoa, and Atuona on the south side. Hapuku and his wife are an amiable and unassuming young couple, from Kula, Maui, who have been one year in the field. He is located in the rich and fertile valley of Atuona, on the south side of Hivaoa, which valley has a population of 800; and it has a large valley thinly peopled closely adjoining it.

"I can make no comment on the conduct of missionary labor at these stations. You will see by their reports that the reason why the people will not attend schools and meetings is, that they do not get paid in presents. The Papists in these islands always encourage their attendance by gifts. * * *

"The Marquesans are evidently a superior race of Polynesians, as to intellectual order. They are a proud, self-conceited, sturdy-minded tribe; governed by strong passions that have never been trained to submit to any laws. They have no idea that there is any other race on earth superior to themselves. They hold their superstitious notions with an iron grasp, but they will give way to skillful exhibitions of God's truth. If we could send them a good, energetic, Anglo-Saxon missionary, to act as an evangelist, a teacher, adviser, &c., for all the stations and places where there are no stations, it would give tone and life and system to all their operations. I think it would even double the worth of the best missionary we have on the ground."

Inasmuch as it must be very difficult to secure for so small a population (only about 8,000, and wasting away) a translation of the Scriptures in their own language, Mr. Baldwin thinks it will be practicable and best to instruct them, and give them the Word of God, in the Hawaiian language. He writes:

How great then is the resemblance of the two languages? I answer, you may take any Marquesan book, and you will find four-fifths of the words are pure Hawaiian. Of the remaining one-fifth, more than one-half are Hawaiian, and less than one-half are exclusively Marquesan. The third chapter of John, as translated by Mr. Bicknell, has 1,083 words; 873 are pure Hawaiian; 120 are Hawaiian changed; and 90 belong only to the Marquesan. The whole structure and frame-work of the two languages are the same. They have all our prepositions, and no other, and always with the same meaning. The same is true of our auxiliary verbs. The half dozen conjunctions vary in form a little. I have before noticed how easily Marquesans, who come to these islands, slide into the Hawaiian language; I now understand the reason.

MISCELLANIES.

Leper Asylums at Fuh-chau, China.

Mr. Peet has recently visited two leper compounds, or asylums, one outside the east gate, and the other a mile and a half from the west gate of the city. Of the first he says: "The leper compound is a walled inclosure, with some twenty or thirty different apartments, built on the inside of the wall and leaving an open space in the centre, where there is a theatre, with idols in the rear. On entering the compound, quite a crowd gathered around us, of men, women and children, some more and some less diseased, numbering in all, perhaps, 60 or 70; and there were probably as many more in their apartments, who did not come out." After visiting the second he writes: "Both establishments receive aid, more or less, from Government, and are under the direction of the mandarins. The lepers are, also, rather a privileged class of beggars, so much so that they are not turned off without receiving something when they visit the shops, at certain seasons of the year, either in person or by proxy. They are, therefore, tolerably well provided for, so far as food, clothing and habitations are concerned; but in other respects they are truly objects of our deepest commiseration."

Hindoo Devotees.

Rev. D. C. Scudder, of the Madura mission, wrote in May last: "On a Friday night, while traveling in my cart, I was aroused about midnight by the sound of song and music, and upon looking out, saw a great crowd of people, and in the middle a young girl, decked out in tinsel ornaments, dancing before the door of an idol temple to the music of native instruments. Upon returning to the same village a few nights afterwards, similar

sounds awoke me, and here was a scene of which I had often read at home, and had often spoken to the children, but had never before witnessed. It was a dim moonlight night. Close by the road, an idol car loomed up against the sky, and I could just see the form of men high up upon the car, decorating it with little flags. Scattered about here and there, were knots of men and boys, and going up to one I found that they were watching a man who was rolling over and over along the road. There were four or five such, naked and white with dust. They appeared quite exhausted, and each one was attended by one or two men who fanned him assiduously, while the crowd leaped about him and cheered him on. They were all to roll in that way quite around the town, probably in performance of some vow previously made. I got into my cart again, really sick at heart. Nothing since my arrival has so affected me as the sight of those poor wretches. Descriptions in books, or pictures of such scenes, are revolting enough, but one needs to be startled out of sleep at midnight and look the actual thing in the face, to gain a true conception of the horrors of heathenism."

The Gospel in China.

Mr. Blodget writes: "In traveling and preaching in China, I have observed as great a difference between different towns and cities in regard to their reception of the messenger and the message, as between different individuals of the same place. During a recent journey to Shansi, we found ourselves, one Saturday night, at a town among the mountains, called Haoug Ken. We had hoped to reach a city beyond, but being exceedingly weary, were content to rest here. On the next day, we walked out upon a neighboring hill. A crowd followed us at some distance. We entered a temple upon the top. It was soon filled with Chinese, and we began conversation in an easy, quiet way, as became our wearied bodies. Every word seemed to be easily comprehended. Minds seemed to be awake. We went on, step by step, unfolding the doctrine of the cross and of the judgment, and in the end exhorting our hearers to flee from the wrath to come, and embrace the Savior. All were interested; but two persons, one a middle aged and the other a young man, were more impressed than the others. They comprehended the outline of Christian truth. We urged them at once to become Christians. They spoke and looked as if to say: 'But how? But when? But where? You are here to-day and away to-morrow. Who will show us the way? Who will lead us on?' The best answer we could make was, to urge them to come to Tientsin, learn the way, and return to teach others. 'How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?' When shall the terraced hills of Shansi, and the deep valleys, see the beautiful feet of the messengers, hear the gospel of peace, and the glad tidings of good things?"

Training Mission Churches to Self-Support.

The readers of the Herald have noticed many indications of late, of increasing effort, with encouraging success, on the part of missionaries, to incite the native Christian communities to effort for the support of their own institutions. In most cases, these communities are in deep poverty, but the universal law of Christian prosperity and growth requires effort for the support of religious institutions at home, and for the good of others. Some paragraphs in the general letter from the Zulu mission, published in November, are of great interest as showing what those recently so debased in South Africa are beginning to do, and the following extracts from a recent letter from Mr. Webb, of the Madura mission, shows that the missionaries there also are in perfect agreement with those in other fields, and with the Committee at home, in their views on this subject. Let us by all means have, as soon and as far as possible, self-supporting churches. Mr. Webb writes:

"It seems scarcely necessary to assure you that we regard the training of our native churches to self-reliance and self-support as eminently important, and even essential to the prosperity and ultimate

success of our mission. We have, for several years past, kept this subject in view, both as individuals and as a mission; and we think our churches have made some practical advances in this direction. Your letter, inviting us to renewed effort, and suggesting the means by which the object contemplated may be best secured, is seasonable and valuable. It has given a fresh impulse to our movements, has been the occasion of discussions and deliberations which will, we believe, yield good fruit, and has led to the adoption and immediate initiation of plans which might otherwise have been delayed. It is as encouraging to us to find that you sympathize with us, as it will be to you to know you have our sympathy and hearty co-operation in this important matter.

"You have been informed of the existence among our Christians, for a number of years, of a society termed the 'Native Evangelical Society.' It was organized, and has been directed and supported, principally by the native agents of the mission, at all our stations. Its funds are now appropriated to the assistance of the churches in the support of their pastors. By the estimates for the ensuing year, you will observe that the Board will thus be relieved to an amount exceeding 550 rupees. Excepting only the salary of Mr. Henry Zilva, the pay of all the pastors in the mission will thus be provided for.

"At all the stations, contributions are made every Lord's day, both in the station centre and in the villages, which are appropriated by our people for various purposes connected with the worship of God, and the administration of the ordinances of religion among themselves. Special contributions and donations are also made, in many places, towards the repairing or rebuilding of their meeting houses and school rooms. All these objects were formerly provided for by the mission, from the funds of the Board. At present, they amount to a sum exceeding 500 rupees per annum."

A Blind Woman's Gift.

A very neat bed-quilt, which certainly would do no discredit to one who could see, has been sent to the Treasurer, as a donation to the American Board, with the following note from the pastor of the church:

"This bed-quilt was planned and made for the American Board of Commissioners for Foreign Missions, by Miss Esther A. Ingalls, aged 54 years, and since 1827 a member of the Beneficent Congregational Church, Providence, R. I.

"She has been nearly blind from birth; never having been able to distinguish features, (though in childhood she could discern the difference between night and day,) and for many years totally blind. In addition to her blindness, she has long been a sufferer from consumption, and several times, apparently, at the point of death. For more than four years she has been almost constantly confined to her bed; but in all her sufferings, she has been an example of cheerful patience and childlike trust in Christ.

"Though deeply interested in all that concerns the Redeemer's kingdom, the Foreign and Home Missionary Societies are particularly dear to her, and constantly remembered in her prayers. And not in her prayers *only*. By contributions, with her little means, 'She hath done what she could.'

"As a testimony of her love to the missionary cause, she sends to the American Board this quilt, designed by herself—the colors being described to her by the Christian sister who attends her—and wrought by her own hand. May the Savior accept the offering, and bless it to giver and receiver."

Deaths.

William H. Rice. — A letter from Mr. Dole, of the Sandwich Islands mission, announces the death, on the 27th of May last, of Mr. Rice, formerly, for about thirteen years, connected with that mission as a teacher. Mr. Rice was born at Oswego, N. Y., Oct. 12, 1813. He was married to Miss Mary S. Hyde, of Wales, N. Y., Sept. 28, 1840, and sailed from Boston on the 14th of November following, with several other missionary laborers, for the Sandwich Islands, but destined himself, as was also Rev. J. D. Paris, of the company, to the mission among the Oregon Indians. They reached Honolulu, May 21, 1861, and circumstances led to their remaining at the

Islands. Mr. Rice seems to have been licensed to preach after he reached the Islands, but never ordained. Mr. Dole writes: "Mr. Rice's first missionary labors were at Hana, on the Island of Maui. In 1844, he removed to Punahou, where he remained about ten years, assisting in the instruction of the school there, managing its financial concerns, and breaking the bread of life to the natives. Having received an invitation to become superintendent of the Lihue plantation, and feeling that duty called him, he removed to Kauai, where he finished his course.

"Mr. Rice rapidly acquired the Hawaiian language, which he spoke with a degree of correctness seldom equaled by foreigners. The natives soon learned to appreciate his worth, and in all their troubles and sorrows they were accustomed to go to him as to a father. Hence their love to him was great, and great is their sorrow on account of his death. Though one of the most unassuming of men, he possessed much self-reliance,—the result of his self-knowledge. On practical matters, I have not known his superior in respect to soundness of judgment. In getting along peaceably with all classes of people with whom he had to do—gaining their respect and confidence—his tact was marvelous. An Israelite indeed, without guile, he so lived as not to offend in word. His was the wisdom that is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.

"During his long, wasting sickness, no gloom or despondency oppressed him. Once he said, 'As I sit here, I can hardly help exclaiming, *Goodness and mercy have followed me all my days.*' He felt that his life had been a happy one, and in the review he said, 'I have had so little trouble that I hardly know how to sympathize with those in sorrow.' His prayers were full of praises. Often did he request the hymn to be sung, commencing:

> 'Come we who love the Lord,
> And let our joys be known,'—

and he would say, 'Sing the ten verses.' '*Resting on Christ as a rock,*' was often on his lips as expressive of his feelings. To the remark that death seems dreadful, he replied, 'Only to those who have no God.' When his wife said to him, in one of his paroxysms of pain, 'How you do suffer!' 'My Savior suffered more,' was the response; thus revealing his patience and faith in the extremity of his anguish. This was the last expression of his trust. For a few hours he seemed easier and was supposed to sleep, when suddenly his eyes were seen to be fixed upward, an exultant smile overspread his wasted countenance, there were a few short breathings, and the precious clay was all that remained. The Savior, according to his promise, had come, and taken him to his own glorious abode. Mr. Rice preached once on the Sabbath, as long as his health permitted, and but few preachers seemed to interest the natives in a higher degree."

At Dindigul, Madura mission, Southern India, July 16, of croup, Sarah Janes Webb, daughter of Rev. Edward Webb, aged 6 years, 3 months.

Embarkations.

Rev. Henry C. Haskell and Mrs. Margaret B. Haskell, of Huntington, Mass., sailed from New York, in steamer Etna, Oct. 4, on their way to the Western Turkey mission. Mr. Haskell is a graduate of Williams College and of Andover Theological Seminary.

Rev. Daniel Lindley and wife, of the Zulu mission, with six children, sailed from Boston, Oct. 28, in the ship Lizzie, Capt. Nickerson, for Algoa Bay, returning to their field.

Rev. Sendol B. Munger, of the Mahratta mission, and Mrs. Sarah S. Munger, of Boston; Rev. Henry W. Ballantine, of Bloomington, Indiana, and Mrs. Lizzie L. Ballantine, of Suffield, Conn.; Rev. Henry J. Bruce, of Springfield, Mass., and Mrs. Hepzibeth P. Bruce, of Sudbury, Mass., embarked at Boston, October 29, in the ship Whampoa, Capt. Pritchard, for Bombay. The new laborers all go to join the mission with which Mr. Munger has long been connected. Miss Chloe Abbott, daughter of Rev. Amos Abbott, of that mission, also sailed with the company. Mr. Ballantine is a graduate of Indiana University, and of Union Theological Seminary. Mr. Bruce

graduated at Amherst College, and received his theological education at Bangor and Andover Seminaries.

DONATIONS.

RECEIVED IN OCTOBER.

MAINE.

Franklin co. Aux. So. Rev. I. Rogers, Tr.
Farmington, Cong. ch. m. c. 6; a lady, 5; 11 00
Lincoln co. Aux. So.
Bath, Charles Clapp, Jr., to cons. Rev. AUGUSTUS F. BEARD an H. M. 50 00
Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, C. 7 00
Brewer, Cong. ch. and so. 25 51
Holden, Dea. F. 3 00
Lincoln, Cong. ch. and so. 113 00
Monson, A friend, 10 00—158 51
York Conf. of Chs. Rev. G. W. Cressey, Tr.
Wells, 2d cong. ch. and so. 2 00
221 51
Bucksport, Cong. ch. and so. 40 00
Machias, "Machias," 5; a lady, 5; a friend, 15; 25 00
Robbinston, Cong. ch. and so. m. c. 40 00—105 00
326 51

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.
Hanover, Ch. and so. of Dartmouth College, 35 00
Lebanon, Cong. ch. and so. 50 00
Campton, M. L. Pulsifer, 10 00—95 00
Hillsboro' co. Aux. So. E. S. Russell, Tr.
Milford, Cong. ch. and so. 46 77
Nashua, 1st do. 156 59
New Boston, Pres. ch. 30 00
New Ipswich, Cong. ch. and so. 24 00
Pelham, A friend, 10 00—267 36
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, South Cong. ch. and so. to cons. JONA. WEEKS an H. M. 100 00
Pittsfield, John P. Root, 10 00—110 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Exeter, 1st and 2d chs. m. c. 15 38
Stratham, Cong. ch. and so. m. c. 4 97—20 35
492 71
Legacies.—Claremont, Amos Tenney, by A. Blodgett, Adm'r, 24 41
517 12

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Lyndon, 1st cong. ch. and so. 15; S. B. Mattocks, 5; 20 00
St. Johnsbury, 2d cong. ch. and so. m. c. 58 43—78 43
Chittenden co. Aux. So. E. A. Fuller, Tr.
Underhill, Two friends, 10 00
Franklin co. Aux. So. C. B. Swift, Tr.
Georgia, Avails of silver watch, 6 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Newbury, Cong. ch. and so. 45 00
Brookfield, 1st do. 16 00—61 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Coventry, Cong. ch. m. c. 7,26; Rev. P. H. White, 5; 12 26
West Charlestown, Cong. ch. and so. 9; Mrs. B. 1; 10 00—22 26
Rutland co. Aux. So. J. Barrett, Tr.
Pawlet, Cong. ch. and so. 31 64
Washington co. Aux. So. G. W. Scott, Tr.
Barre, Mrs. E. H. Evans, 10 00
Waterbury, J. G. Stimpson, 25; m. c. 7,55; 32 55—42 55
Windsor co. Aux. So. J. Steele, Tr.
Bethel, Rev. THOMAS HENRY JOHNSON, wh. with prev. dona. cons. him an H. M. 20 00
Norwich, Cong. ch. and so. 20 00
Springfield, do. m. c. 25 00
West Hartford, do. 20 00—85 00
336 88
Morrisville, Cong. ch. and so. 27 00
Pownal, Cong. ch. and so. 15 00
South Hero, Cong. ch. and so. 3 00
Vermont, A friend wh. with prev. dona. cons. Mrs. JOHN HAMMOND, Miss LYDIA IVES, Miss PARMA FITCH, of Middlebury, and Rev. ALONZO TAYLOR DEMING, of Bridgewater, Vt. H. M. 350 00—395 00
731 88
Legacies.—Underhill, Alpheus Eaton, by Elliot Frink, Ex'r, (prev. rec. 934;) 65 00
796 88

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.
Pittsfield, South cong. ch. and so. 76,39; H. G. Davis, for Rev. D. Lindley's station, 10; James L. Ensign, 50; 136 39
Williamstown, Williams Coll. m. c. 5 86—142 25
Boston, Of wh. fr. a friend, 10; John Tappan, for the debt, 1,100; J. C. Tyler, for Rev. D. Lindley's station, 20; an aged lady, 19; 1,162 29
Brookfield Asso. W. Hyde, Tr.
Brookfield, Cong. ch. and so. 90 50
Brimfield, do. (of wh. from S. A. Hitchcock to cons. Mrs. SOPHIA P. MORSE an H. M. 100; Alured Homer, to cons. Mrs. R. B. HOMER an H. M. 100;) 307 46
Charlton, Cong. ch. and so. 65 07
Dudley, do. 101 49
Hardwick, do. 126 81
Holland, do. 14 57
New Braintree, do. 108 47
Oakham, do. to cons. ALBERT W. LINCOLN H. M. 156 35
Southbridge, Cong. ch. and so. 180 40
Spencer, do. to cons. SARAH EATON and ALBERT LIVERMORE H. M. 244 50
Ware, East do. (of wh. fr. George H. Gilbert to cons. Mrs. GEORGE H. GILBERT an H. M. 100;) to cons. ELISHA D. HOWLAND, JOHN P. MARSH, WILLIAM P. STRICKLAND, EBENEZER C. RICHARDSON, and DAVID W. MINER H. M. 863,15; 1st cong. ch. and so. 115,96; 979 11
Warren, Cong. ch. and so. 90 37
West Brookfield, do. 62 56—2,527 66
Essex co.
Andover, Chapel ch. and so. 10 00
Salem, A friend, 5 00
Wenham, Cong. ch. and so. 39 83—54 83
Essex co. North Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury mills, Cong. ch. and so. 30 00
East Haverhill, Cong. ch. and so. 4 00
Groveland, do. m. c. 6 00
Ipswich, E. D. 50
West Newbury, 2d parish, 25 00—65 50
Hampden co. Aux. So. J. C. Bridgman, Tr.
Blandford, Mrs. M. Shepard, 1 15
Chicopee, 1st cong. ch. 50; m. c. 46; 96 00
Holyoke, 1st cong. ch. m. c. 7 15
Huntington, 2d do. 6; m. c. 17,95; 23 95
Palmer, Individuals at County conf. for Rev. D. Lindley's station, by Rev. J. Vaill, 8 00
Springfield, 1st cong. ch. F. A. Brewer to cons. MARY ADAMS BREWER and Mrs. EUNICE BREWER SMITH H. M. 200; m. c. 39,01; at annual meeting, lost mite, 1; widow's mite, 1; Geo. Merriam, for Rev. D. Lindley's station, 25; friends, do. 6; 272 01
W. Springfield, 1st cong. ch. and so. 162 88
Westfield, A friend, 25 00—596 14

Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, L. H. 1 00
Belchertown, Benev. asso. 75 00
Granby, A friend, 75
Northampton, do. 5 00
South Amherst, Cong. ch. m. c. 15 00
Southampton, Cong. ch. and so. 15; S. Lyman, 5; 20 00—116 75
Middlesex co.
Ashby, Cong. ch. 21 00
Bedford, Trin. cong. ch. and so. 5 40
Cambridge, F. W. Reeves, 5 00
Cambridgeport, Miss Elizabeth Harlow, 16 00
Carlisle, Cong. ch. 11 42
Charlestown, 1st parish, 76,02; m. c. 15,47; 91 49
Dunstable, W. Dunn. 3 00
East Cambridge, Evan. cong. ch. m. c. 14 70
Groton, Union Ortho. ch. and so. m. c. 43 00
Harvard, Evan. ch. and so. 60,08; Sophia Packherst, for ed. in Persia, 15; 75 08
Lowell, 1st cong. ch. and so. 100 00
Lunenburg, Evan. cong. ch. and so. 25 21
Natick, 1st cong. ch. and so. 57 23
Reading, R. Parker, 10 00
Townsend, Ortho. cong. ch. and so. wh. with prev. dona. cons. Mrs. MARY A. BERTRAM and Miss MARTHA E. HAYNES H. M. 10 50
Woburn, Cong. ch. and so. 171 70—660 73
Norfolk co.
Jamaica Plain, Mather ch. and so. m. c. 45 00
Quincy, Rev. E. P. Thwing, 5; C. Mitchell, 5; 10 00
Roxbury, Eliot ch. and so. m. c. 12,30; Vine st. ch. and so. m. c. 40.89; 53 19
Stoughton, Sanford Gay, 550 00
Walpole, Ortho. cong. ch. and so. 17 55
West Medway, 2d cong. ch. 1 50
West Roxbury, South evan. cong. ch. and so. 171; m. c. 23,66; 194 66—871 90
Palestine Miss. So. E. Alden, Tr.
South Weymouth, Union ch. and so. 60 00
Plymouth co.
South Plymouth, Cong. ch. and so. 30 00
Taunton and vic.
New Bedford, Pacific ch. and so. m. c. 50 00
Worcester co. North, C. Sanderson, Tr.
Winchendon, Two friends, 20 00
Worcester co. South, W. C. Capron, Tr.
Upton, Cong. ch. 7 00
Worcester co. Central Asso. W. R. Hooper, Tr.
Auburn, Cong. ch. and so. 85 50
Berlin, Cong. ch. and so. m. c. 15 34
Leicester, do. gent. 161,20; ladies, 101; m. c. 29,05; 291 25
Northboro', Cong. ch. m. c. 27 00
Paxton, do. Gent. and m. c. 13,86; la. 27,14; 41 00
Shrewsbury, Cong. ch. ladies, 33 00
Sterling, Cong. ch. 22 48
West Boylston, do. gent. 30,25; la. 34,11; m. c. 16,49; 80 85
Received on account, 1,600 00-2,196 42
8,561 47

A friend, 10 00
Chelsea, Winnisimmet ch. and so. m. c. 22,67; Broadway ch. and so. m. c. 65,56; M. J. C. 3; 91 23—101 23
8,662 70

Legacies.—Blandford, A. C. Boies, by W. E. Hinsdale, Ex'r, 210 00
Charlestown, Henry Gardner, by Benjamin Cutler, Adm'r, 800 00
Shrewsbury, Windsor Goulding, by Lucius L. Allen, Adm'r, 18 62-1,028 62
9,691 22

RHODE ISLAND.

Bristol, A friend, 1 00
Little Compton, United cong. ch. 22 00
Providence, Central cong. ch. m. c. 63 53—86 53

CONNECTICUT.

Fairfield co. East, Aux. So.
Danbury, Cong. ch. 126 50
Fairfield co. West, Aux. So. C. Marvin, Tr.
Fairfield, Cong. ch. to cons. SAMUEL A. NICHOLS an H. M. 122 10
Green's Farms, Cong. ch. 145 88
Greenwich, 1st do. 10 00
New Canaan, Cong. ch. 77,10; m. c. 12; 89 10
Wilton, Mrs. J. G. Rowland, 10 00—377 08
Hartford co. Aux. So. A. G. Hammond, Agent.
Canton Centre, Gent. 31,25; la. 24,08; 55 33
Hartford, Seth Terry, for the debt, to cons. SAMUEL T. CLARKE, of Buffalo, N. Y., an H. M. 250; Centre ch. 9,08; a friend, 2; 261 08
Kensington, Cong. ch. and so. 46 00
New Hartford, Centre, So. cong. ch. 7 00
Suffield, 1st cong. ch. ladies, 26 00—395 41
Hartford co. South, Aux. So. H. S. Ward, Tr.
Middletown, Mrs. Emily T. B. Stedman and family, to cons. JOHN ALDEN TAYLOR an H. M. 100 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Bethlem, Cong. ch. 68 00
Ellsworth, do. 21 47
Goshen, Cong. ch. and so. 77,50; m. c. 41,17; 118 67
Harwinton, Cong. church and so. 27,36; m. c. 7,15; 34 51
Litchfield, Cong. ch. and so. 311,88; m. c. 19,70; 331 58
Milton, Cong. ch. and so. 22 50
Morris, do. 100 50
New Hartford, South, rec'd for pamphlets sold, 3 00
New Preston, Cong. ch. and so. 62; m. c. 11,32; 73 32
Northfield, Cong. ch. and so. 19 00
South Cornwall, do. 49,50; less uncurrent note, 2; 47 50
Terryville, do. 36; m. c. 4; 40 00
Torringford, Cong. ch. and so. 17 90
Washington, do. 118 99
West Winsted, Elliot Beardsley, for Rev. D. Lindley's station, 100 00
Winchester Centre, Cong. ch. 13,97; m. c. 73c.; 14 70
Wolcottville, Cong. ch. 14 00
Anniversary coll. 16 05-1,160 79
Middlesex Asso. J. Marvin, Tr.
Hamburg, Rev. E. F. Burr's so. 67 79
Old Lyme, Miss Mary Sill, to cons. Mrs. HORACE L. SILL an H. M. 100 00—167 79
New Haven City, Aux. So. F. T. Jarman, Agent.
New Haven, Davenport ch. m. c. 5,41; North ch. m. c. 6,86; Yale college, m. c. 5,25; united m. c. 9,45; a friend in Dr. Cleaveland's ch. 100; prem. on gold, 27,50; 154 47
New Haven co. West Conso. W. Atwater, Tr.
Naugatuck, Cong. ch. 6,25; m. c. 11,88; a friend, 5; 23 13
Oxford, Rev. J. H. Strong, 10 00
Waterbury, 1st cong. ch. m. c. 12 38
Whitneyville, Cong. ch. and so. 79 00—124 51
New Haven co. East, F. T. Jarman, Agent.
Fairhaven, Centre ch. and so. 26 38
North Guilford, Cong. ch. and so. 12 38—38 76
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.
New London, 1st Eccl. so. 836,41; 2d cong. ch. and so. 159,69; cash, 3; 999 10
Tolland co. Aux. So. E. B. Preston, Tr.
Vernon, Mrs. N. O. Kellogg, to cons. THEODORE L. WALKER, of Oakland, Cal., an H. M. 100 00
3,744 41

A friend, 1 00
Connecticut, Cash, 100 00—101 00
3,845 41

Legacies.–Farmington, Sidney Wadsworth, by Ira Hadsell, Trustee, 1,600 00
New Haven, Rev. Jason Atwater, to cons. Mrs. JASON ATWATER an H. M., by James Reynolds, Adm'r, 302 56–1,902 56

5,747 97

NEW YORK.

Geneva and vic. Aux. So. W. H. Smith, Agent.
Batavia, H. L. Tracy, 4 00
Watkins, Pres. ch. 10 00

14 00
Ded. ex. 8––13 92

Monroe co. and vic. E. Ely, Agent.
Rochester, Plymouth cong. ch. and so. 28,27; 1st pres. ch. s. s. for Rev. D. Lindley's station, 50; 78 27
New York City and Brooklyn, A. Merwin, Tr.
(Of wh. from an ex-pastor and wife, 100; a lady, A. H. W. 250; Union Theological sem. 11,07; 3d pres. ch. Brooklyn, 237.58; Dr. Budington's ch. for Rev. D. Lindley's station, 67,50; friends, do. 6; W. E. Dodge, do. 100; Mrs. Boardman, do. 100; Rev. D. L. Dodge, 25; women's union miss. so. for Bible reading in South Africa, under Mrs. Daniel Lindley, by Mrs. E. W. Wyckoff, Tr. 50; Rev. A. D. Smith, 25; Mrs. C. B. L. for Bible distribution, 1; an ex-chaplain, a thank-offering, 25; W. H. Thompson, M. D., for Rev. D. Lindley's station, 10; Manhattanville pres. ch. 31,27; a friend, 25,64; a friend, through J. T. R., 500;) 1,712 21
Oneida co. Aux. So. J. E. Warner, Tr.
Utica, M. B. 5 00
Otsego co. Aux. So. D. H. Little, Tr.
Springfield, Mrs. Polly Dean, to cons. ELIZA B. COTES and HATTIE B. COTES H. M. 200 00
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Brasher Falls, Pres. ch. 5 00
Syracuse and vic. Aux. So. Henry Babcock, Tr.
Lenox, Cong. ch. 11 00
Marcellus, Pres. ch. 45 00
Otisco, Cong. ch. 37 16
Pompey, Pres. ch. 45 00
Syracuse, 1st do. 54 57––192 73

2,207 13

Amity, Pres. ch. wh. with prev. dona. cons. Rev. HENRY J. ACKER an H. M. 40 00
Attica, 1st cong. ch. and so. 27 15
Bath, G. E. 2; Mrs. E. 3; 5 00
Brooklyn, Mrs. Wyckoff for Mr. Lindley, 9 00
Butternuts, Fem. miss. so. 7 00
Canaan Four Corners, Cong. ch. 10 60
Cazenovia, 1st pres. ch. benev. asso. 19,08; Mrs. M. 1; 20 08
Chazy, J. C. Hubbell, 20 00
Chester, Pres. ch. coll. 85 00
Clinton, A sch. miss. asso. for support of two native preachers among the Koords, 25 00
Clyde, Mrs. Wilson's Bible class for Zulu m. 49 42
Columbus, Mrs. P. S. Palmer, 3 00
Corfu, 1st pres. ch. 5 00
Dansville, Mrs. Elizabeth Shepard, 20 00
Durham, Pres. ch. m. c. 20; ladies' cent so. 18; 38 00
Elmira, 2d pres. ch. m. c. 43 07
Fenner, J. R. Bishop, 10 00
Flushing, 1st cong. ch. coll. 31 31
Greenbush, Ref. Dutch ch. 9 00
Greenpoint, J. P. 5 00
Lisle, m. c. 20 00
Montgomery, Pres. ch. to cons. Rev. JOSEPH M. MCNULTY an H. M. 71 25
New Rochelle, Pres. ch. 17 00
New York, Rev. Dr. W. Patton, 50; two friends, for ed. of boy at Gaboon, 15; 65 00
New Windsor, Pres. cong. 7 00
Owego, Pres. ch. 109; W. Pumfrelly, 20; G. H. Burroughs, 11; I. C. 10; 150 00
Pine Plains, Pres. ch. 25 00
Red Creek, Ch. 5 35
Rose Hill, J. Hurlbut, 10 00
Schenectady, Pres. ch. 164 00
Seneca Castle, do. 62 00
Shelter Island, do. 12 00
South Amenia, do. 81 65
South Bergen, 1st do. 102 00
Synod of New York and New Jersey, 125 79
Truxton, Pres. ch. 5,86; m. c. 1,14; 7 00
Windham Centre, Young people's miss. so. 17 00–1,404 67

3,611 80

Legacies.—Elmira, Ann Decker, by S. Benjamin, Ex'r, 476,38; less exc. 1,20; 475 18
Geneva, Henry Dwight, by Edmund Dwight, (prev. rec'd, 2,100;) 1,050 00
Kirkland, O. M. Benedict, by H. M. Burchard, 497 48
New York city, William Mandeville, by J. Brower, Ex'r, int. to Oct. 1, 161 60
Troy, Benjamin and Maria Talmadge, by Mrs. M. J. Cushman, prev. rec'd, (2,029,64,) 75 50–2,259 76

5,871 56

NEW JERSEY.

Hoboken, 1st pres. ch. 50 00
Hohocas, Mrs. A. Richardson, 5 00
Mount Clair, Pres. ch. coll. 135,42; m. c. 60; 195 42
Newark, A friend, 1 00
Paterson, Mrs. L. Atterbury, 10 00
South Orange, Pres. ch. m. c. 20 00
Succasunna, do. 25 00–306 42

PENNSYLVANIA.

By Samuel Work, Agent.
Philadelphia, North Broad st. ch. D. B. Stewart, 125; Calvary ch. C. S. W. providential cont. 33; J. D. L. 10; do. for Bebek student, 6; 174 00
Williamsport, Coll. 85 00
York, Pres. ch. 202,34; m. c. 37,70; 240 05––499 05
Gibson, Ch. and cong. 10 00
Harbor Creek, Pres. ch. 2 00
Honesdale, Pres. ch. a friend, 5 00
Montrose, Pres. ch. 22 00
Philadelphia, do. H. B. L. 500 00–539 00

1,038 05

DELAWARE.

By Samuel Work, Agent.
Chesapeake city, Pres. ch. 1 75
Christiana, do. 2 34
Delaware city, do. 28 55
Drawyers, do. 5 25
Milford, do. 10 00
Port Penn, do. 41 75
Washington, 4th pres. ch. m. c. 60,29; Rev. J. C. Smith, D. D. 20; 80 29––169 93
New Castle, Fem. miss. so. (of wh. from a friend, 10;) 33 00

202 93

VIRGINIA.

Richmond, David Turner, Jr., to cons. JULIA TURNER, of Richmond, and Mrs. JANETTE T. HIBBARD, of Boston, H. M. 260 00

NORTH CAROLINA.

Newbern, E. R. D. 27th Reg. M. V. M. 5 00

TENNESSEE.

Memphis, Rev. J. Porter, 10 00

OHIO.

By G. L. Weed, Agent.

Cincinnati, 2d pres. ch. m. c. 13,25; 3d do. 4,45; a friend, 5;	22 70		
College Hill, Miss H.	2 00		
Walnut Hills, Lane sem. ch. m. c.	7 53	—32 23	
Akron, 2d cong. ch.	15 00		
Coolville, Cong. ch.	8 20		
Huron, Pres. ch.	15 00		
Tallmadge, Benev. asso.	34 25		
Margaretta, Cong ch.	8 50		
Oberlin, 2d cong. ch.	5 00		
Ruggles, Pres. ch. wh. with prev. dona. cons. BRADFORD STURTEVANT, Sen'r, an H. M.	5 00		
Troy, 1st pres. ch. Fem. miss. so.	135 16	—226 11	
			258 34

MICHIGAN.

Kalamazoo, H. 1 00

ILLINOIS.

By Rev. C. Clark, Agent.

Chicago, 1st pres. ch.	200 00		
Dunton, Pres. ch.	27 19		
Elk Grove, Cong. ch.	20 50		
Sycamore, do.	1 00	—248 69	
Bloomington, A few friends,	5 00		
Brighton, A friend,	25 00		
Lake Forest, Pres. ch. m. c.	10 00		
Lamoille, Cong. ch.	9 00		
Lanesville, do.	5 00		
Malden do. m. c.	21 95		
Princeville, Young people's miss. so.	4 15		
Palo, Rev. W. E. Holyoke,	10 00	—90 10	
			338 79

INDIANA.

By G. L. Weed, Agent.

Aurora, Pres. ch.	25 50		
Bethel, do.	6 50		
Bloomington, do. by M. M. A.	3 00		
New Albany, 3d pres. ch. 24,75; Bethel ch. Mrs. J. Muckle, 15,75;	40 50		
Terre Haute, Baldwin pres. ch.	30 05		
Thorntown, Pres. ch.	3 50	—109 05	
Indianapolis, D. Yandes,	203 20		
Madison, 2d pres. ch. m. c.	50 00	—253 70	
			362 75

MISSOURI.

Troy, F. Parker, 15 00

WISCONSIN.

Beaver Dam, Rev. O. Johnson,	6 00		
Beloit, 1st pres. ch.	10 00		
New Chester, Rev. J. W. Perkins and wife,	3 00		
Perciville, Pres. ch.	3 50		
Ripon, Cong. ch. 32; m. c. 12,12; less exc. 21c.; E. L. Strong, 6;	49 91		
Waukesha, Reform sch. officers and students, 44,80; boys, 5,20;	50 00	—122 41	

MINNESOTA.

Mankato, Pres. ch.	2 80		
Shakopee, do.	10 00		
Winnebago City, Coll.	25		
Vernon, Mr. Haynes, 1; Mr. Wilson, 25c.;	1 25	—14 30	

OREGON.

Oregon City, Coll. 5; Miss L. H. B. 4; Mrs. A. H. S. 1; a friend, 1; 11 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Ahmednuggur, India, C. M. Harrison, Esq., 50; J. H. Grant, Esq., 25; Lt. J. H. Drummond, 30; J. A. Jacob, 27; Mr. Adam, 2,50; Capt. J. Campbell, 25; Lt. I. P. Jacob, 7,50; —— Campbell, Esq., 25; Hon. G. A. Hobart, 125; Dr. Plumptie, 5; Mr. John Prew, 1,50; Maj. J. Field, 25; Col. R. Shortrede, 100; L. De Touza, 50c.; coll. in Edinburg, Scot. 64,65; native Christians, 38,06; m. c. 13,40; maternal box, 2,31; pastor in Seroor, 3,25;		570 67
Bombay, India, m. c. 1,09; native church, 16,75; Miss S. Moncreiff, 2,50; A. Johnson, 10; Maj. R. Shaw, 25; J. Williamson, 12,50; J. Brown, 6; W. Manson, 12,50; Col. G. Jameson, 75; Col. G. Malcolm, 50; A. Bosanguet, 24,36; Mrs. A. Bosanguet, 24,37; W. F. Stearns, 500; Dr. P. Aman, 5;		765 07
Glasgow, Scotland, A. F. Stoddard,		250 00
Hilo, Sand. Islands, C. H. Wetmore,		25 00
Seneca Mission,		10 00
Sherbrook, Can. East, Cong. ch.		25 00
Satara, India, m. c. 1,59; Sivitribai, 2; Mrs. G. W. Harrison, 2,50; F. C. Chapman, 50; Mrs. M. Graves, 50; Lady Frere, 100; Lt. G. A. Jacob, 36;		242 09
Warwick, Upper Canada, J. M. 2; prem. 46;		2 46
Zulu, South Africa, Rev. A. Abraham,		100 00
		1,990 29
Legacies.—Ahmednuggur, Miss Farrar, per acc't H. Ballantine,		548 86
		2,539 15

MISSION SCHOOL ENTERPRISE.

RECEIVED IN OCTOBER.

MAINE.—Garland, s. s.	2 00
NEW HAMPSHIRE.—Campton, s. s. for schools in Madura,	29 00
VERMONT.—Cornwall, s. s. 10; Westford, s. s. 5; West Charlestown, cong. ch. s. s. 2; West Hartford, s. s. 5;	22 00
MASSACHUSETTS.—Leicester, Cong. ch. s. s.	3 33
CONNECTICUT.—Columbia, cong. ch. s. s. 3; Hadlyme, s. s. 10;	13 00
NEW YORK.—Mexico, pres. ch. s. s. 15; New York, Chapin juv. miss. so. for ed. of children at Shanghai, 10; Rome, pres. ch. s. s. for sch. at Abeih, 15; Sackett's Harbor, pres. ch. s. s. for sch. at Nicomedia, 7,56; Yonkers, Westminstor pres. ch. mission s. s. for a child at Gaboon under Rev. A. Bushnell, 15;	62 56
NEW JERSEY.—Mount Clair, pres. ch. juv. miss. so. to cons. Rev. NELSON MILLARD an H. M.	71 03
PENNSYLVANIA. — Williamsport, Little Hebbe's pennies for heathen children,	60
OHIO.—Atwater, cong. ch. s. s.	1 00
INDIANA.—Connersville, Mrs. Root's inf. class, 2; New Albany, 3d pres. ch. s. s. for sch. at Bombay, 29;	31 00
ILLINOIS.—Rockford, 2d cong. ch. s. s.	20 00
WISCONSIN.—Ripon, cong. ch. s. s. for sustaining native sch. in Madura under charge of Rev. D. Scudder, 37,30; less exc. 21c.;	37 09
	292 61

Donations received in October,	**23,086 43**
Legacies,	**5,829 21**
	$ 28,915 64

☞ **TOTAL from September 1st, 1862, to October 31st, 1862,** **$ 40,384 32**

DONATION OF BOOKS.

Leicester, Ms. Rev. P. Cummings, 14 early vols. of the Herald, 10 00

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